GUIDE TO THE RG4 ESTONIANS FILE

[The RG4 Estonians file is concerned with those speakers of the Balto-Finnic branch of the Finno-Ugric language stock. This specifically includes the Estonians, the Livonians, Vepses, and Votes prior to Soviet rule. For data on the Baltic countries under Soviet rule, see the RB1 file. Sometime during the first centuries A.D., the ancestors of these peoples migrated from the vicinity of the Volga River to their present locations around the Baltic Sea. The Estonians, who numbered approximately 958,000 in 1973, were primarily Lutherans in religion. They were still primarily agriculturalists but the development of industry in the late nineteenth century drew many people to the cities. In 1939 55% of the population were engaged in agriculture while 24% were in industry. To the northeast of the Estonians lived the Votes and Vepsians. The Votes numbered only 600-700 in 1955, and due to their long association with Russians, had become almost completely Russified. They were completely Russian Orthodox in religion, and their only distinguishing feature was the Votic language. Although the Vepsians numbered 30,000-35,000 in 1955, they were even more Russified than the Votes. Both the Votes and the Vepsians were agricultural and the Vepses are described as the most "backward" of the Balto-Finnic people, still living in a "wooden age" after World War I. The Livionians lived in the Latvian SSR, and in 1949 they numbered about 1,000. Their 12 villages were on the coast of the Baltic Sea and their primary means of livelihood was fishing. Like the Estonians, the Livonians were Lutherans, but in most other respects were rapidly becoming Latvianized.

There are five sources in the RE4 file, plus miscellaneous pages from other files. Sources 1, 2, 3, and 4 on the

Estonians, Votes, Vepsians, and Livonians, respectively, are HRAF subcontractors monographs prepared by Indiana University. These monographs are general descriptive ethnographies which were prepared according to a prescribed outline and they cover most aspects of culture in a general way. Source 5: American Russian Institute is the text of the Constitution of the Estonian Soviet Socialist Republic as amended through 1947. The file is not recommended for comparative purposes. The Estonians, Livonians, Vepses, and Votes are considerably different from each other in numerous ways, and none of them is dealt with in any depth. The data in the file is however, good general information and would certainly be a good introduction to the Balto-Finnic cultures. The file was processed in 1955.]

Annex "A", Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The little group of Votes who have survived so far are primarily small farmers. Living since the beginning of this millenium in the Russian neighborhood and under Russian rule (except during one century of Swedish rule), they have taken over from the Russians their patterns of social life. But they have resisted complete Russification chiefly because the one-sided Russian influence has been counterbalanced by the Balto-Finnic influence of the Ingrians and Finns.

One of the most important influences on the Votes is, or has been at least until the Bolshevist regime, their religion. The Russian Orthodox Church with its lyrical mysticism has completely won them over. The Church has determined their world conception, their sympathies and antipathies and their attitude toward their
186 mother tongue. The Votes treat those of a
177 different religion like complete strangers. But
101 they almost identify themselves with the nationalities (Russians and Ingrians) who have the same religion as they have. Since the language of the religion is Russian, they do not seem to regret giving up Votic in favor of Russian.

The predominance of religion in the Votes' world conception has caused confusion in their notions of nationalities. Often the notions of "Greek Catholic" and "Russian" are considered identical. To the question "Are you a Greek

186 Catholic?" they answer "Yes, of course,
177 Russian."
101

They do not consider themselves a special nationality. While some of them call themselves Russian, others again call themselves Ingrian. The Votic girls sing of themselves in Russian: "All the Ingrian girls are beautiful." When filling out questionaires, the Votes used to write as their nationality either "Ingrian" or "Russian." On the whole, it must be stated that they have a strong bent for assimilation with other nationalities. Tsvetkov, a student of the Votic nationality, illustrates this with the following example (p. 43): "A young Ingrian is brought as the wife into a Votic home where Votic is still spoken. And what happens? All the members of the family, even the old, begin to talk Ingrian, and so Ingrian in many households replaces Votic. It is characteristic for a Vote that when speaking with an Ingrian who knows Votic, he willingly starts talking Ingrian."

Due to the loss of their national consciousness, the Votes have lost almost all their national culture, and their specific national features, their national "complexion." Their folklore, customs and national dress have been taken over from their neighbors. The only thing that entitles us still to call them "Votes" is their language. But even this is developing fast toward complete Russification and Ingrianization.

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 The votes call themselves vad'd'alain (plural vad'd'alaizet). This name comes from the word vad'd'a 'wedge,' and originally probably designated the wedge-shaped area inhabited by the Votes. In Russian chronicles and old documents the Votes are usually called vod' (from this the adjectives vodskii, votskii) and vozhane, later also by the names chudja and voty. The older German designation for the Votes is Watländer, the later one Woten (plural). In English the names Votes and Vodians are used (the adjectives Votic or Vodian).

Votes are closely related to the Estonians, Finns, Karelians, Vepsians and Livonians. [197] The language of all of these nationalties form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. 101 The original home of the Finno-Ugric people is 174 considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland

101 and Peipus Lake. There this relatively
174 homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably in the first centuries A.D.

The Votes, following the Finns, moved toward the north and settled the area which is now known under the name of Ingermanland. In ancient times the Votes were a powerful nation. They probably belonged to those Balto-Finnic tribes, which, according to Nestor's chronicle, participated under the name of chud' in the foundation of the Russian state in 862 A.D.
175 The first explicit information on the Votes originates from the time of the Grand Prince Jaroslav (died in 1054); in one of his statutes the Votic (votshkaia) region is mentioned as belonging to the Novgorod possessions. The belonging to Novgorod was at that time, however, only a pious wish of Novgorod. This appears clearly from the fact that the Votes helped the Polotsk prince Vseslav when he, with his armies, in 1069 lay siege to Novgorod. Vseslav suffered a defeat, and, according to the chronicler, "this was a great loss to the Votes, for great masses of them fell." When Novgorod in the twelfth century became stronger, the Votes more and more came under its sphere of influence. In cases of need the Votes applied to the Novgorodians also for help. This happened, for instance, in 1149 when a thousand Finns from Häme undertook a military expedition to the Votic area. Then the Votes, helped by 500 Novgorodians, hewed down the Finns to the very last man.

It was not just the wars but also the

175 Although the German knights continued to lay claims to the Votic land, it remained under Novgorod power until the end of the fifteenth century. As subjects of Novgorod, the Votes had to participate in the numerous wars Novgorod had to wage. Most noteworthy among them was the warfare made by the German knight von Overberg in the Votic land and Ingermanland in 1444-1447. At that time a group of Votes were taken as prisoners of war to Kurland (nowadays part of Latvia), to the neighborhood of the Aa River near the town of Bauske. The Latvians used to call these Votes [10] Krevins, due to the fact that they were brought from Russia (in Latvian kreews means 'Russian'). The Krevins were Latvianized in the middle of the nineteenth century; only a few texts of their language were written down and have been preserved.

After Moscow subdued Novgorod in 1478 and took its possessions, an extensive administrative unit to the northwest of Novgorod city, between the rivers Volkhov and Luga, was given the name "Votic Fifth" (Votskaia piatina). At one time it even comprised a part of Finnish Karelia as far as to the north of Pielisjärvi. The term "Votic Fifth" indicates that at that time the Votes were of much greater significance as a nation than they are nowadays. In the sixteenth century the term "Votic oblast" (Votskaia oblast') was introduced which signified, first of all, the western part of the later Petersburg government; the area to the east of it was called "the Izhor land" (Izhorskaia zemlia).

The subjugation of Novgorod by the Muscovites did not much affect the condition of the Votes, except that their masters were

177 the Votes will occur in the very near future.

It is possible that the denationalization of the Votes described so far can be partly ascribed to the part played by the Ingrians. The Ingrians, on the whole, appear in greater number in the westernmost Votic villages, so that their influence is especially to be sought there. The "Ingrianization" of Votes has gone farthest in Kukkosi village. Tsvetkov, a Vote himself, tells that the Votes often do not make a distinction between the Ingrians and themselves, but often call themselves "Ingrians." It is possible that the westernmost Votic village will become first Ingrian and only after that will undergo the second metamorphosis--the Russianization.

[101] [186]

186 177 Kettunen has tried to explain the inclination of the Votes for denationalization. He summarizes it as follows: "The Votes were broken in their spirit upon learning that their neighbors, the Russians, Finns, and Estonians, have books written in their mother tongue and that they have their own schools, while only they, the Votes, have nothing. Such a language is not even worth while to be taught to the children. The Russian Church, on the other hand, has tried to nourish the view that the Votes, just like Orthodox Ingrians, actually belong to the Russians, for they have the same right creed as the Russians have." [1]

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1 See Zsirai: 435.

175 Estonia under the reign of Denmark and the Order. After the end of the ancient War of Independence, Estonia was divided between several competing powers: the Catholic bishops, the Order of the Brothers of the Sword (which in 1237 became the Order of Teutonic Knights, returned from Palestine), and Denmark. The strongest of these was the Order. The Germans [101] called all of the new colony Livonia. Historians call medieval Livonia "Old Livonia" in order to differentiate between it and the later governments of Livonia under Swedish and Russian rule, which was much smaller, comprising southern Estonia and northern Latvia. Northern Estonia (Harjumaa and Virumaa) was under Denmark, and the western and cental part of continental Estonia (Viljandimaa and Järvamaa) was governed by the Teutonic Order whose seat was in Eastern Prussia. The Bishop of Tartu governed present-

[197]
[197]
177

that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, -99- pp 26-33 - Analyst]

101 in connection with Germans, who called the peoples living to the northeast by these names. The ancient Scandinavians called the ancestors of the Estonians Eistr, Eistir and their country Eistland.

197 Present-day Estonia is still divided into numerous dialects which probably developed during the centuries when movement was considerably restricted. Furthermore, some natural barriers, like great swamps and forests, proved a hindrance to intercourse between the inhabitants of the present Estonia in ancient times. There are two major dialect groups: Northern and Southern Estonian, or the Tallinn and Tartu languages, both of them with numerous subdivisions or local dialects. These dialects were generally spoken more in the years before Estonian independence. Six years of compulsory

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 "Vepsian" Designations. The Vepsians have no common name for themselves. The name "Vepsian" (vepsä, veps) which has recently become generally used in scientific literature (formerly the term "North Chudish" was used instead) is used only by the southernmost Vepsians in the former Novgorod government. Further northward towards Olonets, there are tracts where neither the people nor even the language has a name. "He speaks like us" (in Vepsian: t'öu k'eluu pagizheb) or "he speaks like us" (in Vepsian: meid'e kartte pagizheb), are in some places to the south of the Svir River the only way the Vepsians have of referring to their language. There is another name generally used among the North Vepsians. Those who speak Vepsian are said to speak "Ludic" (l'üdiksh). This name is, however, not applied to the Vepsians alone, but also to a group of the Karelians northwest of Lake Onega. These Karelians whose language is an intermediate form between Vepsian and Karelain call themselves "Ludes" (lüd'ikoi)

The Russians call the Vepsians "Chuds" (chud') and further to the south, "Chukhars" (chukhary), names which they apply to various Finnish peoples, and apparently used to employ for foreigners in general. More seldom the

101 name "Kaivans" (kaivany) has also been used by the Russians. The Karelians in Olonets call the Vepsian language the language of "Naku" (nakun kieli), a name which comes from the Vepsian word naku 'over there', or sometimes "Shokshu language" (Shokshun kieli), after the northernmost Vepsian village.

175 [197] History. Vepsians are linguistically closely related to the Karelians, Finns, Estonians and Livonians. The languages of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the forefathers of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred in the first centuries A. D.

It is probable that the Vepsians moved northeast to their present dwelling places.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHIC DISTRIBUTION OF POPULATION

•101 [161] Area inhabited by the Vepsians. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Vepsians is considered to be from 30,000-35,000. They live in the following administrative units of the Soviet Union: 1) Sheltozero rayon in Karelo-Finnish SSR; 2) Vinnits, Ojat' and Kapsha rayons in the Leningrad oblast; and 3) Oshta, Shola and Efimovskii rayons in Vologda oblast.

162 There are no data available on the number of Vepsians in each of these groups. The data of the 1926 census on the Vepsians are classified according to okrugs (except for the Karelo-Finnish SSR). The number of Vepsians at that time was as follows:

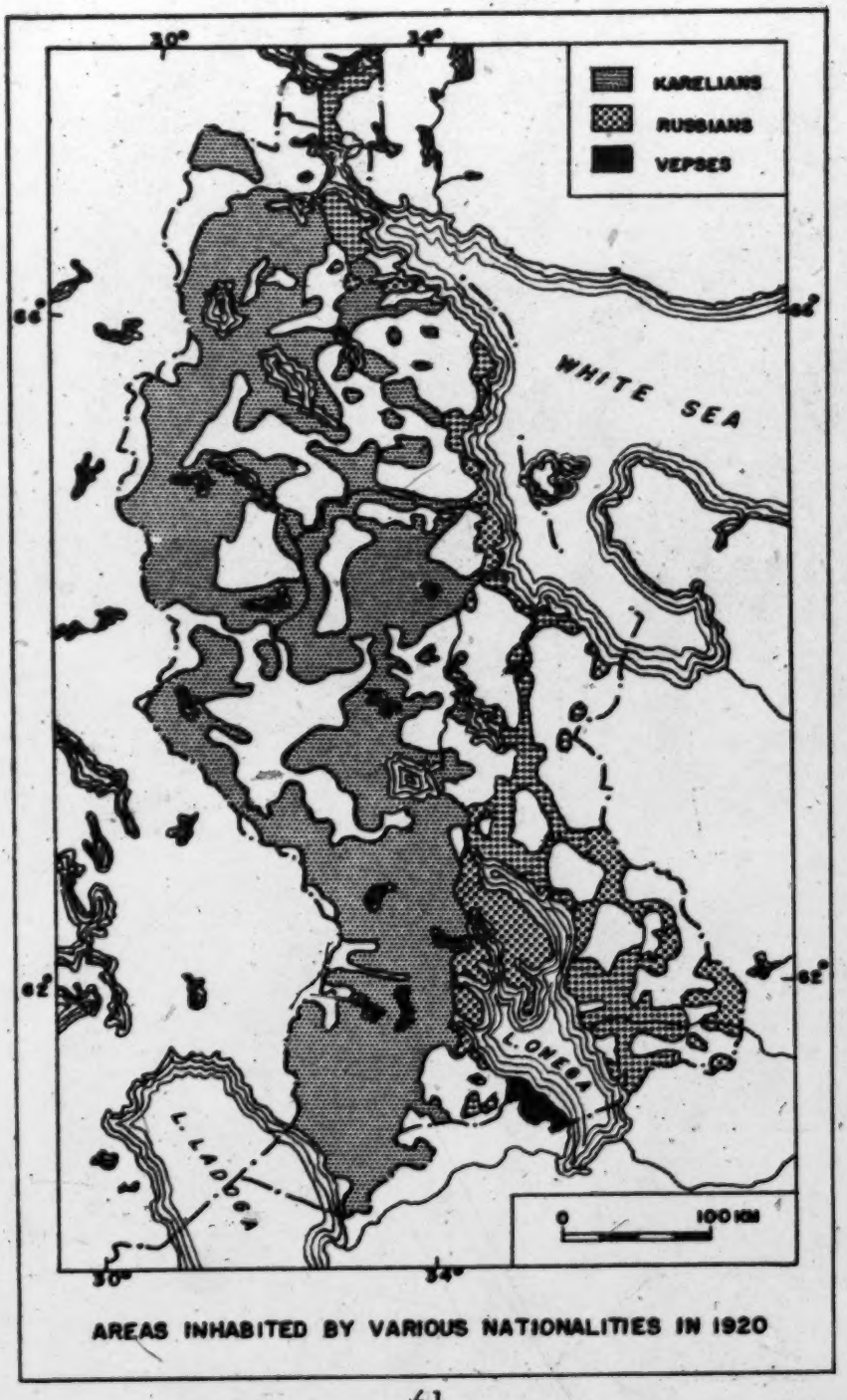
1. In Sheltozero rayon in Karelo-Finnish SSR..... 8,663

2. In Lodeinopolye okrug (the Vinnits, Oshta and Ojat' rayons)..... 16,484

3. In Cherepovets okrug (the Efimovskii and Shola rayons)... 5,357

3:Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

101



AREAS INHABITED BY VARIOUS NATIONALITIES IN 1920

Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

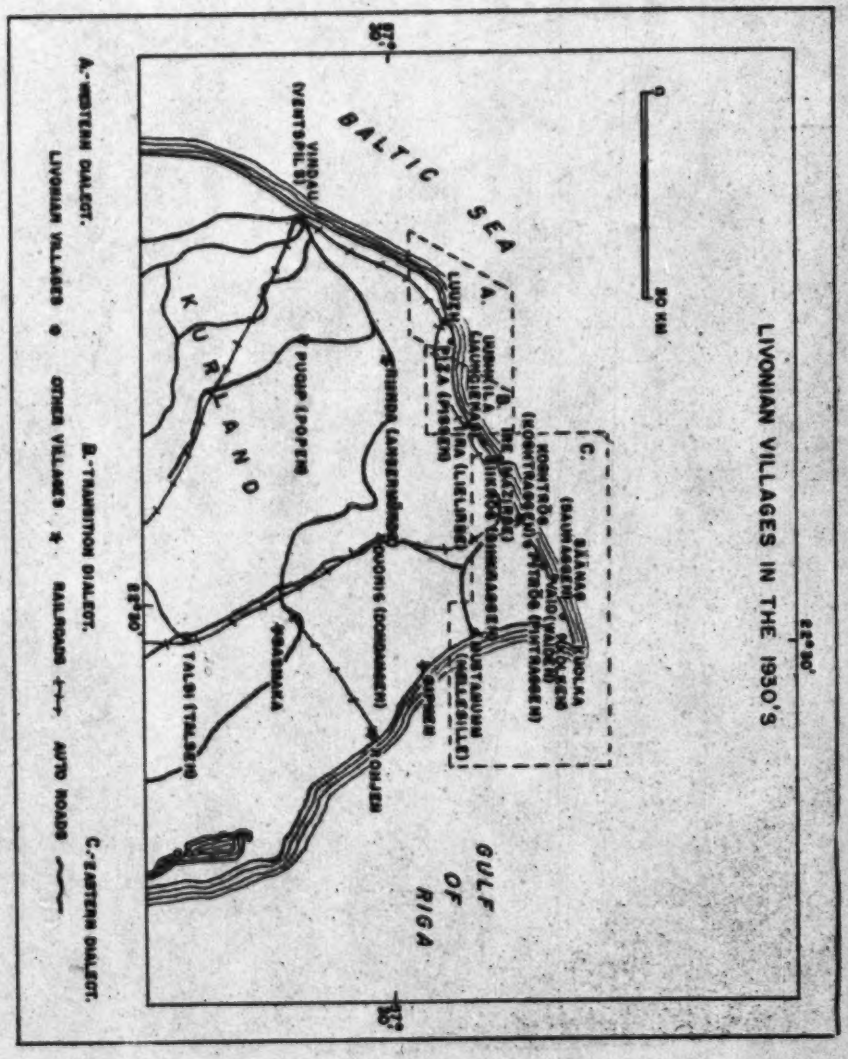
101 The Livonians have no common name for themselves. To the west they call themselves raandalist 'coast people,' and to the east, kalamied 'fishermen.' Only after the first World War they started to use the name liiv, liivli 'Livonians.'[1] The latter name has, however, been used for centuries by their neighbors for designating the Livonians. The Russians call the Livonians livy, the Germans, Liven, and the Latvians, lihbeeshi.

101 Livonians are closely related to the
197 Estonians, Votes, Finns, Karelians and Vepsians. The language of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family
175 of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In

1 Some scholars think that the name liiv, etc., is connected with the word Estonian liiv, Finnish liiva 'sand'; others connect it with the name lüd 'Ludes' (Karelian-Vepsian mixed people), which in Karelian-Olonetsian occurs in the form livviköi.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

101



4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

101

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412.
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 were far superior in equipment, the Estonians, nevertheless, experienced also in their warfare against the Russians, fought many victorious battles. Their War of Independence lasted from 1208 to 1227, but the battle in September, 1217, in which Limbitu, the outstanding elder of Sakala (Viljandimaa), was killed decided the fate of central and western Estonia. The eastern part and the islands remained free until the Danish King Waldemar II came to Bishop Albert's assistance and conquered them. He landed at the [361] present site of Tallinn in 1219 and founded this [103] city, whose name means Taani linn 'Danish city.' Saaremaa, the last free province of Estonia, fell in 1227, thus deciding the fate of all the Estonians for centuries.

Estonia under the reign of Denmark and the

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

An Account of Livonia, *with the Manners, Customs and Religion of its Antient as well as Modern Inhabitants, and the chief Occurrences that have happened there, during the present War betwixt* Muscovy, *the King of* Poland *and the* Swedes.

CHAP. I.

A Geographical Description of Livonia.

131 *Livonia* or *Liefland* hath *Muscovy* on the *East*, on *West* it is enclosed on the *Baltick* Sea, on the *South* it borders upon *Samogitia*, *Lithuania*, and *Prussia*, and on the *North* side it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick*, commonly call'd the *Livonian Bay*. Its extent is of about 600 *English* Miles in length, and near 200 in breadth. It contains four different Provinces, *viz.* *Esthonie*, *Odevoa*, 635 *Lettie*, and *Courland*, besides the Island of *Oesel*; though • 103 some have made *Harland* and *Wirland* also distinct Provinces, which are no more than certain Districts belonging to *Esthonia*.

131 The Province of *Esthonie* or *Esthland* being bounded 133 to the *North* with the *Finland Bay*, on the *South* by the River *Divina* or *Dune*, and part of the Province of *Lettie*,

11: Scheffer · O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Germean Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impared by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*.

In the Diſtrict of *Wirland* are only three places of Note, *viz.* *Weſenberg*, near the River *Weſenaa*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleborg*, and *Borcholm*.

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*.

It

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin* & *Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz. Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepos* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*, and the

Plot

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz.* 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſiloviti*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd it

111

RG4 Estonia

1: Indiana U. Estonia. Subcontractor's Monograph, HRAF-2, Indiana-8, prepared for HRAF in 1955. In typescript.

Pp. ~~xii~~ x, 392, 9 maps.

HRAF copy in typescript.

/This is a very general description of Estonia prepared for the Human Relations Area Files according to a prescribed outline. The book includes information on Estonian history, demography, social organization, intellectual and religious life, politics and economics. In the main coverage is most extensive on the period of Estonian independence. (1917-1941). Bibliographic citations are appended to each section of the monograph. Pagination has been assigned by HRAF. --Analyst/

Field date: none
Analyst: Fred Adelman

Evaluation: Social Scientist-4, 5
Processed in 1955

2: Indiana U. The Votes. Subcontractor's Monograph, HRAF-11, Indiana-43 prepared for HRAF in 1955. In typescript.

Pp. xiii; 52; map.

HRAF copy in typescript.

[This handbook on the Votes, an Estonian people, was prepared for the Human Relations Area Files by members of the faculty of Indiana University according to a prescribed outline. It presents a broad cultural survey of the Votes. The handbook includes sections on Votic history, population, language, family structure, dwellings; brief sections on education and folklore; and more detailed sections on courting and marriage customs, religion, and labor supply and wages. Bibliographical citations and additional references are appended to each section. Pagination has been assigned by HRAF. Through a clerical error a gap in pagination occurred between page 42 and 48. However, no textual pages are missing. --Analyst]

Field date: none
Analyst: Trica Skidmore

Evaluation: Social Scientist--4, 5
Processed in 1955

111

RG4 Estonia
Vepses

3: Indiana U. The Vepsians. Subcontractor's Monograph, HRAF-10, Indiana-40, prepared for HRAF in 1955. In typescript.

Pp. xi, 61.

HRAF copy in typescript.

[This handbook is a cultural survey of the Vepsians, a strongly Russified Balto-Finnic group located in the Karelo-Finnish SSR, the Leningrad oblast, and the Vologda oblast. The material is organized according to a prepared outline and includes material on the Vepsian historical and geographical setting, ethnography, languages, social organization and cultural patterns, as well as education, religion, public information, health and sanitation, and economic potential. It includes a map which shows the area occupied by the North Vepsians. A detailed bibliography appears at the end of each chapter. --Analyst]

Field date: none
Analyst: Robert Flynn

Evaluation: Social Scientist-4, 5
Processed in 1955

111

RG4 Estonia
Livonians

4: Indiana U. The Livonians. Subcontractor's Monograph, HRAF-9, Indiana-37, prepared for HRAF in 1955. In typescript.

Pp. xi, 61.

HRAF copy in typescript.

[This handbook is a cultural survey of the Livonians, a Balto-Finnic group located in the Latvian SSR. The material is organized according to a prepared outline and includes sections on the Livonian historical and geographical setting, ethnography, languages, social organization and cultural patterns, artistic and intellectural expression, education, religion, health and sanitation and economic potential. It includes 2 maps, one showing the location of Livonian villages in the 1930's; the other, the displacement of the Livonians in the 12th century. A bibliography appears at the end of each chapter--Analyst.]

Field date: none
Analyst: Robert Karlowich

Evaluation: Social Scientist-4, 5
Processed in 1955

111 RG4 Estonia

5: American Russian Institute. Constitution (Fundamental Law) Of the Estonian Soviet Socialist Republic of August 25, 1940 as Amended Through November 1947. New York: American Russian Institute, April, 1950.

Pp. iii, 16.

Yale: Osf23. ♦ 950c. 6.

[This is a translation, without comment, of a Russian text published by the State Publishing House of the Estonian SSR at Tallin in 1947. Similarities and differences between the various constitutions of the 16 constituent republics of the USSR are discussed in 70: American Russian Institute, category 116, R1 Soviet Union. --Analyst]

Field date: none Processed in 1955
Analyst: Robert Karlowich

Indiana U. S-4. 5(1954-5)1955 RG4 Estonia RG4

113 Communist Takeover and Occupation of Estonia. Special Report No. 3 of the Select Committee on Communist Aggression. House of Representatives, Eighty-third Congress. Washington: Govt. Printing Office, 1955.

Eesti, Teameteos. [Estonia, a Reference Book.] Vol. II. Geislingen, 1949.

Ojamaa, M., A. Ojamas, and T. Varmas. Eesti ajalugu. [History of Estonia.] Stockholm: Eesti Raamat, 1946.

Raud, V. Estonia, a Reference Book. New York: Nordic Press, 1952. Pp. 255-73.

Uustalu, Evald. The History of Estonian People. London: Boreas Publishing Co., 1952.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

all "bourgeois nationalists," kulaks and other so-called "enemies of the people."

SOURCES

113 Eesti, Teatmeteos. [Estonia, a Reference Book.] Geislingen, 1949.

Kant, Edgar. Bevölkerung und Lebensraum Estlands. Tartu: Akadeemiline Kooperatiiv, 1935. [Population and Vital Space of Estonia.]

Kareda, Endel. Estonia in the Soviet Grip. London: Boreas Publishing Co., 1949.

Pullerits, Albert. Estonia, Population, Cultural and Economic Life. Tallinn, 1935.

Raud, A. Estonia. New York: Nordic Press, 1953.

Sovetskaia Etnografiia, 1953, p. 189. [Soviet Ethnography]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

145 Estonian women are mature generally at 14.58 years. Growth continues among them until an average age of 20 years, whilte growth among men lasts for some years longer.

144 Anthropometrically,[1] there appears to be a large Nordic content among Estonians, more so than among the Liv, since in the past there has been a considerable mixture between Estonians and Swedes, and between Estonians and the early North Germans.

SOURCES

113 Coon, Carleton. The Races of Europe. New York, 1939.

Eesti, Teatmeteos. [Estonia, A Reference Book.] Geislingen, 1949.

[1] [see cat. 116, pp. 89-95 -- Analyst]

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

192

sotsialistlik võistlus	Socialist competition
sovhoos	sovkhoz, state farm; from Russ. abbrev.
stahhanovlane	stakhanovist; a worker who tries to surpass the plan
Suur kodumaa	the Great Home Country (U.S.S.R.)
Suur Oktoobri Revolutsioon	The Great October Revolution
täitevkomitee	executive committee
traktorijaam	tractor station
ülestõus	uprising
ülemnõukogu	the Supreme Soviet
välk-miiting	lightning meeting

SOURCES

113 Eesti, Teatmeteos. [Estonia, a Reference Book.] Geislingen, 1949. Vol. IV, pp. 9-27.

Saareste, Albert. Die Estnische Sprache. [The Estonian Language.] Tartu: Akadeemiline

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113 Kooperatiiv, 1932.

Saareste, Andrus. Kaunis emakeel. [Beautiful Mother Tongue.] Lund, 1952.

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

SOURCES

113 Eesti, Teatmeteos. [Estonia, a Reference Book], Vol. IV. Geislingen, 1949.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

593 858 own children who in their childishness may betray them, or who may become real Communists.

592 Little time is left for the old type of family life. The school-age children are busy with extra-curricular activities and the parents have compulsory duties after their day's work; indoctrination meetings, some "voluntary" duties, etc.

Nevertheless, the family is still the basic social unit in the Soviet state although it bears traits of disorganization. Deportations have made many broken homes and with the collectivization of agriculture the patriarchal Estonian farm family has become a thing of the past.

SOURCES

• 113 Rajamaa, Herman. The Moulding of the Soviet Citizens. London, 1948.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

557 members of student organizations, selts or korporatsioon, (see Subparagraph 1f)[1] who had gone on to high positions in public or private life, to their fellow society members. For example, the korporatsioon "Vironia" dominated the Estonian Bank and held many leading positions in the Ministry of Commerce. Fortunately, this type of nepotism was not found everywhere.

SOURCE

● 113 Raud, Villibald

1953. Estonia, a Reference Book. New York.

[1] [See cat. 116, pp. 126-9- -151- Analyst]

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 Neo-Romanticism again: Betti Alver, Heiti Talvik, Bernard Kangro, Kersti Merilaas and A. Sang. Of the prose writers the most promising was K. Ristikivi.

Before the Second Soviet Occupation many prominent writers left Estonia as refugees on the ground that there is no freedom for creative work in the Soviet Union. The majority of them are in Sweden: G. Suits, M. Under, A. Adson, A. Gailit, A. Mälk, A. Kivikas, K. Ristikivi, B. Kangro, V. Õun, and others. Some writers are now residing in England. H. Visnapuu came to America, but died in New York in 1952. These Estonians have continued, then, writing abroad, and some of their work has been translated into other languages. An outstanding selection of Estonian poetry has been translated by W. K. Matthews, entitled Anthology of Modern Estonian -192- Poetry

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 special interest.

532 The Communist occupation has robbed Estonian artists of freedom of artistic expression. Artists have contributed their skills and talent to decorations for Communist parades and celebrations and they have had to participate in contests on Communistic topics.

SOURCES

113 Eesti, Teatmeteos. [Estonia, a Reference Book], Vol. IV. Geislingen, 1949.

Eisen, M. J. Estnische Mythologie. [Estonian Mythology] O. Harrassowitz, 1925.

Harris, E. Howard. Literature in Estonia. London, 1947.

_____. Estonian Literature in Exile. London, 1949.

Loorits, Oskar. Estnische Volksdictung und Mythologie. [Estonian Folk Poetry and

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113

Mythology.] Tartu, 1932.

Salu, Herbert. Eesti vanem kirjandus. [Early Estonian Literature.] Tõrvik. Vodstena, Sweden, 1953.

Ristikivi, Karl. Eesti kirjanduse lugu. [The Story of Estonian Literature.] Vadstena: Kirjastus Torvik, 1954. Pp. 135.

Suits, Gustav. Eesti kirjanduslugu, I köide. Algusest kuni ärkamisaja lõpuni. [History of Estonian Literature. From the beginnings to the end of the Time of Awakening. Vol. I.] Lund: Eesti Kirjanike Kooperatiiv, 1953. Pp. 255. illus.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 According to Soviet sources, the University
565 had 2, 700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

SOURCES

113 Blumfeldt, Evald. The University of Tartu. An Historical Survey. Apophoreta Tartuensia. Stockholm, 1949.

Eesti, Teatmeteos. [Estonia, a Reference Book.]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113

Vol. II. Geislingen, 1949.

Kareda, Endel. Estonia in the Soviet Grip. London: Boreas Publishing Co., 1949.

Kiisel, Otto J. Short Survey of the Estonian School System. Kauge Kodu, Nos. 14-18. Geislingen, 1947.

Kopp, Peeter. The University of Tartu. Kauge Kodu, Nos. 14-18. Geislingen, 1947.

Rajamaa, Hermann. The Moulding of Soviet Citizens. London: Boreas Publishing Co., 1948.

Survel, Jaak. Estonia Today. London: Boreas Publishing Co., 1947.

Torma, A. and V. Raud. Estonia, 1918-1952. London, 1952.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 659 have to pay ten times more than a worker does for electricity, and for this reason the services [626] are often conducted in the dark. Furthermore, in order to deter churchgoers, the Communists reportedly arranged to have compulsory work on Sundays and have tried to keep records of the worshippers. Young people under 18 years of age are not allowed any religious education.

SOURCES

● 113 Eesti, Teatmeteos. [Estonia, a Reference Book.] Vol. II, IV. Geislingen, 1949.

House of Representatives. Eighty-third Congress, 2nd session. Communist Takeover and Occupation of Estonia. Washington: Government Printing Office, 1955.

Hinno, A. Religious Life in Estonia. Kauge Kodu, nos. 14-18. Geislingen, 1947.

Kareda, Endel. Estonia in the Soviet Grip.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

● 113 London: Boreas Publishing Co., 1949.

Kopp, Johann. From Established Church to the Free People's Church. Apophoreta Tartuensia. Stockholm, 1949.

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

465 Skilled worker.....500-800

Stakhanovites.....1,000-3,000

University professor..... 5,000

Cabinet Minister.....10,000-15,000

SOURCES

● 113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

Karlas, Aleksander

1946. What did Estonian Social Policy Achieve in Twenty-Odd Years? The Baltic Review, Vol. I, No. 2-3, pp. 94-99.

Poom, Eduard

1949. The Productivity of Collective and Private Enterprise in Agriculture. Stockholm. Pp. 255-73.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

● 113 Raud, Villibald

1953. Estonia, a Reference Book.

New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

466 In the majority of cases, whole families are deported but their destination is not the same. Families thus are separated and lost to each other often for a lifetime.

000 During the German Occupation, 1941-44, the Nazi officials kept concentration camps in Estonia and several years after World War II the Communists had their concentration camps for German prisoners of war, who now, however, have been released.

SOURCE

113 Oras, Ants

1947. Deportations in Estonia. The Baltic Review, Vol. II, No. 1, pp. 18-25.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

467 for the type of trade unions which exist in capitalist countries. The result is that nobody protects labor in the Soviet Union. The International Trade Unions League, which held its last meeting in Warsaw in December, 1954, has become the Communist fifth column. The U. S. S. R. and her satellites have refused to permit anyone to study the situation of the workers in these countries. Nevertheless, the Council of Enslaved Peoples of Europe, which held its meeting in June, 1955, in New York, decided to begin a study of this question.

SOURCES

113 Raud, Villibald

1953. Estonia, a Reference Book. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

●113 Vaba eesti Sõna [Free Estonian Word.]

1955. June 23, p. 4. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

759 Second Soviet Occupation. Data, however, are lacking for the present time.

743 Medical supplies were sufficiently available also in free Estonia. We have no information for the present-day situation.

SOURCES

113 Eesti, Teatmeteos [Estonia, A Reference Book] 1949. Vol. II. Geislingen.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

SOURCES

● 113 Eesti, Teatmeteos. [Estonia, a Reference Book.] Vol. III. Geislingen, 1949.

Kaelas, Aleksander. What did Estonian Social Policy Achieve in Twenty-Odd Years? The Baltic Review, Vol. I, No. 2-3, pp. 94-99. 1946.

_____. The Worker in the Soviet Paradise. London, 1947.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

existing between the Constitution and actual practice in the Estonian SSR.

SOURCES

Constitution of the Estonian Soviet Socialist Republic of August 25, 1940, as amended to November 1947.

1947. Translated from the Russian text published in Tallinn by Egiz, Politicheskaya Literature.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

Uustalu, Evald

1952. History of Estonian People. London.

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642. The local organs of state power are only puppets in the hands of the central all-Union administration which makes all regulations.

SOURCES

● 113 Constitution of the Estonian Soviet Socialist Republic of August 25, 1940, as amended to November 1947.

1947. Translated from the Russian text published in Tallinn by Egiz, Politicheskaya Literatura.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

SOURCES

• 113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. II. Geislingen.

Järjekordsed "Balti valimised" [Consecutive "Baltic Elections"] 1955. Teataja. [The Announcer.] May 22, 1955. P. 1. Stockholm.

Uustalu, Evald 1952. The History of Estonian People. London.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

exchange diplomatic and consular representatives with them," there is in actuality no such right in the Soviet Union. There is also no evidence in the Western world that the Estonian SSR has any direct diplomatic relations with Western states.

SOURCES

Constitution of the Estonian Soviet Socialist Republic of August 25, 1940, as amended to November 1947.

1947. Translated from the Russian text published in Tallinn by Egiz, Politicheskaya Literatura.

Ojamaa, M., A. Ojamaa, and T. Varmas

1946. Eesti ajalugu. [History of Estonia.] Stockholm.

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

the rebels with food and other necessities were deported. Nevertheless, it is rumored that every time a new mass deportation occurs in Estonia the number of "Forest Brothers" increases. One Estonian refugee, Manivald Rästas, who escaped to England in the spring of 1955, has reported that young men are now escaping to the woods again to evade the Soviet order according to which young men are "voluntarily" sent to remote Russia for agricultural work.

SOURCE

113 Vaba Eesti Sõna [Free Estonian Word]
1955. May 12, p. 6. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241
474 occurred in the Estonian SSR the following percentage decrease by 1950 as compared to 1939: arable land, 12 per cent; horses, 3 per cent; cattle, 21 per cent; pigs, 10 per cent; sheep and goats, 48 per cent; butter production, 49 per cent; meat production, 66 per cent.

The average size of the kolkhozes in Estonia is 2,000 hectares. Exact data about kolkhoz
[475] equipment are lacking, but according to Vaba Eesti Sõna 5 May 1955, there are now 69 machine and tractor stations in the Estonian SSR, with 200-300 personnel in each. Reports, according to the same source, are that the tractors frequently break down and work goes unfinished.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113 Estonian National Council

1952. Rehabilitation Plan of Estonia's Economy After Liberation. Stockholm.

Kolhooside võimsad abistajad ["Powerful Helpers" of Kolkhozes] 1955. Vaba Eesti Sõna [Free Estonian Word], No. 18, May 5, p. 6. New York.

Poom, Eduard

1949. The Productivity of Collective and Private Enterprise in Agriculture. Apophoreta Tartuensia. Stockholm.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

Swettenham, John A.

1954. The Tragedy of the Baltic States. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113 Uustalu, Evald

1952. The History of Estonian People.

London.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

439 before quality.

In summary, the Soviet Union is extensively exploiting Estonia's natural resources and heavy industry, but is giving in return a poor supply of consumer goods and poor service.

SOURCES

● 113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

Estonian National Council

1952. Rehabilitation Plan of Estonia's Economy After Liberation. Stockholm.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

651 rubles. One can easily see how little there is left, when food and taxes have been paid.

The tax receipts are divided between the local Estonian and the central adminstration, according to the needs of the Soviet Union.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 market 2-3 kilograms of butter or pork.

655 All banks were nationalized by the Commu-
471
453 nists and the Estonian Bank was replaced by the Soviet State Bank. But the average citizen of the Estonian SSR is not too interested in banks because he has nothing to save.

SOURCES

113 House of Representatives, 83rd Congress, Second Session 1954. Report of the Select Committee to Investigate Communist Aggression and the Forced Incorporation of the Baltic States into the U. S. S. R. Washington.

Kareda, Endel

1947. Technique of Economic Sovietization, a Baltic Experience. London.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

SOURCES

113 Jackson, John H.

1948. Estonia. London.

Raud, Villibald

1953. Estonia, a Reference Book.

New York.

2: Indiana U. S-4,5 1955 RG4 Estonia RG4
Votes

SOURCES

● 113 Tsvetkov, Dim.

1925. Vadjalased. [The Votes.] Eesti Keel, Vol. 4, pp. 39-44. Tartu: Akadeemiline Emakeele Selts.

SOURCES

● 113 Bol'shaia Sovetskaia Entsiklopediia, Second Edition

1951. Vodskaia piatina. [The Votic Fifth] Vol. 8, p. 393.

Manninen, I.

1929. Vatjalaiset ja inkeroiset. [The Votes and the Ingrians.] Suomensukuiset kansat [The Finno-Ugric Peoples], pp. 90-92. Porvoo: Werner Söderström.

Setälä, E. N.

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177 ticket and they did so with no questions asked. Only one well-to-do farmer asked to have all the ballots read, and then he cast his vote for the Bolshevists.

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175 It was probably the wars, epidemics and the Russian oppression that caused the Vepsians to leave the White Lake region and move further westward. When the White Lake principality was incorporated into the Grand Duchy of Moscow in 1485, there were hardly any Vepsians left there.

648 175 The further history of the Vepsians cannot be separated from that of Russia. They have been up to the present day under continuous Russian rule and have gone through all the hard times of the czarist rule and the upheavals and miseries of Bolshevism. The only exception are the North or Onega Vepsians who, during the second World War, were for a short time (1941-1944) occupied by the Finns. When the Finns retreated, many Vepsians fled with them to Finland.

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177 considered now Russian, but the old people still remember that 'formerly they were Chukhars.' In Syagozero, Oshta rayon, their answer to the question of their nationality is 'Russian,' although they all know Vepsian and use it generally more than Russian." This last statement is especially significant. The fact that the Vepsians are beginning to identify themselves with Russians may in the not too distant future lead to their complete fusion with the Russians.

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141 The Russians have a more markedly round face.

The nose of the Vepsians is somewhat shorter than that of the Russians. The nasal index of the men is 71.30, of women 68.76. The height of the nasal bridge is average. There are more concave noses among the Vepsians than among the Russians. The tip of the nose of the Vepsians is also more often tilted.

The ear index of men is 53.80, of women 53.70. The ear fold is more turned in among the Vepsians than among the Russians.

144 Debets comes to the conclusion that the Vepsians can be classified as belonging to the so-called East European type, a type which is described by the Soviet anthropologists. It is rather close to the East Baltic race, being distinguished from the latter by only a few features, such as the lesser height and the predominance of concave noses. The Vepsians are more characteristic representatives of the East European race than the Russians of the same region.

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197 the Russian words. Especially dangerous for the Vepsian language is the great number of Russian translation-loans, i.e. special Russian expressions simply translated into Vepsian.

197 177 The tendency to replace Russian for Vepsian is clearly noticeable. In 1926, seven per cent of the Vepsians in Leningrad oblast considered themselves Vepsians only by nationality, not by language, for they had adopted Russian in place of their mother tongue. Considering that the percentage of Russified Karelians in 1926 was less than half this number (3.4 per cent), we can see that the Vepsians are especially in danger of losing their language.

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533 sons and other relatives. The Vepsian weeping songs are much simpler than the Karelian ones. They are in free meter, and they express in simple terms the innermost feelings of the singers. Weeping songs are the deepest-rooted and most original products of Vepsian folklore.

I don't have mother any more,
My mother is dead.
I don't have anyone to whom to go,
Whom I will wait for,
No one will come to greet me.

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871 abroad. In Leningrad oblast, there were in 1928-29 eight four-year Vepsian schools. We do not have any information for the later fate of these schools. Bol'shaia Sovetskaia Entsiklopediia, dealing with the education of Vepse, states only laconically: "Seven-year general school training is introduced."

•113

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776 Vepsians, the so-called Ludians in eastern Olonets. It is possible that several features of these beliefs have been borrowed by the Vepsians and Ludians from the Russians.

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203 of the general criticism known to the one concerned."

204 From one village the news spreads to the others, and so the rumors completely replace the newspaper. There was hardly any newspaper read in the South Vepsian area in 1917-1918. Kettunen tells of the excitement in Arskaht village when his own newspaper was due; not only were the men of the village anxious to see the only newspaper in their village but they were eager to use it for cigarette paper.

• 113

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000 of fish in the Vepsian lakes.

224 Hunting is practised only very little and mainly in winter. The hunter carries a special stick at the end of which the footprint of an animal is carved.

463 221 Since the occupations listed so far could not provide the Vepsians with their entire livelihood, they used, before the Bolsheviks came to power, to travel around seeking work. The Isaijeva Vepsians were known as felt shoemakers and they roamed wide areas in northern Russia making their shoes. They travelled to Middle Vepse, to the White Lake area, and to the south as far as the Vologda, Jaroslav and Tver governments. Twice a year they set forth on their journeys, two men together. The first trip, taken in October, lasted for 6-8 weeks, whereas the second trip in March or April was shorter. Men of the same village usually travelled in the same areas. The North Vepsians worked as stonemasons and stonecutters in St. Petersburg, Kronstadt, Helsinki and elsewhere. The Middle Vepsians from the village Ladv and its neighborhood were glaziers, and the South Vepsians used to work during the winters hauling lumber.

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175 of the Germans, and moved to the Latvian inland areas, to Estonia and to Russia. After the end of the war, only part of them (ca. 1500) returned.

182 From 1918 to 1940 the Livonians lived under the Latvian rule in the Republic of Latvia. In the 1920's a strong revival was noticeable among them instigated by the Estonians and Finns, but this was constantly held back by the Latvianization policies of the Latvians. In 1940-44 the Livonians lived through the hardships of the Second World War and were compelled to leave their homes again. Since 1944 the remnants of them have belonged, like the whole of Latvia, to the Soviet Union.

113

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

141 Another study dealing with the anthropological features of the Livonians was published by E. Landau in 1909. Landau photographed 30 Livonians, measured 14 and made some other anthropological observations. His study constitutes a little addition to that of Waldhauer. Among the Livonians measured by Landau there were 9 brachycephalic, 3 mesocephalic
[142] and 2 dolicocephalic. Landau says that the color of hair is generally light or dark brown, but fair and auburn hair also occur. He also met a couple of red-bearded Livonians. The form of the face is, according to Landau, generally a wide oval. The lower chin is broad, the nose medium sized, straight, and with a wide bridge. Landau considers the Livonians, on the whole, attractive and healthy.

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Livonians

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

197 o in East Livonian; for instance, West Livonian maa 'earth,' saatâ 'to send,' East Livonian moo, sootâ.

Latvian has had a strong influence on Livonian. This influence manifests itself especially in phonetics and in the vocabulary.
[194] In phonetics, the Latvian influence appears in the delabialization of ü and ö (both short and long), in the loss of h, in the development of the Livonian intonations, etc. Many ancient Livonian words have been substituted by loan-words from Latvian even in such important areas as cattle raising, agriculture and fishing. Kettunen in his big dictionary has indicated more than 3000 words of Latvian origin. The Latvianization of Livonian has gone so far that even Latvian verbal prefixes have been borrowed. Very numerous are the translation loans from Latvian.

• 113

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Kettunen, Lauri

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• 113 1920. Liiviläis-matkalta. [On the Trip to the Livonians.] Virittäjä, pp. 113, 116. Helsinki.

1938. Livisches Wörterbuch. [Livonian Dictionary.] Helsinki: Suomalais-Ugrilainen Seura. Pp. viii-x, xx-xxx.

575 all the Livonians who were nationality con-
517 scious, and became the center of the Livonian revival. The Society had its choir, dramatic company, library, etc. With the help of the Estonian, Finnish and Hungarian brother nations, a modern "house of culture" was erected for the Society. The work of the Society was stopped upon the occupation of Latvia by the Soviet Union in 1940.

474 The only economic associations were the co-operatives, which were organized for the sale of fish and procurement of fishing gear.

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● 113 Kettunen, Lauri

1925. Liiviläisten kansallistunto. [The Livonians' National Feeling.] Kalevalaseuran vuosikirja, Vol. 5, p. 242. Porvoo: Werner Söderström.

Loorits, Oskar

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527 white bread and dance. On New Year's Eve at
789 midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.)

113 ## SOURCES

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[See cat. 116, pp. 42-49 - Analyst]

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Livonians

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

214 poems in Livonian. The Akateeminen Heimoklubi (Academic Club for the Kindred People) has published in Helsinki since 1931 a small mimeographed periodical entitled Liivli in Livonian under the editorship of K. Stahler and, later, K. Stalte.

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4: Indiana U. S-4.5 1955 RG4 Estonia RG4 Livonians

Annex "A," Subparagraph 1j,
Sociological Background

EDUCATION

[212] 871 The Livonians are all literate, thanks to the schools. In the twenties there was one elementary school in Kuolka, Ire and in Piza. Before the first World War the number of schools was even greater; there was one school in Piza and two schools in both Kuolka and Ire. These schools were Latvian and served the cause of Latvianization. Livonian was taught only two hours a week as an elective.

The Livonian children who wished to continue their education attended the high school in Dondangen or went even farther away to Talsen or Windau. Before the first World War there was a naval school in Ire. Several of these educated seamen of various ranks [177] have been ardent patriots. Other educated Livonians, however, who have gotten jobs in Latvian towns as postal clerks, or in other positions have usually been completely Latvianized.

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1928. Liiviläiset. [The Livonians.] In

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

778 Kurland. During war times the people used to pray under it and throw its leaves into the water. If the leaves floated against the current, this meant that their prayer was heard by God.

SOURCES

113

Kajava, Yrjö, et al.

1928. Liiviläiset. [The Livonians.] In A. Kannisto, E. N. Setälä, U. T. Sirelius, and Yrjö Wichmann, ed., Suomen suku [The Finno-Ugric Family], Vol. 2, p. 163. Helsinki: Otava.

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113 1945a. Liivi usundi kultuurlooline taust. [The Cultural Historical Background of the Livonian Religious Beliefs.] Virittäjä, pp. 248-259. Helsinki.

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/86 the publication of Livonian books, thanks to the help of the Estonian and Finnish nations (see Subparagraph li).[1]

[1] [cf. pp 37-38, category IIC - Analyst]

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

226 season, which lasts until late fall. This is one of the most important fish for the Livonians. After St. John's Day vimba bream is caught also. In August starts the season of anchovies and, a little later, of sea-bleaks.

In the fall, about the time of the potato harvest, there is a second season for codfish.

The fish are sold in the towns along the seashore, mainly in Riga and Windau. In czarist times, the fishermen themselves shipped their fish abroad also.

• 113

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

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113, 642 Estonia RG4

[For comparisons of the Estonian Soviet Socialist Republic of August 25, 1940 as amended to November 1947 with other constitutions of the Soviet Union, see 70: American Russian Institute, R1 Soviet Union, category 116.]

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

INTRODUCTION

114 1. This series of monographs was prepared under contract HRAF-2 Indiana-1 by members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies, and under the auspices of the Research Center in Anthropology, Folklore, and Linguistics. The undersigned, Chairman of the Program and of the Research Center, served as Principal Investigator. Ruth C. Heffner co-ordinated the project and was its general Editor. Other participants included, on the research staff -- Victor E. Hanzeli, Ken Ishimoto, Igor Kopytoff (Northwestern University), Nicholas Mihailoff-Shelly, Eeva Kangasmaa Minn, Felix J. Oinas, Alo Raun, Linda Raun, and Joseph Strmecki; and as cartographers -- Joan Harris, Robert Mayfield, and John Ray. The author or authors chiefly responsible for each handbook are indicated on the title page of each particular monograph.

128 2. The contract required that a topical format ("Annex A") be followed, wherever applicable. This requirement was, naturally, complied with, even though, from a purely scholarly point of view, a sharply different arrangement of the data, and of their interpretation, would have been more desirable.

3. The staff feel that the severe limitations of time and the inaccessibility of certain important resources resulted in a product which could be considerably bettered, given a more leisurely approach. The staff, of course, appreciate

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128 the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

114 4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions. In no case do these faults obscure the meaning or distort the substance of the information.

114 5. The scholarly stimulation afforded by the
122 researches undertaken for this project was not materially lessened by the obligation upon the staff to respond to the stringently specific requirements of the contract. While the peoples and languages of the Uralic group have been under continuous investigation at Indiana University for the past twelve years, work by our team on these monographs doubtless tended to enhance further the development of this field at this member institution of the Human Relations Area Files, Inc., whose assistance in providing this splendid opportunity is hereby gratefully acknowledged.

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July 1955

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Livonians

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SUBCONTRACTOR'S MONOGRAPH

HRAF-4 Indiana-8

THE ESTONIANS

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SUBCONTRACTOR'S MONOGRAPH

ON

THE ESTONIANS

Prepared by the members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies.

Author

Linda Raun

Cartographer

John Ray

Editor

Ruth C. Heffner

Principal Investigator

Thomas A. Sebeok

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PREFACE

121 This is one of a series of monographs produced under HRAF Subcontracts. The Indiana University Subcontracts were awarded to provide primarily ethnographic coverage of the Uralic peoples. This monograph has not been edited or evaluated by HRAF. The views and opinions expressed are those of the authors.

It is reproduced as a service to the scholarly community and as a working paper for the Washington branch of HRAF (WAHRAF).

228 The monograph was annotated according to the system of categories in the Outline of Cultural Materials and was printed for simultaneous inclusion in the Area Files.

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HRAF Research Associate
For Soviet Orbit

Milton D. Graham
HRAF Research Coordinator

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Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

369 Estonia has always been a predominantly agricultural country, although since the Awakening in the 1860's there has been a constant flow of people into the cities. In 1939, 55 per cent of the Estonian population made a living in agriculture and 24 per cent in industry. Urbanization has changed the society a great deal, but at the end of Estonian independence the ratio of rural to urban population was still 67 to 33. More rapid urbanization took place during the independence period, especially during the first half of it when the country had recovered economically and many small industries and trade opportunities were developing in the cities. Many people found employment in the greatly

369 enlarged school system or in municipal, government and other offices. The majority of students who graduated from high schools tended to remain in the cities. Although Estonia had relatively few larger industries (see Subparagraph 3b, Economic Background), there were numerous fairly prosperous small industries where employment was to be found.

369
166 Estonian society over the past hundred years could be characterized as an extremely dynamic one. After the final liberation from slavery[1] and attachment to the soil there rapidly developed an independent farmer class, and the surplus rural people sought occupation in the growing cities where industrialization took place in the [428] last quarter of the nineteenth century. As farms were usually inherited by the eldest son, the other farm children were sent to city schools

[1] [See cat. 116, pp. 23-26 -2- -- Analyst]

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369 to learn some craft or trade. This constant
166 migration and change of social status, adjustment to a new way of life and to the new social, political, and cultural ideas moving from West and East to the Baltic coast, all have helped to create a perpetually changing life for the Estonian people. This has been especially true of the urban areas. More stability could be traced in rural communities until the Communist Occupation, although the land reform at the beginning of independence changed the pattern
186 of rural living considerably. However, despite these rapid changes,[1] the Estonian people had then and have always had a high sense of unity and loyalty to country. This could be illustrated by numerous examples from history, as well as by more recent events: the numerous large-scale revolts against suppression; the

1 [See cat. 116, pp. 2-3 -- ānālys]

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186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent re-occupation of the country by the Red Army.

[181] 871 212 The dominant social motives of the average citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

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87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

progress made during these years.

181 Estonians are great individualists--not a docile people easily led through their herd instinct.

[36] Farmhouses in Estonian villages are not so close together as the Russian ones are; they are situated at some distance from each other to give the people more privacy. There is perseverance, tenacity, and endurance in the character of most Estonians. They are industrious and obstinate like the Finns, but they seem to possess more elasticity and their temperament is livelier. Estonian country people have a strong attachment for the soil and they have deep

[538] love for their fathers' homes. Estonian literature often emphasizes this sentiment, notably Tammsaare's great novel, Truth and Justice.

181 For this reason collectivization of farms by
474 the Communists was a great tragedy for the

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181 474 [44] [87] Estonians which they tried to resist as long as they could. Not only economically but also psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

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The majority of the Estonians are realists and are not very effusive, emotional, or romantic; they keep their feelings well under control. They are a sober, yet courteous and friendly people and they are willing to adapt new ideas if they are convinced that by doing so their life will be improved. E.H. Harris describes the Estonians as the Scotsmen of the Baltic, and he adds that "they are a charming, hospitable and enlightened folk." Some observers have also found similarities between the Estonians and the French. Because of the predominantly sober character of the Estonians they are not easily influenced by propaganda. Estonia went through an ideological as well as a constitutional crisis in the 1930 s, but she emerged strengthened and democratic. And when, between the two World Wars Estonia was situated between expanding

181 totalitarian states--Russia and Germany--she managed not adopt the policy or the ideology of either one.

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Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

174 - Early history. Scholars have not yet reached a decision about the prehistory of the Estonians. The most common theory of linguists is that the Estonians lived together with other Finno-Ugric peoples at the bend of the Volga until about 2500 B. C., when the separation of the Hungarians, Khanty and Mansi supposedly took place. After the further detachment of the Komi and the Udmurts around 1000 B. C., and of the Mordvins and Cheremis around 200 B. C., the Western Finns (Finns, Estonians, Karelians, Livonians, Vepsians, and Votes) started to move westward until they finally settled along the shores of the Baltic Sea, south of the Gulf of Finland, and on the shores of the Gulf of Riga. This migration

174 is supposed to have been completed by the beginning of the Christian era. Soon after that the Finns migrated to Finland and settled the area north of the Gulf of Finland.

172 Archeologists, however, disagree with this linguistic theory. Their excavations have brought to light evidence that the present Estonian area was occupied long before the birth of Christ and that no change of inhabitants occurred around the beginning of the Christian era. According to theories of the Estonian archeologist Dr. R. Indreko, the Finno-Ugric peoples came to the East Baltic region from Central Europe about 7000 B. C., after the glacial period, in the early Stone Age. They were reindeer hunters and later they became fishermen also. Some of these peoples later migrated eastward and settled by the Volga and the Ural Mountains,

172 while the others remained on Baltic shores.

[13] To the south of the Estonians lived the Livonians and the Baltic peoples: the Latvians, and, Lithuanians in the northeast, their Vote, Vepsian and Finnish-speaking relatives in Ingermanland. East of Lake Peipus at this time was a thin sprinkling of Slavs.

Until about 1300 B. C. the inhabitants of present-day Estonia lived around rivers and lakes, ekeing a livelihood mainly from fishing and hunting. Later on some primitive agriculture, as well as a new custom of burial of the dead in underground graves, was introduced from Central Europe.

Trade with the Goths living at the mouth of the Vistula River and their own position as cultural moderators between the Roman Empire and the Nordic peoples speeded up the cultural

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172 development of the Baltic peoples. Even after the fall of the Empire the settlements continued to grow and Läänemaa and Saaremaa were next to be inhabited.

The period from 800 to 1200 A. D., the Viking Epoch, saw a lively commercial interchange with the Scandinavian Vikings with whom the Estonians often participated in raids to neighboring countries. This period brought wealth and a rapid cultural rise for them as well as a development of agricultural and stock-breeding methods. During this time the country was divided into counties (maakond) and these into parishes, both units being headed by elders. As yet there was no central administration, although in times of danger several counties would combine their manpower for defensive purposes.

175 At the end of their independence period, the Estonians were the cultural leaders among the Balto-Finnic peoples. At this time their most dangerous enemy was the Russians, who often made raids into eastern Estonia. Russian chronicles mention the raid of their own Kniaz Yaroslav in 1030 into Estonian territory and the founding of the stronghold Yuryev on the site of present Tartu.

The favorable geographical position of the people on the southeastern shores of the Baltic has had its disadvantages: it has been too hard for the eastern and western neighbors to resist the temptation to invade this territory. German expansion to the Baltic grew more dangerous at the turn of the twelfth and thirteenth centuries. German merchants from Port Lübeck had established themselves on the Livish coast by the

[i.e. ca. 1200 A.D. - -14- Analyst]

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175 last quarter of the twelfth century. Soon followed
[797] Catholic monks as missionaries. When peaceful means of conversion had no notable success, stronger methods were used, and in three decades (1199-1229) Bishop Albert had, with the support of the Roman Catholic Church and the various German states, converted the Baltic peoples to Christianity and, at the same time, had gone a long way toward subjugating them by fire and sword to the rule of the German knights.
[34] In 1200 he arrived with a great force of crusaders at the mouth of the Daugava River, where he founded the next year the city of Riga and, in a short time, had subjugated the Livonians and Latvians. The Order of Knights, called "Brothers of the Sword," was also established.

The conquest of the Estonians proved to be more difficult. Although the German knights

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175 were far superior in equipment, the Estonians, nevertheless, experienced also in their warfare against the Russians, fought many victorious battles. Their War of Independence lasted from 1208 to 1227, but the battle in September, 1217, in which Limbitu, the outstanding elder of Sakala (Viljandimaa), was killed decided the fate of central and western Estonia. The eastern part and the islands remained free until the Danish King Waldemar II came to Bishop Albert's assistance and conquered them. He landed at the [36] [103] present site of Tallinn in 1219 and founded this city, whose name means Taani linn 'Danish city.' Saaremaa, the last free province of Estonia, fell in 1227, thus deciding the fate of all the Estonians for centuries.

Estonia under the reign of Denmark and the

175 Estonia under the reign of Denmark and the Order. After the end of the ancient War of Independence, Estonia was divided between several competing powers: the Catholic bishops, the Order of the Brothers of the Sword (which in 1237 became the Order of Teutonic Knights, returned from Palestine), and Denmark. The strongest of these was the Order. The Germans [101] called all of the new colony Livonia. Historians call medieval Livonia "Old Livonia" in order to differentiate between it and the later governments of Livonia under Swedish and Russian rule, which was much smaller, comprising southern Estonia and northern Latvia. Northern Estonia (Harjumaa and Virumaa) was under Denmark, and the western and cental part of continental Estonia (Viljandimaa and Järvamaa) was governed by the Teutonic Order whose seat was in Eastern Prussia. The Bishop of Tartu governed present-

175 day Tartumaa, Valgamaa and Võrumaa, while Läänemaa and the islands belonged to another bishop. The Bishop of Tallinn had no land, but under his spiritual influence were Harjumaa, Virumaa and Järvamaa. The feudal system was now introduced into Old Livonia and the land was given to German and Danish vassals who, for the most part, were uneducated adventurers. The Estonian peasants were now left with practically no land and they were plagued with high taxes, labor obligations and military duties. The situation in northern Estonia under Danish rule was so bad that in Harjumaa the suffering Estonians rose in a rebellion in April, 1343, called St. George's Night Revolt, which spread throughout Estonian territory. The casualties suffered in suppressing this revolt forced Denmark to sell northern Estonia in 1346 to the Teutonic

175 Order. Now the Germans were sole rulers of the Estonians and revolt was useless. By the sixteenth century complete serfdom had been forced upon the people and the estate owners were made sole owners, legislators and judges over their peasants. A medieval chronicler writes of Old Livonia that it had become "hell for the peasants, paradise for the clergy, and a gold mine for the nobility and merchants."

But the power of the Teutonic Order over Old Livonia was now beginning to weaken. The larger cities of Riga, Tallinn, Tartu and Pärnu, all of which belonged to the powerful Hansa League, had grown wealthy through trade between Russia and Western Europe, and the rivalry between the cities and the Order, which was eager to extend its power over the cities also, so weakened the German administration

175 of Old Livonia that it was unable to defend the country against invaders. The reformation, which began in Estonia in 1523, also served to weaken the influence of the Catholic bishops and the Order. When Czar Ivan the Terrible initiated the Russian-Livonian War (1558-1583), the deteriorating confederacy of the Baltic failed to provide adequate protection for this country and, in 1562, the rule of the Teutonic Order in Old Livonia had ended.

But the Russians were not successful either. They were driven out of this area by the three powers who finally divided up the country: Sweden, which became ruler of northern Estonia and Tallinn; Denmark, which again took over western Estonia and the islands; and Poland, which became ruler over southern Estonia (Pärnumaa, Viljandimaa and Tartumaa) and

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175 northern Latvia. The country was long devastated by continuous war, suffering particularly under the ever-present dread of the Russians.

Swedish rule in Estonia. By the Treaty of Altmarck in 1629 King Gustav II Adolf was able to wrest from Poland the Livonian area and to make Sweden absolute ruler of the continental Estonian territory. In 1645 Sweden gained the Estonian islands also, after which followed a long period of peace which has frequently been termed "the good old Swedish times."

King Carl XI carried out what has been called "the great reduction of estates" by which many large estates were confiscated by the state--in Livonia five-sixths of the arable land--and the situation of the peasants was considerably improved. In addition, the Swedish government

did much to promote educational opportunities for peasants as well as nobles, and made a great effort to promote the religious life in Estonia.

The reforms of Carl XI, and especially the reduction of estates, made enemies for the Swedes of the Baltic nobility, at whose instigation a coalition between Russia, Poland and Demark was created for the purpose of conquering the Baltic region. In the resulting Great Northern War (1700-1721) Czar Peter I was successful against the young Swedish King Carl XII, although Poland was defeated. The Baltic nobility welcomed the new ruler and the old feudal system was re-established. After the Peace of Nystad (Uusikaupunki) in 1721 Czar Peter I returned to the German gentry the estates and the privileges which they had had in pre-Swedish times.

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175 Estonia under Russian Czars. Although Estonia and Livonia were now nominally Russian governed, the actual and all-powerful ruler of these provinces was the German nobility. The country was badly devastated by the long war and deportations, and the population was pitifully diminished. For those peasants who had survived the horrors of the war, serfdom now became unbearable. But when Czarina Catharina II tried to improve their lot, she met the almost unanimous resistance of the nobles. At the end of the eighteenth century the liberal ideas of Western Europe had reached the Baltic provinces and some of the nobles favored them, especially the younger ones who had studied abroad. By the beginning of the nineteenth century, during the reign of Alexander I, liberalism in Russia had gained ascendancy and

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agrarian reforms were planned to provide further springs such as occurred in northern Estonia, where the position of the peasants had remained considerably worse than in other areas. After certain reform legislation had been passed, making the position of the peasants approximately equivalent to their position in Courland Sweden, the income of the estate owners had considerably diminished. In order to improve their lot, the Baltic nobility then recommended the liberation of the peasants from serfdom on the condition that the land belong entirely to the nobility. In 1816 the peasants in Estonia were liberated, and in Livonia, in 1819. They were now free to rent the land and to pay their rental with their labor. Until 1840 this labor slavery existed. To further add to the woes of the serfdom, the nobility imposed restrictions upon marriages

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changes. This "liberation" by no means improved the life of the peasants and, as a result, uprisings occurred in the 1840's in Livonia, where a widespread change to the Greek Catholic faith was also taking place in the hope that the priests would protect the peasants against the land owners.

By now the estates were undergoing an economic crisis and new agricultural methods were being introduced which demanded more capital and more manpower. As a consequence, the estate owners were forced to suggest new agrarian legislation providing the peasants ownership of a certain part of the land, the right to pay rent in money, and the right to buy land titles. Czar Alexander II enacted the laws for Estonia in 1856 and for Livonia in 1860. By 1863 all change of residence restrictions had

175 423 been abolished. Now the Estonian peasant was a free man and many peasants immediately rushed to settle in the cities. During the two decades which followed (1860-1880), called the National Awakening, the Estonian people grew into a self-conscious nation.

175 565 [423] The National Awakening and post-Awakening period. The main task which took the lion's share of energy was the buying up of land titles.[1] This was slow in northern Estonia, but in southern and central Estonia, where soil was more fertile, it was carried out more rapidly. Soon a wealthy and independent class of Estonian farmers, able to send their children to city schools and universities, grew up. This was the beginning of the Estonian educated class in the cities, from which came outstanding leaders in the national movement. As a result of

[1] [for background, see cat. 116, pp. 23-26 -- Analyst]

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175 565 the rapid improvement of economic conditions and the industrialization of the growing cities, certain social differentiations now took place. Economically independent were the farmers, who had bought farm titles, and the middle class in the cities, the intellectuals, educators, and craftsmen. Less fortunate, however, were the industrial employees in the cities, and, in the country, the landless agricultural workers.

175 814 The most active participants in the idealistic-romantic National Awakening were the intelligentsia, at the beginning mainly school teachers, and the land-owning peasantry. There were several centers of this movement, the most important being in southern Estonia, in Viljandimaa, and later in Tartu. In St. Petersburg was an enthusiastic group of intellectuals, called the Patriots of St. Petersburg, with Professor

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175 814 Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic Kalevipoeg (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were pre-

[545] served. The first national Singing Festival in 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing

175 871 festivals became a national tradition. To promote education in the native tongue the Alexander School Committee was established

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [For background, see -29- cat. 116, pp. 26-29--Analyst]

175 equal rights with the German nobility in the self-
186 government of the country, at the same time attempting to establish friendly relations with the Russian government in the hope of winning its support. But these efforts were doomed to failure for the Russians and the Germans had already initiated a suffocation campaign against the Baltic national movements.

175 The decade of the 1880 s was a period of deep
177 disillusionment for the Estonians after the hopeful time of the Awakening. The Slavophiles were quite influential, their aim being to Russianize the border provinces of the Russian Empire. This was not an easy task, since the National Awakening had made the people conscious of their heritage and proud of their culture. Illiteracy, for example, had been practically abolished in Estonia during this time

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175 but now Russification was carefully forced upon
177 the population, especially in connection with the schools, courts, and the police system. Russian became the language taught in the schools, and those teachers who spoke no Russian were often replaced by native Russians. Russian clerks and officials were imported to Estonia. The leaders of this Russification movement were the special governors in Estonia and Livonia, while local government remained in the hands of the German nobles. In order to prevent native leaders from rising, the usual policy was to send those Estonians with a university education to Russia rather than to give them positions in their homeland.

175 The two prominent Estonian leaders of the
668 period, Jakob Hurt and C. R. Jakobson, instead of uniting in the struggle for national unity

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175 clashed openly over Jakobson's struggle with the
668 German nobles and, at the same time, the German clergy, and two factions grew up around these two men. After the death of Jakobson in 1882, his party openly stood for Russification--something Jakobson himself would never have
[814] condoned. As a result of the party squabble, the Society of Estonian Literary Men[1] failed and was disbanded.

Nevertheless, the Estonians continued to grow numerically and economically. By the end of the century, they had started to recover from the paralysis of Russification. Courageous young leaders appeared in the two most important centers of public life. At Tartu, Jaan Tõnisson, a lawyer, became the editor of the daily Postimees (Postman) in 1896, which stood for Estonian nationalism. Tõnisson became the

[1] [See cat. 116, p. 29--Analyst]

175 668 leader of the liberal national movement in southern Estonia, fighting against the privileges of the German nobility. More radical was the other daily, Teataja (Announcer) at Tallinn, the editor of which became, in 1901, Konstantin Päts, also a lawyer, and later President of the Estonian Republic. A great achievement for K. Päts and the Teataja group was the victory of the Estonians in the municipal elections at Tallinn in 1904, when Jaan Poska was elected mayor and took over the rule of the municipality from the Germans.

175 669 The revolutions of 1905 and 1917. After the unpopular Russo-Japanese War in which Russia was defeated, revolts broke out all over the Russian Empire and reached even to the Baltic. While the revolution of 1905 in Russia proper

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was a movement against the czarist regime, in Estonia it was mainly directed against the land-owning German nobility. Estates were burned and barons were assassinated. The workers, with the full support of all classes of people, especially the intelligentsia, organized strikes at Tallinn, demanding an Estonian democratic republic. Even by the time of this revolution, there was a violent clash between the radical socialistic and the more moderate national elements in Estonia. To suppress the revolution, the czarist government sent "punishment details" of Russian soldiers to Estonia, whose leaders belonged mostly to the local nobility. They soon liquidated the revolt; many innocent people were sentenced to death and many were sent to Siberia for long-term imprisonment. A great number of the national leaders succeeded in escaping

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175 669 and were sentenced to death in absentia. They had to remain abroad until the revolution of 1917.

175 178 Despite all the post-revolutionary political reaction, a greater degree of liberalism was allowed in cultural life. Economically, the period between the revolutions meant great progress. Estonian private schools were founded, adult educational societies were very active, large theaters were built: "Vanemuine" at Tartu, "Estonia" at Tallinn, and "Endla" at Pärnu. The Estonian Literary Society was founded for the promotion of all aspects of cultural life, and a number of institutions were begun: the Estonian National Museum, which collected many valuable items of Estonian material cultural; and many co-operative societies and farmers' societies which helped the farmers to become better acquainted with modern

175 methods and equipment in agriculture and the
178 dairy industry. This development was curtailed to a great extent by the outbreak of World War I in 1914.

175 Soon after the revolution, the Russian Provi-
642 sional Government, Headed by A. F. Kerensky, approved the bill presented by the Estonian leaders to unite the governments of Estonia and Livonia into one administrative unit and appointed as Commissar of united Estonia Jaan Poska, hitherto mayor of Tallinn. The Estonian Diet was elected on the basis of the general franchise and met first on July 1, 1917, in Tallinn. This Diet formed a democratic government, with K. Päts as President. Now, after many centuries, Estonia was governed by its own people.

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The birth of independence and the War of Liberation. The next important step was the organization of the Estonian soldiers who had fought in the Russian Army into Estonian national units. Response to the proclamation of Estonian authorities was enthusiastic and many of the over 100,000 Estonians in the Russian armed forces returned home and joined the Estonian army, among them many high officers, although in many Russian units the Estonians were not granted permission to leave. When in St. Petersburg the Russian Provisional Government was overthrown by the Bolsheviks on November 8, 1917, the Estonian Bolsheviks followed the same pattern and the War Revolutionary Committee, headed by V. Kingissepp, took over from Poska the Commissariat of Estonia, and the councils of workers and soldiers began taking

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1 [After election of Estonian Diet, July 1917, see cat. 116 app. 36--Analyst]

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175 642 [669] over the governmental institutions. In the midst of this tumult, the Estonian Diet met and proclaimed itself on November 28, 1917, the supreme power in the country until the elections of the Constituent Assembly, and delegated its powers to the Council of Elders, which continued to work for the independence of Estonia. After preparing the Manifest of Estonian Independence, February 24, 1918, this body proclaimed Estonia an independent democratic republic, delegating at the same time all power to the Estonian Rescue Committee consisting of K. Päts, Jüri Vilms and K. Konik, which formed the first Estonian Provisional Government, with Päts as premier. Estonian independence was proclaimed at Tallinn immediately after the Bolsheviks had left the city and before the German troops arrived. The German occupation

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175 of Estonia had been foreseen in the Treaty of The German occupation
648 Brest-Litovsk, March 3, 1918, between Russia and Germany; furthermore, the Baltic German nobles had also petitioned Germany to occupy Estonia. Some Estonian leaders escaped abroad and continued to work for recognition of Estonian independence, among them their leader Jaan Tõnisson. In May, 1918, Estonian independence was recognized by Great Britain, France, and Italy.

175 The German occupation authorities ignored
721 the declared independence of Estonia and its
[727] Provisional Government and proceeded to drain the country's economic resources. Their plans to include Estonia in a Baltic Duchy, along with Latvia and Prussia, however, did not succeed. After Germany's defeat in 1918, the Estonian Provisional Government openly resumed

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175 721 operation on November 11, 1918. But now the Red Army of Russia decided that the time was ripe to attack Estonia.

175 721 Estonia's war with Soviet Russia, from November 28, 1918, to January 3, 1920, including the war with the German Landeswehr has been called the War of Liberation. Because the Estonian army had been dispersed and many leaders arrested as a result of the recent occupational policies, the Red Army was able to make great headway at the beginning of the war.

[701] The morale of the Estonians was low at first, but with the return of Colonel Johan Laidoner from Russia and the assistance of the British fleet, hope was revived. On December 23rd, the Provisional Government appointed Laidoner commander-in-chief of the armed forces and Admiral Juhan Pitka commander of the navy.

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Soon two captured Russian warships were delivered to the Estonians by the British fleet; a Finnish volunteer regiment, "The Sons of the North," arrived; and volunteer companies from Sweden and Denmark began to appear in Estonia. Now the Estonians changed from a defensive to an offensive war, more and more youths answered the call to battle, and under Majoy-General Tõnisson, Narva and North Estonia were freed. On January 14, 1919, Tartu was liberated. Advancement on the southern front was slower but steady, and on February 24, 1919, the first anniversary of the Estonian Republic, the commander-in-chief was able to announce that the entire Estonian territory was freed of the enemy. To assure their future independence, the Estonians felt compelled to carry the war on into Latvian territory. This offensive was

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Romeburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.

[527] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

175 728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

175 a peace proposal on August 30, 1919. Peace
728 negotiations began the following December at Tartu, with Jaan Poska as leader of the Estonian delegation. During the negotiations the Red Army made desperate but unsuccessful attempts to cut through the front at Narva. In the treaty of Tartu, signed on February 2, 1920, Soviet Russia recognized the Republic of Estonia, renounced all rights to Estonian territory, and paid 15,000 gold rubles to the Estonian Republic.

727 In spite of the ecnonomic assistance from Great Britain and the United States, including war supplies and the help of the British fleet, as well as the help from the Finnish "Sons of the North," Estonia had suffered greatly from her war.[1] Five thousand men had been killed, 12,000 wounded, and an estimated total of

[1] [War of Liberation, sec-43-cat 116, pp. 40-43--Analyst]

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727 150 million Estonian crowns had been spent. But Estonia had won her independence and could now begin to organize her internal government.

648 Independence. On January 26, 1921, the Allies recognized Estonia as an independent country and the United States followed suit of July 28, 1922. Estonia was accepted in the League of Nations on November 22, 1921.

646 In April, 1919, after the Red Army had been driven from Estonian territory, elections for the Constituent Assembly were held; the sessions of the elected Assembly lasted from April 23, 1919, to December 20, 1920, the President of the Assembly being A. Rei. Most important among the legislative activities of the Assembly were: 1) the Declaration of Estonian Independence; 2) the agrarian law[1] and 3) the Constitution of Estonia[2] June 15, 1920.

[1] [See cat. 116, pp. 46-44-47 -- Analyst]
[2] [See cat. 116, pp. 48-55 -- Analyst]

Indiana U. S-4, [illegible] Estonia [illegible]

000 Constitution of Estonia: June [illegible], [illegible].

669 One political event of importance should be noted here. After the War of Liberation the Estonian Communists continued to work in close contact with the Soviet Union. On December 1, 1924, led by the fanatic Estonian Communist, V. Kingissepp, who together with small armed units had infiltrated across the Soviet border to Estonia, a coup d'état was attempted at the instigation of the Third International or the Russian Communists. This attempt, however, was a failure for the Estonian Communists failed to give their assistance, the army in a few hours put down the revolt, and Kingissepp was killed in action. The Soviet Government named a town behind Narva Kingissepp in commemoration of his loyalty. In Estonia the result of this unsuccessful revolt was that the

669 Communist Party was outlawed and the Estonian people grew more and more suspicious of Communist propaganda, and the trend in Estonian politics went further and further to the right.

423 The agrarian law, one of the most farsighted and basic legislations of the new republic, enabled the Estonian authorities to carry out wide agrarian reforms during the years 1919-1926. Before that, Estonian farmers had held about 1.7 million hectares, or 42 per cent of the agricultural land, while 2.4 million hectares, or 58 per cent belonged to only 1,149 large estates, owned mainly by the German gentry. The [423] Estonian Government expropriated 96.6 per cent of the estates, paying the owners compensation on the basis of the value of land in 1901 and for the livestock according to market prices in 1914. Four hundred of these estates were retained by

423 the State as experimental stations, model farms, etc. Out of the rest of the estates, 55,000 new small holdings were made. These were given to the landless or permanently leased to owners of very small farms. Beginning in 1925 these new farms could be purchased as freeholds on the basis of a 55-year amortization plan. The State kept the forests and uncultivable lands and out of these created 88,700 hectares of arable land. This was in turn divided into 6,600 new farms.

433 The agrarian reform[1] solved many social problems of the young republic, although it made staunch enemies of the Baltic German gentry. It also increased the agricultural output, which at its peak in 1927, was estimated at 247,300,000 Estonian kroons. The world economic crisis in the thirties hit Estonian agriculture hard, but

[1] [see cat.116, p.46 --47- Analyst]

433 during the crisis reorganization occurred: more emphasis was then put on cereal production and less on dairy farming. Beginning with 1933 the output began to rise and in 1938 it had almost reached again the 1927 level.

642 Estonia as a young republic underwent several constitutional changes. The first Constitution, passed in 1920,[1] was extremely liberal. The Estonian people exercised their power through a [646] referendum and a one-chamber parliament (Riigikogu) which comprised one hundred members. Candidates for Riigikogu were nominated by various political parties and elected by the 643 people for a three-year term. The executive branch was comparatively weak, and was composed usually of a coalition of representatives of several parties. There was no separately elected President, and the head of the State was the Prime Minister, called Riigivanem 48 ('State Elder'),

1/ [June 15, 1920 -- Analyst]

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Minister, called Riigivanem ('State Elder'). The executive branch could stay in office only for as long as the Riigikogu gave its approval, and the usual result of this system was that the governments tended to be rather short-lived. The first government of Estonia was formed of a coalition of the Social Democrats, the Labor Party and the National Liberals, with O. Strandmann as Prime Minister. In the period between 1919 and 1933 there were a total of 21 governments in Estonia, a great majority of which were coalitions. The office of Prime Minister was held by ten statesmen, with Päts, Tõnisson, and Teemant each serving four times.

It was soon realized that such short-lived governments could not pursue any long-term policy and that a better balance between the legislative and executive branches was needed. Beginning

642 in 1932, Estonia entered into a period of constitutional and political crisis aggravated by the world-wide economic difficulties and the rising Fascism and Nazism. Riigikogu drafted a new Constitution but a referendum in August, 1932, rejected it. The same fate befell the second draft of the Constitution which Riigikogu proposed in June, 1933. This failure was due to the very vigorous agitation on the part of the War of Liberation Soldiers' League (Vabadussõjalaste Liit), better known by its Estonian abbreviation, VABS.

668 VABS was first a veterans' league only and had no political ambitions before the early 1930's. Then civilians began to be admitted into the League until it grew into a large extremely right-wing movement in which ex-servicemen were only a small fraction. Their

668 leaders were young energetic men, the most popular of them a lawyer named Artur Sirk. They adopted the tactics and ideas of Italian, German and Finnish Lapua authoritarian movements and stirred up antagonism and resentment in a good part of the nation against the government and the Constitution. VABS prepared a 642 668 new draft of the Constitution which gave the President almost a dictator's power and on the referandum in October, 1933, this draft was approved. The Old Farmers' Party (K. Päts) supported it in order to break the vicious circle of the constitutional crisis. J. Tõnisson's cabinet, which was the last coalition government, resigned and a nonparty government under the leadership of K. Päts then took office. When the VABS Constitution came into being on January 24, 1934, the agitation on the part of VABS

668 continued, with the aim now of overtaking the
642 Päts government. To prevent these totalitarian elements from seizing the leadership of the whole nation, Päts used the new powers given him in the new Constitution and on March 12, 1934, proclaimed a state of emergency, appointing again General Laidoner as Commander-in-Chief. On December 8, 1935, the VABS leaders had planned a coup d'état, but Päts' government was able to stop the revolt within a few hours of the scheduled time of action, and many VABS leaders were sent to prison. A. Sirk and some others had already been arrested earlier, but had managed to escape abroad where Sirk, soon after the failure of the coup d'état, took his own life.

642 Although the VABS danger was now nullified, the nation was still sick and needed time to

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642 recover. Now followed a "time of silence;" political parties and even Riigikogu were dissolved, and in this transition period Päts was busy making preparations for passing a new and better [668] constitution. With his support, the Patriotic League (Isamaa Liit) was founded for the purpose of giving popular support to the government, especially during the time of the new referendum. The professional and working classes were organized into corporate bodies; in addition to the three existing chambers (Commerce, Industry, Agriculture), fifteen new ones were organized. A National Assembly drafted in 1937 a new Constitution which came into force on January 1, 1938.

This new Constitution provided for a two-chamber Riigikogu: the House of Representatives

642 (Riigivolikogu), made up of 80 members, and the State Council (Riiginõukogu), comprising 40 members, 10 of them appointed by the President. Both chambers were elected for a five-
643 year term. It also provided for an elected President; accordingly, on April 23, 1938, K. Päts was elected first President of Estonia. The old political parties were still banned, but the "time of silence" was over and the people had again their change to speak in the parliament through her elected representatives from various professional groups. Although Päts has been sharply criticized for his dictatorial measures, he is hailed also as a great statesman who steered the nation through the dangers of Nazism to which the VABS agitation wanted to draw her. Political life was now more mature and sober than in the time of bargainings between the numerous political parties.

ooo the numerous political parties.

814 Meanwhile, Estonian economy had vastly improved and had recovered from the crippling blow of the depression. In her cultural life, Estonia had caught up with other European nations, aided greatly by the Estonian Culture Fund (Eesti Kultuurkapital), which was set up in 1925. The aims of the Culture Fund were to popularize and to further research in the liberal arts, to encourage creative work in literature and the fine arts, adult education and physical [651] education. The Culture Fund received its income from various state taxes (tobacco, liquor, recreational enterprises, etc.). It had six divisions: literature, music, art, theater, sports and journalism, and was governed by a council comprising representatives from every division and from the Government of the

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814 [745] Republic. In 1935 a Pension Fund for Estonian writers, artists, musicians and actors was established, financed by ten per cent of the total annual Culture Fund budget.[1] The result of these funds was to give a much-needed security to creative workers, for in a small state writers and artists could not well depend on their royalties.

563 With the law of the Culture Autonomy (bills passed in Riigikogu in 1925 and 1931) Estonia established good relations with her minorities. This law has been praised as one of the most successful solutions of the minority problems in the whole world.

000 The situation at the end of Estonian independence gave full evidence to the fact that the young Republic had successfully come out of her childhood diseases and was looking forward to a happy

1 [see cat. 116, pp. 55- - -56- Analyst]

li Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

ooo future.

648 Estonia under Soviet and German Occupation.

The flourishing economic and cultural development of Estonia during this independence period was terminated abruptly by World War II. On the eve of the outbreak of the war Estonia's only wish was to remain neutral, but its fate was decided by the two expanding totalitarian powers between which it was situated.

A Non-Aggression Pact was signed between Nazi Germany and Soviet Russia by Molotov and Ribbentrop on August 23, 1939, which was revised on September 28th of the same year. Estonia and the other Baltic states were not aware of the secret clause attached to the Pact which gave Finland, Estonia, Latvia and Lithuania to the Soviet sphere of influence and divided Poland between Germany and the Soviet Union. The USSR

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648 started its political maneuvers against Estonia by first demanding naval and air bases on Estonian territory. On September 28, 1939, Estonia was forced to sign the Soviet-Estonian Mutual Assistance Pact. The circumstances under which Estonia had to yield were typical of the Soviets. At this time Poland was already divided. The incident in which a Polish submarine interned in the harbor of Tallinn had escaped was used as a pretext. Over 200,000 Red troops stood ready for combat at the Estonian border. In case Estonia had refused to sign the Mutual Assistance Pact the Red Army would have certainly crossed the border and invaded Estonia.

The Mutual Assistance Pact gave the Soviet Union the right to maintain naval bases on the Estonian islands and in the port of Paldiski, as well as a number of air bases. It limited the

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number of Soviet armed forces to be kept in these bases to 25,000. Actually, the USSR never observed this limit.

This pact was the first step toward the complete Soviet occupation of Estonia in June, 1940, speeded up by the great victories of Hitler's forces on the French front. In the Soviet ultimatum, sent to the Estonian government on June 16, 1940, the latter was accused of gross violation of the Pact on three points: 1) that Estonia had conferred secretly in December, 1939, and in March, 1940, with other Baltic states to organize an "expanded military alliance," and had tried to draw Finland also into the Alliance ; 2) failure of Estonia to dissolve a defensive alliance with Latvia; 3) the publication of the Revue Baltique in Tallinn, which was considered a hostile act. In the Soviet

648 ultimatum were demanded: 1) a new Estonian Government immediately, "able and willing to secure the honest application of the Soviet-Estonian Mutual Assistance Pact"; 2) immediate free passage for Soviet troops, "to be stationed in sufficient numbers in the most important centers of Estonia." All these accusations were wrong and a pretext for a complete occupation of Estonia and other Baltic States.

The Estonian government was not given time to negotiate; an answer was required in 8 1/2 hours. The next morning, June 17, the Red Army marched into Estonia and in two days the occupation was completed. The situation of Estonia was hopeless at this time and, to avoid bloodshed and destruction, President Päts' decision was to offer no resistance.

000 The leader of the sovietization of Estonia

642 The leader of the sovietization of Estonia during the first Soviet Occupation was Andrey Zhdanov, a member of the Political Bureau and of the Presidium of the Supreme Soviet. A new Communist puppet government was appointed, with Johannes Vares, a physician and left-wing poet, as Premier. President K. Päts remained formally in office for a while, although he was actually a prisoner of
[701] the occupation authorities. General Laidoner was relieved of his duties as Commander-in-Chief.[1] The Estonian Defense Union was dissolved and all its arms surrendered. In addition, almost all private organizations were
666 liquidated. The Communists speeded up the
[646] elections of a new House of Representatives, which were held on July 14-15, 1940. Although non-Communist candidates were also allowed at first, these were later all withdrawn and

[1] [in 1940; see cat. 116, pp. -61-52-, 57-61 -- Analyst.]

666 only Communists remained, appointed by the "Working People's Union." The entire organization of these elections was a gross violation of the Estonian Electoral Law of 1937. The people were forced to the polling stations and the only way they could show their opposition was by spoiling their ballots. The percentage of spoilt ballots was probably much higher than the 7.2 per cent which the Communists announced.

648 642 The next act of the Estonian tragedy was the incorporation of Estonia into the Soviet Union. The same illegally elected, solely Communist House of Representatives approved at its first session, July 22, three acts of the utmost importance: first, that Estonia become a Soviet Republic; second, to ask the Supreme Soviet of the USSR to admit Estonia into the Soviet Union;

[47] and third, the nationalization of all banks, all land and all lauge industrial enterprises.

648 -642 land and all large industrial enterprises. According to the Estonian Constitution, such laws could be passed only by the National Assembly, a two-chamber parliament. But the State Council never was elected and the election of the House of Representatives was illegal.[1] Estonia was incorporated into the Soviet Union on August 6, 1940, and became the Estonian SSR, sixteenth republic in the USSR. The diplomatic representatives of the Estonian Republic abroad took care that the Western world was informed of this act of aggression. The countries of the West, with very few exceptions, have never recognized the Soviet occupation of Estonia.

661 [625] Parallel with the economic sovietization of Estonia worked the terror of the secret police, NKVD (People's Commissariat of the Interior), later the MVD (Ministerstvo Vnutrennikh Del, Ministry of Internal Affairs).

1 [See Cat. 116, pp. 61-2 -- 63 -- Analyst]

661 Ministry of Internal Affairs). The nightly arrests of people started as early as July, 1940. [643] President K. Päts was forced to resign on July 23, and in August of the same year he and his family were deported to Ufa, USSR. No information has ever been given to the Estonian people about their former president. General J. Laidoner and many higher officers were also deported in the same summer, as were the majority of former ministers, among them Jaan Tõnisson, former Prime Minister and one of the most prominent Estonian leaders during the previous four decades. Nearly 10,000 people were arrested and deported during the first year of occupation. Some 2,000 people were executed in Estonia. Hitler's war preparations against the USSR incited the Communists to speed up their deportations. On the nights of June 13 and 14

661 over 10,000 people were unexpectedly arrested and deported in boxcars to the distant regions of the USSR. Husbands and wives were separated at the stations; mothers with children were put in separate cars, and the families were never united again. Ninety per cent of the deportees were Estonians; the rest belonged to other nationalities. Statistics of the professions of deportees show that 42.7 per cent were manual and office workers, 26.3 per cent farm owners, and 16.9 per cent civil servants and technical personnel. With these deportations the Soviets endeavored: 1) to remove the leaders and patriotic elements from the local population, 2) to break the will for resistance, and 3) to weaken the nation physically. After the first night of mass deportation many people left their homes to escape arrest.

722 Hitler started his Blitzkrieg against the Soviet Union on June 22, 1941, picking in the first few weeks rapid and easy victories. Then the front was drawn in central Estonia, along the Emajõgi River through Viljandi and Pärnu. This gave the Communists time to carry out their mobilization in northern Estonia and to ship men to the Soviet Union. The 33,000 mobilized men from northern Estonia were taken to timber camps in the northern USSR, where the majority of them died from ill treatment, inhuman working conditions and undernourishment. An Estonian corps was organized of the survivors in 1942.

725 Already at the outbreak of the war Estonian men who had sought refuge in forests formed partisan troops, called "Forest Brothers," who later played quite an important role in the war operations, helping to drive out the Soviets

725 from Estonia. Three battalions of self-defense units participated in the liberation of Tallinn on August 28, 1941. One of these units was formed in Finland of Estonian men who had succeeded in escaping across the Gulf of Finland from the Communists; these men parachuted behind the Soviet lines and excelled in courage and skill in warfare. The code name of the unit was Erna.

Many young Estonians volunteered with the German East Battalions to take revenge for the cruelties and deportations. When they later tried to leave the Wehrmacht, disappointed because the Germans did not restore Estonian independence, they were not allowed to do so, and they refused to join the Estonian Legion founded by the Germans in 1942. In 1944 they were compulsorily joined to the Waffen SS. Under these circumstances the Estonian men

725 started to desert and to escape again across the Gulf of Finland.

727 642 During the German occupation Estonia was ruled by a Governor-General (Generalkommissar) and by provincial governors in each county. An Estonian puppet government was also appointed, headed by Dr. Hjalmar Mäe, which, however, lacked the confidence of the Estonian people.

668 [643] Estonian patriots, under the leadership of Professor Jüri Uluots, the last Prime Minister, tried everything to restore Estonian independence. But the Germans did not grant independence to any conquered nation, and so gradually an underground resistance movement grew in all the conquered countries. Resistance cells were working underground also in Estonia.[1] The Gestapo discovered them and arrested many

[1] [For wartime partisans see cat IIc, pp 66-68--Analyst]

668 Estonian nationalists in April, 1944. Some of them were released only shortly before the end of the German occupation.

727 471 Economically Estonia did not fare any better under German occupation than she did under the Soviets. Economic exploitation of the country continued. Only twelve per cent of the nationalized land was given back to the owners and in only a very few cases was private property returned. As a rule, the Germans did not restore ownership of nationalized property.

[437] Food rations for the people were so meager that no one could live without the help of the black market.

721 In the winter of 1943-44 the retreating Germans brought their front close to Estonia again. The great Soviet air raid on Tallinn on the night of March 9th, burned and destroyed much of the

721 Estonian capital. In that emergency the demoralized German Wehrmacht was no longer able
[643] to defend Estonia. Professor Uluots made the decision then[1] to support the mobilization in Estonia which the Germans had announced, and his proclamation effected the registration of 45,000 men. Although Estonian regiments were poorly equipped, they knew what was at stake; for several months they held the front, making it possible for many thousands of Estonians to escape to the West. After Finland was forced to accept the Soviet armistice on September 4, 1944, the Russians turned all their strength to the Baltic and rolled over it in a few weeks. On September
721 725 22, 1944, Tallinn fell. The Estonian units, formed at the end of the German occupation, were cut off from retreat and the majority of them became again undercover "Forest Brothers."[2] Refugees

1 [March 9, 1944; see cat. 116, p. 67 -- Analysis]
2 [See cat. 116, pp. 66-67 -- Analysis]

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725 from Estonia tell that armed resistance continued in Estonia through 1946. In the winter of 1946-47 large-scale "tactial maneuvers" were organized and the forests along Lake Peipus and in Alutaguse, Virumaa, as well as in Pärnumaa and Võrumaa were combed. These operations broke the large-scale resistance of the Forest Brothers.

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177,
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474 The Second Soviet Occupation continued where the first had ended, only the Soviets were now much more self-confident and violent and they had more time. Everything that even slightly resembled the Western economic and cultural systems had to be changed to match the USSR's Estonian agriculture was collectivized with the help of a large-scale mass deportation in March, 1949. Without such measures of terror the Soviets could not break the resistance of the

727 Estonian farmers who were attached to their
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177, homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
659
208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
661
nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See vol. 116, pp. 57-65 -- Analyst]

642 soon as the Red Army had driven out the Ger-
661 mans. However, their rule did not last too long. Dr. J. Vares died suddenly, reportedly by his own hand. Other members of his cabinet have been accused of "bourgeois nationalism" and consequently have been purged and have disappeared from public life. A great purge has been carried out also in the Estonian Communist Party and in cultural institutions during 1950-51. Many Russians of Estonian estraction have been appointed members of the government and leaders of other institutions.

648 So at the end of World War II the Iron Curtain fell between the Baltic States and the West to which they have heretofore belonged.

000 A more detailed survey of the situation in occupied Estonia is given in the following chapters.

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Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

162 On 1 January 1939, an unofficial estimate credited Estonia with 1,333,940 inhabitants. According to the last official Estonian census, 1 March 1934, the count was 1,126,413, of which number 47 per cent were male, 53 per cent female; 33 per cent were ranked urban and 67 per cent rural.

The population of the major Estonian cities on July 1, 1939 was as follows:

Tallinn	140,665
Tartu	58,307
Narva	26,000
Pärnu	22,942

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Nõmme..... 22,725

Viljandi..... 12,725

Valga..... 10,074

Rakvere..... 10,139

Võru..... 6,463

Haapsalu..... 5,964

Kuressaare..... 5,346

The metropolitan area of Tallinn, including Nõmme and Pirita, had almost 166,000 inhabitants.

In 1934 the distribution of population according to counties was thus:

Harjumaa..... 243,122

Järvama..... 58,954

Läänemaa..... 75,039

Pärnumaa..... 94,653

Saaremaa..... 55,851

Setumaa..... 64,712

162 Tartumaa.....181, 296

Valgamaa..... 39, 278

Viljandimaa..... 74, 993

Virumaa.....146, 318

Võrumaa..... 83, 145

161 The mean density of the population of the Republic of Estonia was 25.3 persons per square kilometer. The average density in rural areas was 15.3 persons per square kilometer, being highest in Setumaa (36.1) and lowest in Pärnumaa (12.1).

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166 After the liberation from slavery of the Estonian peasants in the 1860's,[1] Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

[1] [See ref. 116, pp. 23-26--Analyst]

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created a strong demand for workers. By this time Estonia had already progressed from a feudalistic country to a capitalistic one. Dr. E. Kant has traced the population in rural Estonia during the period 1922-34 and has noticed that internal migration within Estonia has been far from uniform; the highland regions, for example, were depopulated far more rapidly than the lower areas. [563] One exception, however, to this trend was the southeastern corner of Estonia (Petserimaa) with its high percentage of Russians. Here the density of the rural population was steadily increasing. Although one cannot speak of any real overpopulation in Estonia, the density in the highlands has always been greater, and it is natural that these areas have given their surplus population to the cities.

In spite of all this urbanization, Estonia was

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162 In spite of all this urbanization,[1] Estonia was during its independence still an agricultural country, with 59 per cent of its population occupied in agriculture, forestry and fishery. This picture has not changed much noticeably during the ten years of Soviet occupation.

According to the 1934 census, the Estonian population, considered by age groupings, showed the following percentages:

AGE (years)	MALE (per cent)	FEMALE (per cent)	AVERAGE PERCENTAGE
0-9	16.8	14.5	15.6
10-19	15.4	13.4	14.4
20-29	19.1	16.8	17.9
30-39	15.2	15.5	15.3
40-49	12.0	13.2	12.6
50-59	10.0	11.2	10.6
60-69	7.1	8.8	8.0
70-79	3.6	5.3	4.5

1 [See cat. 116, pp. 77-78 - 79 - Analyst]

162 80-89	0.8	1.2	1.0
90-99	0.0	0.1	0.1

163 The Estonian birth rate has never been high.
165 The 1930-34 average was 16.8 per mille. At the same time, the death rate averaged 14.9 per mille, leaving a natural increase of 1.9 per mille. This median death rate was higher than the average among other people with the same birth rate. In earlier years (in the last decade of the nineteenth century, for example) the birth rate of the Estonians has been considerably higher--
[563] 29.9 per mille. The birth rate among the Russian minority was 7 to 8 per cent higher than that for the Estonian population, but the Estonian German and Jewish populations had higher death rates than birth rates.

165 Before Estonian independence the infant

165 mortality rate was extremely high, but during the years of independence it dropped, as a result of the better medical care available for infants and mothers. The death rate dropped also in the age group of 10-19, but it still remained high in the age group of 1-9.

162 563 The overwhelming majority of the population of Estonia in 1934 were Estonian--88.2 per cent, or almost one million people. Until World War II the minorities in Estonia ranked as follows:

Russians	8.2 per cent
Germans	1.5 per cent
Swedes	0.7 per cent
Latvians	0.5 per cent
Others (Jews, etc.)	0.9 per cent

From prehistoric times Estonians have had

563 From prehistoric times Estonians have had Slavic peoples as their Eastern neighbors. The Russian minority in 1934 lived in the eastern part of the counties Virumaa, Tartumaa, Võrumaa and Setumaa; 71 per cent of them were rural while 29 per cent were rated city dwellers. The inhabitants of the county Setumaa, who are called Setus, are Estonian by descent, although their language shows considerable Russian influence. Russian ethnographers, however, who tend to see Russian or Slavic features wherever possible, argue that the question of the Setu nationality has not yet been satisfactorily settled. The Estonian Germans were mostly descendants of Germans who came into the Baltic region as conquerors and crusaders at the beginning of the thirteenth century and later. (For more details see Subparagraph 1b.[1] Before Estonian independence, a considerable number of Germans lived

[1] [see cat. 116, pp. 10 f.f. -82- --Analyst]

563 as the gentry in estates spread all over the
[423] country. After the land reform in the twenties, the estates were nationalized and the land redistributed to landless people (war veterans, etc.), leaving to the former great landowners only the cores of their former vast possessions. Many of the former owners refused to accept what remained to them of their estates and migrated to Estonian cities or even to Germany, receiving reasonable compensation for their land from the Estonian government.

Approximately 84 per cent of the Estonian Germans during the period of Estonian independence were city dwellers. The Swedish minority was generally concentrated on the northeastern islands of Ruhnu, Vormsi and Pakri, as well as
[162] on Noarootsi, Riguldi, Nõva and Naissaar. In the turbulent days from 1939 to 1941, almost all

563 of the Estonian Germans migrated to Germany
167 and in 1944, before the second Russian occupation, the Swedish population of Estonia left en masse for Sweden.

727 During World War II the population of Estonia
661 suffered great losses. During the first occupation of Estonia by the Soviet Union in 1940-41, especially in June 1941, a mass deportation of over 10,000 Estonians took place to remote territories of the Soviet Union. In addition to these losses, the Soviet officials, when withdrawing their military forces from Estonia (in June-September, 1941) before the advancement of the German army, mobilized over 33,000 men, among them many regulars in the Estonian army, and took them to Russia. The approximate number of Estonian citizens deported, mobilized, arrested and murdered by Soviet officials during

1; Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

727 the first occupation from 1940 to 1941 is estimated
[661] at around 100,000.

During the 1941-44 German occupation the losses of the Estonian people were also considerable. Although there are no controlled data as yet, estimations have been made that 4000-6000 people were exterminated; 5000-6000 killed in action or in guerrilla warfare; and 2000-3000 killed in bombardments, making a loss of from 11,000 to 15,000 people altogether.

167 Before the second Russian occupation of Estonia in the fall of 1944 some 63,000 Estonians left their home country as refugees, mainly going to Sweden and to Western Europe. In 1945 there were in Sweden 28,000 Estonian refugees and in western Germany, Austria, Belgium and Denmark over 30,000. Beginning with the year 1947 the latter group migrated to England and to countries overseas. -85-

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000countries overseas.

727 Altogether, the losses of the original Estonian population during World War II could possibly be as high as 200,000. After World War II the deportations continued, so that at the present time it is impossible to estimate how much of the orig-

[161] inal population is now left in Estonia. Population estimates from Soviet Estonia now appear to be about the same as, or even larger than, those for Estonia of 1939. These surprisingly high estimates, however, may perhaps be explained by the large numbers of Soviet military personnel, workers, and political officials who have been brought into this country.

167 661 The present trend of migration in the Estonian SSR presents a sad picture of the depopulation of the country of its original inhabitants. According to information gathered from German POW's

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167 who have returned from the Soviet Union, data
661 obtained from recent refugees, and clandestine letters, there was at least one mass deportation of Estonians, Latvians and Lithuanians in March, 1949, as well as numerous smaller ones. The March deportation was concerned mainly with the rural population, its aim being to get rid of the opponents of collectivization. This deportation had the desired effect for the Soviet occupants of Estonia: kolkhozation proceeded smoothly from then on. As for the number of deportees in March, 1949, controlled data are lacking, but all sources agree that it was more extensive than the June, 1949, mass deportation of 10,000 people.

000 One could conclude that all migration in the Estonian SSR is at present a forced migration and is carried out according to the plans of the Communist Party, which is eager to get rid of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

all "bourgeois nationalists," kulaks and other so-called "enemies of the people."

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Annex "A," Subparagraph 1d,

Sociological Background

ETHNIC GROUPS

144 Like other Europeans, the Estonians are a mixed people. Although both East Baltic and Nordic features are found among them, the Estonians differ not only from the eastern Finno-Ugrians but also from the eastern Balto-Finns, and appear to bear closest resemblance to the western Finns of Finland, who in turn closely resemble the Scandinavians.

141 On the island of Saaremaa and along the western and northern coasts, the tallest people are found, with a mean stature of 172 cm. or over, while inland the mean stature is 170, and in the southeastern parts of Estonia the mean is 168 cm. Estonians are a tall, heavily built people as the following anthropometrical data will illustrate:

141

	Men [acc. to J. Villems]	Women [acc. to J. Aul]
Mean stature	172.3 cm.	160.1 cm.
Sitting height	90.5 cm.	85.6 cm.
Body height	54.5 cm.	48.8 cm.
Arm length	80.2 cm.	70.8 cm.
Span	180.6 cm.	165.5 cm.
Leg length	90.5 cm.	86.1 cm.
Bi-acromial diameter	39.0 cm.	34.8 cm.
Bi-iliac diameter (hip breadth)	28.7 cm.	28.0 cm.
Chest breadth	-	25.2 cm.
Chest depth	20.6 cm.	18.3 cm.
Chest	92.7 cm.	83.9 cm.

Head and face measurements:

	Men [J. Villems]	Women [J. Aul]
Maximum head length	192 mm.	182.7 mm.

141

Maximum head breadth	155	mm.	149.5 mm.
Cephalic index	80.8		81.9
Cephalic index on Saaremaa Island	80		80.9
Total head height	225	mm.	213.9
Minimum frontal	109	mm.	106.8 mm.
Bizygomatic diameter	141	mm.	132.6 mm.
Bigonial diameter	109	mm.	101.3 mm.
Morphological facial length	123	mm.	111.9 mm.
Morphological facial index	85.8		84.6

142 According to these and other anthropometrical data[1] Estonians may be described as slender rather than massive, long-limbed, and broad-shouldered rather than narrow-shouldered, with rather small hands and feet, large chests, and

[1] [see cat. 116, pp. 89-91 - - Analyst]

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142 well-developed hips. A special feature of the Estonians is the typically low chest.

141 The cranium is mesocephalic with a tendency to brachycephalism.

According to some measurements there are among Estonians:

brachycephalics..... 47.7 per cent

mesocephalics..... 45.4 per cent

dolichocephalics..... 6.9 per cent

Facial indices of the Estonians indicate the following percentages:

long- or narrow-faced (leptoprosopic)..... 38.2 per cent

moderate face form (mesoprosopic)..... 36.1 per cent

broad-faced (europrosopic)..... 25.7 per cent

141 The nose is medium-sized and narrow rather than broad, and the women seem to have narrower noses than the men. J. Villems found these percentages of nose types among the population:

narrow noses.....84.7 per cent
medium noses ..... 14.7 per cent
broad noses..... 0.6 per cent

142 Concavity of the profile occurs among 38.6 per cent of the people.

The eyes are of medium size and the eyefold is median (32 mm.).

The epicanthic fold is extremely rare, being found among only about 2.45 per cent of the population.

Eye color:

142 grey-blue..... 51.1 per cent

blue..... 24.6 per cent

brown..... 13.5 per cent

Hair color (according to J. Villems):

fair..... 35.6 per cent

brown to dark brown..... 43.6 per cent

red..... 0.6 per cent

Ash blond hair occurs quite frequently.

Their complexion is fair, varying from rosy-white to pale- or grey-white. Yellow shades
143 occur more often than dark ones. Blood groups, according to G. Rooks (1932), are as follows:

A-group..... 35.6 per cent

O-group..... 33.4 per cent

B-group..... 22.7 per cent

AB-group..... 8.8 per cent

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145 Estonian women are mature generally at 14.58 years. Growth continues among them until an average age of 20 years, whilte growth among men lasts for some years longer.

144 Anthropometrically,[1] there appears to be a large Nordic content among Estonians, more so than among the Liv, since in the past there has been a considerable mixture between Estonians and Swedes, and between Estonians and the early North Germans.

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[1] [see cat. 116, pp. 89-95 -- Analyst]

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

162
191 Estonia is a country of polyglots. A great percentage of people speak three local languages and the educated class usually speaks more. Estonian, German and Russian are the major languages spoken in Estonia. According to the census of 1934 Estonian was spoken as the native tongue by 88.2 per cent of the inhabitants of Estonia. At the same time Russian was the native language of 8.2 per cent of the inhabitants --Russians living in the southeastern part of Setumaa and on the banks of the Narva River. Two towns, Petseri and Narva, had also a considerable number of Russians. German is spoken as the native tongue by 1.5 per cent of the population of Estonia--by the Baltic Germans,

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85 per cent of whom left Estonia in the fall of 1939 and settled in Germany.

Since German has always been taught in Estonian schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. Together with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

191 predecessors did under Czarist rule.
871

The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

A condsiderable number of younger people
191
177 would also understand Finnish. Besides the fact
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[192]
[191]
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that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, -99- pp 26-33 - Analyst]

101 in connection with Germans, who called the peoples living to the northeast by these names. The ancient Scandinavians called the ancestors of the Estonians Eistr, Eistir and their country Eistland.

197 Present-day Estonia is still divided into numerous dialects which probably developed during the centuries when movement was considerably restricted. Furthermore, some natural barriers, like great swamps and forests, proved a hindrance to intercourse between the inhabitants of the present Estonia in ancient times. There are two major dialect groups: Northern and Southern Estonian, or the Tallinn and Tartu languages, both of them with numerous subdivisions or local dialects. These dialects were generally spoken more in the years before Estonian independence. Six years of compulsory

197 schooling, compulsory service in the Estonian army and modern media of communication during the independence period have resulted in a decline in the use of the dialects and their replacement by a nationally known spoken Estonian / which is very close to literary Estonian. This process has been carried farther into continental North Estonia (except in the northeastern coastal areas of Virumaa) and North Viljandimaa and Tartumaa. Dialectal speech has survived as a commonly used everyday language on the Estonian islands, in South Viljandimaa and Tartumaa, and in Valgamaa, Võrumaa and Setumaa. But also in these areas the middle-aged and younger people know and can speak the nationally known language. It is a general custom that people speak in cities and in official places the nationally known Estonian,

197 but as soon as they go back to the country, they start again to speak their home dialect, even taking a certain pride in it. Many educated people preserve their dialectal accent all their lifetime, especially those who come from Saaremaa and Virumaa. Several Estonian poets employ the home dialect, mainly Southern Estonian, in their poetry.

Although differences between dialects are considerable, the speakers of the various dialects can understand and communicate with each other to a certain extent. To a person who speaks literary Estonian the southern Estonian dialects are more difficult to understand than the northern dialects. The reasons for this will perhaps be evident after the following discussion.

Modern literary Estonian as well as the nationally known spoken language have been

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developed from the Northern Estonian dialect. Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language of the Estonians. For several centuries literary Estonian was under the strong influence of the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

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At the beginning of the present century a language renovation movement was started and led for several decades by Johannes Aavik. The aim of his campaign was to develop Estonian to the level and flexibility of the major languages. To enrich the Estonian speech he created many artificial words, proposed numerous morphological and syntactical innovations and urged writers to use them. A number of them have been accepted by the literary language but more have been rejected. Aavik also proposed a new word order to replace the old German-like word order, and a liberal borrowing from Finnish and Estonian dialects. This new order has been commonly accepted and, also, many Finnish dialectal words have come into use. The latter trend was more thoroughly effected during Estonian independence by

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814 Johannes V. Veski, whose innovations were
192 influenced mainly by the principles of suitability and tradition. He created thousands of new words, adding suffixes or forming compounds chiefly from words in the various Estonian dialects, for various scientific dictionaries which were published during the independence period. Veski also was the editor of the Dictionary of Estonian Orthography, which was finished by Elmar Muuk. Muuk compiled a smaller edition of this dictionary for school use. Both these works were officially recognized and still are standard dictionaries of the Estonian language, used in all schools, as well as by many publishers.

195 Due to the intensive work of such men as
197 these,[1] the Estonian literary language has been highly developed and finally standardized during

[1] [See cat. 116, pp. 102-105 - Analyst]

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the decades of independence. It has become a flexible and fully adequate instrument of expression adaptable both to scientific and artistic styles. The two generations of Estonian writers--the Noor-Eesti (1905) and the Siuru (started in 1917) groups--have favored a language change and have made valuable contributions to the development of the new style of literary expression. A great difference is noticeable between literary Estonian around the turn of the nineteenth and twentieth centuries and the Estonian from the 1930 s up to the present day. Although spoken Estonian has always been more conservative, the revolution in the literary language has influenced the spoken one also, especially the language of the educated people, which has adopted many innovations and thus become quite modernized.

195 197 Almost the same characteristics are applicable to the present-day language spoken by the older as opposed to the younger generation. Younger people use more innovations and a newer vocabulary in their spoken language but especially in their writings, which are sometimes overcrowded with new morphemes.

192 Toward the end of the 1930's the rush to revise the language began to slow down, but there were already by this time a large number of changes to be assimilated and learned. During the occupation some new words and slogans have been borrowed, especially from Russian. Some tendency to Russianization is noticeable in the replacement of well-established Estonian words by Russian loan words, e.g., Est. tänav 'street' 193 with uulits, Russ. ulitsa, etc. Since the end of independence there have not been any

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193 noticeable innovations in the Estonian morphology and syntax.

192 Some General Expressions in Estonian

Hello, Mr. Smith	Tere, härra Smith
Good morning, Mrs. Smith	Tere hommikust, proua Smith
Good afternoon, good evening, Miss Smith	Tere õhtust, preili Smith
How are you?	Kuikas käsi käib?
Quite well, thank you	Tänan, päris hästi
And how are you, Mr. Kask?	Ja kuidas teie käsi käib, härra Kask?
Very fine, thank you very much	Suur tänu, väga hästi
Let me introduce myself to you	Lubage mul end esitleda
My name is Johnson	Minu nimi on Johnson
Pleased to meet you	Väga rõõmustav

192 Do you smoke?	Kas te suitsetate?
No, thanks, I don't smoke	Ei, tänan, ma ei suitseta
Won't you sit down?	Kas to ei võtaks istet?
Can't stay any longer	Ma ei saa kauemaks jääda
See you again	Nägemiseni
Good night	Head ööd
Good morning, afternoon	Head päeva
Good-bye	Jumalaga (with God)
Kind regards to your wife, husband	Tervitaga oma abikaasat
Thank you so much	Tänan väga
Today is Monday	Täna on esmaspäev
Sunday	pühapäev
Tuesday	teisepäev
Wednesday	kolmapäev
Thursday	neljapäev

192

Friday	reede
Saturday	laupäev
What languages do you speak?	Mis keeli to kõnelete (räägite)?
I speak Estonian, Finnish, German, English, Russian and French	Ma kõnelen eesti, soome, saksa, inglise, vene ja prantsuse keelt
Speak slowly, please	Kõnelge aeglaselt, palun
I am American; Estonian; German etc.	Ma olen ameeriklane, eestlane, sakslane, jne.
Sorry	Vabandust. Vabandage
Excuse me for a moment	Vabandage mind hetkeks
I am very sorry	Mul on väga kahju
I must apologize	Pean vabandust paluma
I am very sorry to trouble you	Vabandage, et teid tülitan

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192

I want to go to Tartu	Ma tahan Tartu sõita
How far is Tartu from Tallinn?	Kui palju maad on Tallinnast Tartu?
One hundred ninety-six kilometers	Sada üheksakümmend kuus kilomeetrit
Where is the ticket office?	Kus on piletikassa?
Single to Tartu, please	Palun Tartu, üks ots
A dinner, please	Palun lõunasöök
A supper, please	Palun õhtusöök
A cup of coffee and a roll, please	Palun tass kohvi ja üks sai
What must I pay?	Kui palju mul on maksta?
Have you any cigarettes?	Kas teil on sigarette?

Some slogans which came into use with the Soviet Occupation

National in form and Socialistic in substance	Vormilt rahvuslik, sisult sotsialistlik

192 A Bolshevik knows not the word impossible — Bolshevik ei tunne sõna võimatu

Like the chairman of the kolkhoz, so is the kolkhoz — Missugune on kolkhoosi esimees, niisugune on ka kolhoos

The property of the kolkhoz must be guarded like one's eye — Kolhoosi vara tuleb hoida kui silmatera

Some new words which came into use with the Soviet Occupation

artell	artel, collective of workers
eesrindlik	progressive
Eesti Nõukogude Sotsialitlik Vabariik (ENSV)	Estonian Soviet Socialist Republic (ESSR)
kaader	cadre, personnel
kodanlik natsionalism	bourgeois nationalism
kolhoos	kolkhoz, collective farm; from Russ. abbrev.

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192

komnoor	Communist youth
kulak	usually means big farm owners who used hired help (Russian loan word)
küüditamine	deportation
metsavend	forest brother, guerrilla
miilits	militia
paap	clergyman (derogatory term)
plaanimajandus	planned economy
plaanitäitmine	fulfilling of the plan
poliitosakond	political department
rahvavaenlane	enemy of the people
rajoon	region; an administrative unit created by Soviets in Estonia in 1950. Instead of the former 13 counties there are 39 regions.
seltsimees	comrade

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192 sotsialistlik võistlus	Socialist competition
sovhoos	sovkhoz, state farm; from Russ. abbrev.
stahhanovlane	stakhanovist; a worker who tries to surpass the plan
Suur kodumaa	the Great Home Country (U.S.S.R.)
Suur Oktoobri Revolutsioon	The Great October Revolution
täitevkomitee	executive committee
traktorijaam	tractor station
ülestõus	uprising
ülemnõukogu	the Supreme Soviet
välk-miiting	lightning meeting

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Annex "A," Subparagraph 1f,

Sociological Background

SOCIAL STRUCTURE

565
555 The Republic of Estonia always impressed her foreign visitors as being an almost classless country. Although this was not strictly true, the class lines which did exist were not rigid and there were extensive possibilities for vertical mobility within the society. Creative and educational abilities determined social status to a greater extent than did financial well-being.

563 After the big estates belonging to the German gentry and a few wealthy Estonians were redistributed among the landless people, the German landholders returned to Germany or else settled down in Estonian cities. Very few of the estate owners remained in the country, and the few who remained did so because they had been

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563 permitted to keep their land by reason of their special virtues in agricultural production. The Germans in cities (burghers) were engaged in business, industry or cultural enterprises. With the exception of a very few, they were not wealthy during the Estonian independence period, and many of them made their livelihood renting rooms, doing private tutoring, or selling their former goods from the "good old times." Actually, there were two classes among the Germans, the nobles and the burghers, but these two closed their ranks and united for purposes of self-preservation. This German class, having lost its ruling position in Estonia, did not mingle with the other inhabitants of the country and remained quite isolated despite the fact that almost all of them had mastered satisfactorily the Estonian and Russian languages.

563A. H. Tammsaare has described the class pride of the Balts in his novel I Loved a German. The younger German generation in Estonia was more liberal and less culture-bound, and it is quite possible that in a few years the division between the German minority and the Estonians would have become much less sharp. Since World War II was equally tragic to the Estonians and to the Baltic Germans--both of them lost their homes and their country--there is a stronger bond now between the Estonian and Baltic German refugees and they are friendlier than they have ever been.

565 Estonian society during independence could be roughly divided into three classes, each of which could be further subdivided: 1) a very small upper class, comprising the highest government and military officials and the established

565 business and industrial magnates, 2) the middle class, comprising teachers, clerks, military officers, independent educated farmers, writers, artists, doctors, lawyers, engineers, etc., 3) the workers, who in turn are divided into skilled and unskilled workers. The businessmen who became rich overnight in the years previous to or immediately following World War I were not considered as belonging to the higher classes. Eduard Vilde has written a character study of a member of the nouveau riches in his famous [875] comedy Pisuhänd. On the other hand, university professors enjoyed a high social position; they belonged to the upper middle class even though their salaries were not princely.

The middle class was by far the biggest class. 555 As in any democratic society, social mobility between the classes was extensive, and Estonian

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

565 605 The workers' class and the intellectuals at loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 186 In a national emergency, class distinctions have always been forgotten and the nation has

[1] [see cat. 116, pp. 325--120-334-- Analyst]

565
186 been united in the struggle for a common cause, as in the War of Liberation and in the last war when all classes responded to the mobilization and fought against Communist reoccupation of Estonia.

Although political parties were banned during the constitutional crisis (see Subparagraph 1b, HISTORICAL SETTING, pp. 24-27), they probably would have been reorganized later had there been time left. The old political parties [646] still exist among Estonian refugees abroad. A new trend which began during the last years of independence, but which did not have time to develop fully, was the representation of the people in the parliament by occupation. This type of representation was not decided upon by the Estonian people but was a decision made in the highest government circles. It would have

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000 been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177. .56 565 At the present time there is nothing left in the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

474 241 Among the most important organizations in Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -122- -- Analyst]

474 241 century among the farmers (in the form of co-operative dairies, farmers' societies, co-operative credit banks, etc.), and which later developed into a large-scale movement, the Estonian Co-operative League, which benefited both producer and consumer. Modern methods were introduced to the farmer, and expensive farm machinery was bought on a co-operative basis. [186] Before Estonia had gained her independence, this co-operative movement had nationalistic overtones, for it emphasized to the people that by improving her economy Estonia could in turn improve her status as a nation. Jaan Tõnisson's daily Postimees enthusiastically plugged these farmers' co-operatives. Economic aspects of the co-operatives are discussed in Subparagraph 3e, DOMESTIC TRADE.[1]

000 Temperance societies were already well

[1] [See cat. 116, pp. 381-3 -123- Analyst]

733 Temperance societies were already well established at the close of the last century. In addition to their campaign against alcohol as a menace both to the individual and to the developing nation, they also performed many other jobs relating to public service. This movement meant boycott for the Baltic German industry, which held a monopoly on potato-spirits (Schnapps) and beer. The Temperance League of Estonian Youth (Eesti Noorsoo Karskusliit) directed its activities at preventive work rather than correction of the alcohol habit. Although there was always a certain amount of opposition to the temperance movement, it had its special place of merit in the national movement. There is no accurate information about the temperance movement in present-day Soviet Estonia. However, refugees and returned German prisoners of war have told that drinking, as a means of

733 escape, has tremendously increased in Estonia and that alcoholic drinks have been made liberally available to everyone by being sold in every grocery store and restaurant.

873 Student organizations played an important role in Estonian life. The student body of Tartu University fell into two categories, the organized and the unorganized; the latter, a minority, were referred to as "Wild students" (metsikud). There were two main types of organizations: the societies (seltsid) and the corporations (korporatsioonid), both of which received financial support from their alumni (vilistlased) members long after they had graduated. Membership in the korporatsioon or selts was for a lifetime, and these social groups, as a result, had a strong influence on their members for as long as they lived. They helped determine

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873 friendships, attitudes and opinions, and often even social prestige.

As Tartu University had old German traditions, the oldest Korporatsioonid there were solely German ones. These preserved the German Burschenschaft traditions; the drinking customs, duels, and a kind of noblesse oblige even during democratic Estonian times. The few Estonians who joined German korporatsioonid in the nineteenth century were inevitably Germanized. To counteract this, the Estonian male students at Tartu founded the first Estonian student society Eesti Üliõpilaste Selts ('Estonian Student Society') in 1870, the purpose of which was to oppose the old German traditions in student life. Its members did not wear colored caps in public as did the German students, nor did they cultivate a complicated

873 behavioral code. The chief aim of the Society was to educate its members socially and to help as much as possible in the promotion of the national cause. The colors of the Society were blue, black, and white, and ribbons and caps with these colors were worn in the rooms of the Society. At the beginning of Estonian independence these were adopted as the colors of the Estonian national flag.

This first Society set the pattern for other Estonian student societies created in the twentieth century. After 1905 the radical society Uhendus ('Union') was founded and in 1911 Eesti Naisuliõpilaste Selts ('Estonian Student Society for Women'). But Estonian korporatsioonid were also established: Fraternitas Estica, Ugala, Fraternitas Liviensis, Vironia, and others, which followed more closely the German

873 Burschenschaft traditions. When Estonia was independent, her student body grew much larger and more societies and korporatsioonid for both men and women were founded. As a result, the whole organized body was divided into two often quarreling faction. The Estonian Korporatsioonid League was founded in 1915, and their Alumni League (Vilistlaskogu) in 1930; the Estonian Student Societies' League was founded in 1925 and their Alumni League in 1932. Both groups were nationlistic, but in a different way: the societies tried to create new national student traditions rather than to slavishly copy the obsolete German student customs, especially their drinking customs and their lavish way of life inherited from the times when the rich German estate owners sent their sons off to school extremely well provided for. The Estonian

873 korporatsiooned were slow to realize that times had changed drastically and that they could not afford a luxurious student life; many students became so burdened with debts that they had to give up their studies indefinitely. Nevertheless, the exotic customs and colored caps and ribbons, together with certain elaborate ceremonies, had such an appeal to young students that the membership of the korporatsioonid was, at the end of independence, slightly higher than the Societies'.

[661] During the First Communist Occupation all korporatsioonid and societies were liquidated and their properties confiscated. Their old student traditions are today cherished only among Estonian refugees abroad. The great majority of the university students in occupied Estonia seem to prefer to stay "wild" rather than to join the Communist youth organizations.

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883 Of the nation-wide youth organizations before the last war, the most popular were:

The Boy Scouts (Skaudid), founded in Estonia in 1913; in 1939 they had about 6,000 members.

Girl Scouts (Gaidid), founded in 1921. At the end of Estonian independence they had over 2,500 members.

883 186 Similar organizations of purely Estonian origin were the following: Noored Kotkad ('The Young Eagles'), founded in 1930 and having a membership in 1940 of about 17,000; and Kodutütred ('The Home Daughter'), founded in 1932 with a membership in 1940 of about 20,000. Both these organizations emphasized the education of youth in the national spirit.

Ülemaaline Eesti Noorsoo Ühendus ('Nation-wide Estonian Youth Organization'), founded in 1919, was in important organization to which

883 belonged young people outside of the schools as
186 well as young adults. It stood for support of an original national culture, national dances, li-
- braries, theater and music. In 1940 it had 310 branches with 16,000 members.

177 Noorte Meeste Kristlik Ühing (YMCA) was
883 founded in 1920 by representatives of the American association. In 1939 it had over 7000 members.

Noorte Naiste Kristlik Ühing (YWCA) was founded in 1921 also by Americans. In 1936 it had 3955 adults and 1459 young members.

All these above-mentioned organizations were liquidated during the first Communist Occupation and only Communist Youth organizations are operative now in the Estonian SSR (see also Subparagraph 1j, EDUCATION, p. 13).[1]

[1] [correction; See cat. 116, -131- pp. 230-231- - Analyst]

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1g,

Sociological Background

FAMILY

000 [815] Sociology was not taught at Tartu University as an independent discipline, so there were few sociological studies made in independent Estonia. Since statistics are lacking, the following will be an impressionistic, general description of the family and its role during Estonian independence with some parallels from Communist-occupied Estonia.

369 592 The extended family is not often found in modern Estonia. The single or nuclear family has been prevalent in urban communities, whereas in rural families one could oftener find cases where three generations lived together. Setumaa was a place of large joint families.

593 The duty of grown children was to care for their aged parents.

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward [162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children 462 being two or three. Mothers in middle-class [565] families often worked as teachers, clerks or nurses, using hired help at home. There were

462 cases where even mothers of very large families (11-12 children) held teaching or other positions. The worker's wife usually stayed home with her small children, unless she had her own mother to care for them.

462 Rural families, on the whole, had more children than urban ones. This meant also that a farm wife's duties were more numerous than those of her sisters in the cities; the care of children, housekeeping, the care of the cattle, as well as gardening and even field work when necessary in the summer.

582 The marriage age in Estonia in rural communities as well as urban ones was higher than in America. In many cases marriage was delayed for a farm male because his parents did not want to give over the reins to the son.

000 In general, the family pattern in Estonia

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592 In general, the family pattern in Estonia
362 underwent the same changes as it did in the Western world. Rural families, as compared to city ones, were more conservative. In the former a more patriarchal authority was preserved, whereas urban families were more democratic, especially in those cases where the husband and wife both worked outside the home. But the husband's legal supremacy still existed; the property in the family belonged to the husband unless the couple had legally separated it.

168 The primary function of the family was to rear physically, mentally and morally healthy children. This was done in co-operation with the school, the church and the community. The State and the community were concerned during the years of Estonia's independence with the decline in the size of the average family. Bonuses for working parents in case of the birth of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

168 a child were introduced by the State and local self governments. Working mothers received a paid vacation for four weeks before and six weeks after the birth of the child. These measures helped to increase the birth rate to a certain extent but not sufficiently. Economic difficulties immediately after World War I, the depression at the beginning of the 1930's, and the approaching thunder in the political skies of Europe played their part in keeping the birth rate low.

855 [586] A family environment was considered best for growing children, and since the divorce rate was not high in Estonia, the great majority of children [736] received parental love and care. Children's homes, usually run by local governments, were established for children from broken homes.

000 The parents normally enjoyed prestige in the

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593 The parents normally enjoyed prestige in the family and the children took their advice into consideration even after they had become adults. [674] The percentage of juvenile delinquency was not high and occurred mostly in the larger cities, rarely in rural communities. In the rearing of children, the Estonian mother played, of course, an important role. Being at home more than the father, her moral influence was usually decisive [733] for her growing children. Even if the father was inclined to some weakness--of which the most common was excessive drinking--the mother in many cases was able to bring up a decent 562 family. In Estonian public life the important 593 role of the mother has been strongly emphasized. Estonian literature has many examples of affectionate relations between children and their mother. Mother's Day was observed every year in schools, churches and in public

562 gatherings. On those occasions the mothers of
593
[168] large families received rewards.

593 Family reunions tended to keep alive the feel-
[527] ing of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 During the Communist regime the authori-
858 ties have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

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593 858 own children who in their childishness may betray them, or who may become real Communists.

592 Little time is left for the old type of family life. The school-age children are busy with extra-curricular activities and the parents have compulsory duties after their day's work; indoctrination meetings, some "voluntary" duties, etc.

Nevertheless, the family is still the basic social unit in the Soviet state although it bears traits of disorganization. Deportations have made many broken homes and with the collectivization of agriculture the patriarchal Estonian farm family has become a thing of the past.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

574 369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

846 431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with presents and food. Baptism is usually a big feast

851 Baptism is usually a big feast
795 celebrated at home some weeks after the birth of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

527 on hilltop poles and lights. The young people gather to sing, dance, play games, and make merry, the older people to talk and enjoy the fun of the young. It is the climax of the summer, the time of the short light nights in the northern
[777] countries. According to old fairy tales,[1] the fern is supposed to bloom this night and the person who can find it will have good luck. The im-
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527 portance of this holiday in Estonia was increased when June 23rd was made a patriotic holiday, Võidupüha, 'Victory Day.' On this day runners were sent from the capital by the Riigivanem, later the President, all through the country carrying live torches. By these "victory fires" the people listened to patriotic speeches, musical performances and other entertainment. Võidupüha, like all other national holidays (Independence Day, etc.), is now forbidden.

[1] [for folktales see cat 116, pp 165-171--Analyst]

527 Instead of these, the people must march in
186 parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated mardipäev (St. Martin's Day, November 10) and kadripäev (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

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542 Sports. The earliest sport to bring the Estonians world fame was wrestling. Estonia had her world champions as early as the last century. In the 1912 Olympic Games in Stockholm the heavyweight wrestling contest was won by an Estonian. At other Olympic Games the Estonians participating in various athletics won six gold medals, seven silver and ten bronze medals. Of these, several were won by wrestlers.

The Estonians like gymnastics and have had in the past many amateur groups of adults, both men and women, under professional trainers. The most popular games were socker, basketball, volleyball, lawn tennis, ice hockey, skating and skiing. Estonians have won many European ice-sailing contests. In rifle shooting have have also excelled. They won the famous Argentine Statue twice in succession at the

777 Day is a man, one will have good luck; but if the first person is an old woman, it means bad luck. A woman with child does not mean bad luck.

[784] To avoid a quarrel one should not shake hands with another over a threshold.

Returning to the house after you have left it, to retrieve something you have forgotten, may bring evil; it is better to do without the forgotten thing.

A person is supposed to have bad luck on the day he accidentally puts his clothes on wrong-side out.

A spider brings good luck when seen in the night, it brings worries in the morning, and sorrows in the daytime.

To meet three chimney-sweeps on the street means good luck.

542 world's championship in Helsinki (1937) and in
524 Lucerne (1939). Chess also is widely played.
541 Estonian Games, like the Singing Festivals, were arranged at five-year intervals in all types of sports. Performances of folk dances were especially impressive, with hundred of pairs of dancers participating.

Estonian athletes continue to excel also under the Soviet rule, but they appear on U. S. S. R. teams and their nationality is not mentioned.

181 Basic attitudes. Estonians are not always an easy-going people. They have to a certain degree the "heavy spirit," a kind of basic suspiciousness and distrust and a tendency toward pessimism. Their hard past and the injustices suffered at the hand of their conquerors are perhaps good reasons for these attitudes.

461 Their proverb "First the work, then the
181 pleasure" characterizes the serious attitude of the Estonians toward work. They are eager to succeed economically, and they are always willing to accept any changes which they think will help them in their work.

181 Authority is recognized and accepted by the Estonians when it seems wise and sensible, but they do not readily submit to mere power-authority. For this reason the majority of Estonians do not favor dictatorship. They disliked Nazi totalitarianism but tolerated it because they hoped it would be the way to achieve in the long run peace and freedom. Communist dictatorship is more difficult for them because the Estonians naturally detest any kind of leveling (Gleichschaltung) process.

000 In Estonia, as in almost every modern

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626 In Estonia, as in almost every modern
156 western country, rigid conformity to social mores has not been required and considerable deviant behavior has occurred. Deviators were not so badly condemned as in ancient times, but the communities tried to apply remedial means for controlling behavior.

The most effective stimuli motivating or inhibiting behavior in Estonia have been prestige and, to some extent, material rewards. Under various foreign rules many Estonians have suffered different types of punishment for political activities and have emerged national heroes. The present Communist rule is so unjust in its punishments that these are not, for the most part, affecting the prestige of the punished among their fellow Estonians.

557 Nepotism occurred in independent Estonia in the form of patronage doled out by prominent

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557 members of student organizations, selts or korporatsioon, (see Subparagraph 1f)[1] who had gone on to high positions in public or private life, to their fellow society members. For example, the korporatsioon "Vironia" dominated the Estonian Bank and held many leading positions in the Ministry of Commerce. Fortunately, this type of nepotism was not found everywhere.

SOURCE

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[1] [See cat. 116, pp. 126-9- -151- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1i,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

000 In the following chapter are treated only the fine arts in Estonia, whereas the liberal arts are excluded. Some idea of the development of the liberal arts and their importance is given in the chapter which deals with higher education.

814 177 The methods in the liberal arts have been those of Western Europe as a whole, especially in the sciences. In the so-called "national sciences" (Estonian and other Finno-Ugric languages, the history of Estonia and the northern countries, archeology, ethnography, folklore) there was close co-operation with Finland and to some extent also with Sweden, partly because several Estonian university instructors had received their higher education at Helsinki University and

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814 because several Finnish and Swedish scholars
177 helped to lay a foundation for the teaching of national sciences in the first years of Tartu
000 University. In this chapter there will be only scattered references to the Baltic German fine arts.

517 Of all the fine arts the most popular among the Estonians have been literature, music, and the theater, all of which are founded on native traditions, especially Estonian literature and
[654] music. Writers, artists and intellectuals have enjoyed real prestige in the culture, although they never have received kingly royalities and have always lived modestly. The Estonian Republic used to pay permanent subsidies to outstanding writers and artists from the Cultural Fund.[1] These payments, although modest, secured for these writers and artists a minimum

[1] [See cat. 116, pp. 55-56, 153. --Analyst]

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517 livelihood and enabled them to dedicate themselves to more extensive tasks.

538 533 Folklore. The Estonians have a wealth of folklore much of which has been recorded. The local German nobles were not enlightened enough and lacked interest in recording the non-German (as they called Estonian) folklore. Very few Estonian folk songs were recorded before the nineteenth century. The famous German scholar J. G. von Herder published in his Stimmen der Völker in Kieder (1778) eight Estonian folk songs, which awoke an interest in folklore in the backward Baltic corner. In the first half of the nineteenth century, when the Estophile movement among the Baltic Germans was at its height, several pastors and teachers recorded Estonian folklore and published it. The

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The Estophiles founded in 1838 the famous learned society "Die Gelehrte Estnische Gesellshaft" (Estonian, Õpetatud Eesti Selts), whose aims were to study the past and present of the Estonian nation, her language and her literature. Among the founders was a literary-minded Estonian physician, Dr. F. R. Fahlmann (1798-1850), who was authorized by the learned society to compile an Estonian epic, taking as its model the Finnish epic Kalevala or the German Niebelungenlied. When his sudden death in 1850 interrupted his work on the Kalevipoeg, the learned society then gave the task to Dr. F. R. Kreutzwald (1803-82), a practicing physician in a south Estonian town named Võru. The resultant work, fifty per cent of which is authentic folklore material, the rest invented by Kreutzwald, is written in the meter of

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Estonian-Finnish folk songs. Kalevipoeg was published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

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The hero of Kalevipoeg ('Kalev's Son') is a giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

539 a deep sleep, a devil steals his costly and heavy
773 sword, bought for good luck from a Finnish smith, and drops it into a nearby river. When Kalevipoeg later, in melancholy, walks through the river the sword cuts off his legs. The forces of heaven have mercy upon the dying giant, send his soul back into his body and send him, mounted on his horse, to the gates of Hades. There he remains to keep watch over Sarvik. The last verses of the epic reveal some optimism; the day will come when Kalevipoeg will be freed to return home to bring luck to his people. The independence period often was interpreted as the time of Kalevipoeg's return.

539 Although the percentage of authentic folklore in Kalevipoeg is considerably less than in the Finnish Kalevala and the style to a great extent is Kreutzwald's, it is still an Estonian epic and

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539 it had a tremendous impact on the Awakening period. Kalevipoeg is still the Estonian book most widely known abroad, having been translated either in whole or in part into Finnish, Hungarian, German, Russian and English. At home the people who had been for centuries suppressed read that they were once free and had had a hero-king who fought successfully the forces of darkness. Kreutzwald received the title of the "Father of Song" and has long been venerated.

814 The recording of folklore since Kreutzwald
538 has been mainly in the hands of Estonians. One of the best early collections of folk songs was by a Baltic German teacher, A. H. Neus, entitled Ehstnische Volkslieder (1850-52). The appearance of Kalevipoeg had revealed that the nation had great treasures which should be

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recorded before it was too late, --for with increasing education folklore was fast disappearing. Both Fählmann and Kreutzwald had recorded Estonian folklore but they had changed or modernized the style and content of the folk tales and folk poetry as they saw fit, a common practice of their time. Fählmann wrote eight beautiful legends in prose about Vanemuine (God of Song), Creation, Dawn and Twilight, the Birth of Emajõgi 'Mother River', etc., but in these the folk tale motifs are put into the author's style. Kreutzwald published the Estonian Ancient Tales, plots of which are in the majority authentic but the style is still the author's. Of the Estonian scholars who have accurately recorded folklore should be mentioned: Dr. M. Veske, M.J. Eisen, Dr. O. Kallas, Dr. W. Anderson, Dr. O. Loorits, and especially

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Dr. Jakob Hurt (1839-1907) whose nationwide campaign for a systematic recording of folklore reached its peak in the 1880's and 1890's~ The result was 114,695 pages of folk poetry, tales, proverbs and music. Hurt gave his fieldworkers exact instructions for recording, the main enphasis being on authenticity. These measures of caution have made his collection the most valuable among the nineteenth century collections. Dr. Hurt is called the "King of Estonian Folklore," a title justly deserved. He published five volumes of folk poetry, two volumes of Vana Kannel ('The Old Harp'), 1876-86, and three volumes of Setukeste laulud ('The Songs of the Setus'). His[1] other materials were deposited in the Finnish Literary Society at Helsinki until the Eesti Rahvaluule Arhiiv (Archive of Estonian Folklore) was founded at

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[1] [Jacob Hurt's -see -160- cat. 116, pp. 158-60-- Analyst]

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Tartu in 1926, with Dr. O. Loorits as the director. Then the Hurt collection was transferred from Helsinki to Tartu, where it remains at the present time among other collections.

In the present century the recording of folklore continued, with modern scholarly methods generally used. The Archive's own collection grew rapidly through the diligent recording by students and other research workers. In 1932 folklore collections deposited in the ERA totaled 375,234 manuscript pages, the largest still being Hurt's collection. In 1939 the ERA's manuscript collection had grown to 585,448 pages. Publication of the collections began in 1935, and by the end of 1939 there were already eleven publications. World War II interrupted publication and from post-war times there are no data.

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538 Although folk poetry still exists in various parts of the country its real storehouse is Setumaa, where the bards, mostly women, can still sing thousands of lines of folk poetry which has preserved its ancient form, dating back to the pagan era or at least to prereformation times. Two kinds of folk poetry live side by side in Estonia, the old and the new. The old poetry retains its distinctive form, in common with Finnish Kalevala songs, a phenomenon which has been explained as dating back to the prehistoric Finnish-Estonian era when the two nations were one. A considerable part of the Finnish Kalevala songs were created in Estonia whence they traveled to Karelia, were recorded by Lönnrot and others and finally included in the Finnish epic.

The most characteristic traits of the old

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538 Finnish-Estonian verse are: 1) it is eight-syllabled trochaic verse, the first syllable of which has the most freedom:

Kus on kullala koduke
ja hellal eluaseke
ja marjal magaduspaika
ja taimel talutoake?

Where is, then, the dear girl's dwelling,
And the minion's habitation,
And the bed of the sweet maiden
And the chamber of the frail one?

(Transl. of E. Harris)

2) it has neither rhyme nor strophe, but it has 3) alliteration and assonance, and 4) parallelism, or the repetition of ideas through several verses. The subjects dealt with in the folk songs are everyday happenings as well as festival occasions; daily work, family life, marriage, festivals, the life of orphans and widows, praise of song, youth, beauty, mocking of feudal lords and overseers, forced labor, and so on. Few

[538] epic songs are recorded, none of them of con-
533 siderable length. The Estonian folk song is predominantly lyrical, and the singers in olden times were mostly women and young girls. The men are thought to have been too hard working to have time for song. The life of the people was hard and there are many sad songs, but there are also humorous, satirical and roguish ones.

The modern folk songs have rhyme and strophe but usually they have lost alliteration and asso-
538 nance. A variety of themes are treated in these. Political life, for instance, has been mirrored in the songs, one example of which is this satirical couplet which was circulated during the Nazi occupation:

The people sing in great delight
A robber has saved us from a robber's might.

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538 [177] Folk tales are usually more international in character than the songs. Two streams of tales have collided in Estonia: Russian and German, the latter distinctly dominating. There is an abundance of tales dealing with magical themes, but relatively few historical and animal tales. Kreutzwald[1] made popular the German Reinecke Fuchs tales (Reinuvader rebane). Tales of orphans and cross stepmothers are well-known. Despite the hardships of slavery to which the Estonians have been subjected, there are a lot of humorous tales, among them the very popular tales of the Shrewd Ants and the Old Headen (Kaval Ants ja Vanapagan), in which Vanapagan is a dupe with great physical power whom Ants always outsmarts. Many types of people are targets of folk humor; stingy and lazy persons, tailors, soldiers, students and

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1 [See cat. 116, p. 155-- -165- Analyst]

538 professors, nobles, Setus, gypsies, Jews and
[522] city people. Many tales explain the origin of rivers, lakes, hills, swamps, and forests and the creation of certain animals.

177 Folk religion. Of special interest is Estonian
771 folk religion. The geographical situation of Estonia has encouraged numerous borrowings in folk religion from Goth, German, Swede, Russian and Baltic neighbors. At present, more research is needed to differentiate between the original and borrowed elements. German influence appears to be the most overwhelming, and can be traced in almost any type of belief. These beliefs are used today more as literary and artistic subjects than as real superstitions or beliefs in everyday life.

771 The basic characteristics of Estonian folk

religion, rudiments of which have survived throughout the Christian era up to the present time, are animism and a close relationship with the dead. Almost every object and power in nature has its protective spirits or fairies (haldjas), which are considered a later development under Gothic influence of the earlier native soul conception (soul of the forest, water, etc.). The best known of the fairies are the forest fairies (beautiful young girls) and the water spirit (usually a grey old man). Mermaids, distinctly of German origin, often occur in folk tales. Household spirits have probably developed from an earlier belief in the protective power of deceased ancestors and in some later developments they are simply ill-natured ghosts. Tales of wind fairies are popular also, but fire seemingly has been less important. At one time

776 thunder was an object of worship, the personification of thunder being an arrow-shooting old man. The god of heaven and thunder was probably Taara, like Thor of the Scandinavians, but from this one cannot conclude that the old religion of the Estonians was monotheistic.

769 The Ancient Estonians believed that life would continue after death the same as an earth. For this reason they used to put in the graves food and other useful items. The Estonians had no fear of the dead. They would often go to the burial ground to speak to their dead relatives and to learn their advice. In November there was the so-called "time of the souls," when it was believed that the dead would come to visit their relatives and they would feast together.

775 Presumably under the influence of Christianity, some of the dead, who had been sorcerers,

775 jealous persons or criminals, were thought to become revengeful demons (kodukäija), the term being a translation of the German Heimgänger.

[753] These demons were said to be the cause of sickness and other trouble. Nightmares and plagues were believed to be caused by spirits

[177] or by the dead, and death appeared under Chris-

[76] tian-German influence personified as a man with a scythe, or who was called Liiva Annus 'Sand Annus.'

754 538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian nõid, Finnish noita), who can be either man or woman. The ancient nõid was a wise man (tark), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

754 538 sicknesses. Later on, during the long-time slavery under German barons, the nõid became a demon who could bring trouble to the more fortunate people and good fortune to the poor; he could fly through the air or turn into a werewolf. Such fortune-bringing man-made demons have been very popular in Estonian folklore.

538 [177] 776 Tales of giants (hiid) originated in the last phase of the Iron Age, the Viking era, when contacts with the Scandinavians were close. Scandinavian influence in tales of giants has been traced also in northern Russia.

The folk tales of Saaremaa tell of a giant Suur-Toll 'Big Toll' his wife Piret, and their son Noor-Tõll 'Young Tõll.'

At the beginning of the nineteenth century, K. Ganader's Mythologia fennica appeared in German translation and helped to create a

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538 776 pantheon of gods and semigods, mostly borrowed, and partly created by Estonian writers, e. g., Fählmann. The most popular figures of this literary pseudomythology are: Vanemuine (Finnish Väinämöinen): Ilmarine, the black-smith with supernatural creative powers (Finnish Ilmarinen); Lämmeküne, a young hero (Finnish Lemminkäinen); Pikker, the god of thunder; Tuuslar, an ill-natured supernatural being; Uku, a supergod, also borrowed from Finnish mythology; and Vanaisa (Grandfather), the god in heaven.

779 Written Literature. In the period from 1535 to 1780 written literature consisted mostly of religious works written by the local German clergy. Catechisms, prayer books, hymnals, the New Testament (1715, 1886) and the whole Bible (1739)

779 were translated. Although the first known Estonian book, Wanradt and Koell's Catechism, dates back to the year 1535, the share of the natives in the production of the printed word during the first two centuries was very insignif-
538 icant. A few occasional secular poems are known, among them one by an Estonian sexton Käsu Hans (1708) in the southern Estonian dialect in which he complains about the destruction of the city of Tartu and the deportation of Estonians by Russians during the Great Northern
[177] War. The language of all this written work 1 1 was Germanic as molded by foreigners according to the rules of German grammar. During the period of Enlightenment, 1780-1830, the Baltic German literary men produced many sentimental and moralizing stories, according to the taste of the time, which were mostly

1 1 [see also cat 116, -172- p 171 -- Analyst]

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538 translated or adapted from German. At the end of this period two Estonians, Pastor O. W. Masing (1763-1832) and Kristian Jaak Peterson [814] (1801-22) are among the writers. The energetic Estophile pastor J. H. Rosenplänter founded a periodical Beiträge zür genauern Kenntniss der ehstnischen Sprache, to which O. W. Masing was one of the most prolific contributors. Masing issued also the first Estonian weekly Maarahva Nädalaleht, ('Country Folk's Weekly') from 1821 to 1825, and proposed the letter õ which was adopted into the Estonian alphabet. K. J. Peterson, a student of theology at Tartu, was a very promising poet but died early in life, leaving only a small collection of poems and a diary. His poetry was far ahead of his time, free of didactic elements, Anacreontic and idyllic. G. Suits has called him the "first Young Estonian."

538 In the period before the Awakening (1830-60) the production of sentimental and didactic popular literature continued. More Estonians appeared among the writers: Fählmann, Kreutzwald, J. W. Jannsen, J. Sommer, and others. Fählmann and Kreutzwald published many stories in yearbooks, few of them original. J. W. Jannsen (1818-90), sexton and teacher at Pärnu, was an even more prolific translator of German didatic stories which he adapted with such a masterly touch they were long considered originals. [204] He also founded the first Estonian newspaper which was consecutively issued for a long time, Perno Postimees, ('The Pärnu Postman') in 1857. Although this period did not produce any great writer, except Kreutzwald with his Kalevipoeg, who actually belongs more to the Age of Awakening, an Estonian literary style was beginning to

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538 emerge.

The Age of Awakening (1860-80)[1] saw the flowering of Estonian literature. In this period, the age of Estonian Romanticism, poetry became the most cultivated literary form. Jannsen with his Postimees moved to Tartu in 1863 and this city became the center of Estonian cultural life. His daughter Lydia's (1843-86) first volume of poetry, Vainu lilled ('Wild Flowers') appeared anonymously in 1865. A year earlier, Kreutzwald had issued his volume, Viru lauliku laulud ('The Songs of the Vironian Bard'), which is technically perfect but contains only a few original songs. Kreutzwald, as a master of technique, criticized severely her first volume, but a long, friendly correspondence between the old "Father of Song" and the young poetess developed which was later to be published. Her second

1 [for more data on National Awakening, see cat 116, pp 26-33 -- Analyst]

538 volume, Emajõe ööbik ('The Nightingale of Ema River'), issued under her pen-name Lydia Koidula (from Estonian koit, 'the dawn'), was a great success. Many of her songs have been set to music. Her poetry is expressive of a romantic love of her fatherland and her songs went straight to the heart of her people. She became the symbol of the Estonian awakening.

545 An ecstatic even for Jannsen's family and for all Estonians was the First Singing Festival in 1869 at Tartu, which Jannsen organized. There were representatives here from Finland and Hungary. Many of Koidula's songs were sung and

[186]
[533] Jannsen's "Mu isamaa, mu õnn ja rõõm," ('My native land, my pride and joy') later became the Estonian national anthem, music for which was the score of the Finnish anthem by Pacius.

538 The other poets of Estonian Romanticism,

1 [See cat. 116, p. 174 -176- -- Analyst]

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538 notably Veske and Kuhlbars, generally followed the example of Koidula. The chief prose writer of this age was J. Pärn, whose best story concerns the buying of land titles.

538 In the post-Awakening period (1880-90) patri-
186 ~~otic poetry~~ had exhausted its themes and was forced to resort to repetition. Historical fiction now became the most important type of literary expression of the period. The romanticized stories of ancient wars, uprisings and other heroic events were a very welcome escape in the depressing atmosphere of Russification. The most popular author of this period was Eduard Bornhöhe (1862-1923), whose first story Tasuja, dealing with the great uprising of the Estonians in April, 1343, had considerable impact on the patriotic sentiments of the time. Other authors of historical fiction, for example, were A. Saal, J. Järv and A. -177- Kitzberg.

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538 J. Järv and A. Kitzberg.

Realism in Estonian literature started late, around the last decade of the last century. This period in Estonian literature is called the period of "critical realism" for its sharp criticism of social injustices in rural Estonia. Three outstanding authors then appeared: Juhan Liiv, August Kitzberg, and Eduard Vilde. Liiv (1864-1913) wrote some successful short stories, the longest of them Vari ('Shadow'), but he developed later into the most patriotic poet of his period, writing of the sufferings of his homeland and sometimes envisioning, as a prophet, the future of Estonia. Frequently he uses a brief verse form, especially in his nature poetry, as well as a free verse form.

536 August Kitzberg (1852-1927) was the first outstanding Estonian dramatist. He wrote many

536 light comedies, but of much greater import were his dramas, especially Tuulte pöörises ('Hurricane'), 1906, and Libahunt ('The Werewolf'), 1912. The first was written for the opening performance of the new Vanemuine theatre at Tartu and deals with the revolutionary village life of 1905, when socialistic ideas were rampant. The Werewolf was written for the opening of the new theatre Estonia at Tallinn in 1913, and deals with the tragedy of an artistic young girl in a superstitious early nineteenth century Estonian village. With these play Kitzberg raised Estonian drama to the level of modern West European drama.

538 The great master of realism was Eduard Vilde (1865-1933) who was also the first to become a professional Estonian writer, (he wrote forty novels, numerous short stories and several plays), but even he had to depend heavily on

538 journalism. Born and partly reared in northern Estonia as a son of an overseer on an estate, he became acquainted with an extraordinarily rich gallery of people, both peasants and German gentry. Influenced by the great European realists and naturalists, his novel Külmale maale ('To the Cold Country'), 1896, was the first naturalistic novel in Estonian literature, dealing frankly with village social problems. At the turn of the century Vilde became famous with his historical trilogy Mahtra sõda ('The War at Mahtra'), the best of his historical novels, Kui Anija mehed Tallinnas Käisid ('How the Men of Anija came to Tallinn'), and Prohvet Maltsvet ('The Prophet Maltswet'), all of which pick contemporary peasant unrest for their subjects and describe the peasants' hostilities to their feudal lords. During 1905-17, the period between two

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538 Russian revolutions, Vilde was exiled, like many other Estonian intellectuals. In Copenhagen, he wrote two of his masterpieces, the witty comedy Pisuhänd ('The Dragon'), 1913, which is still the best in Estonian literature, and the novel Maekula piimamees ('The Milkman of Mäeküla'), 1916, a psychological novel about the tragic triangle of an Estonian milkman, his young wife, and a Baltic baron. With this novel, which has traits of Neo-Romanticism, Vilde reached his peak as a master of style. In his later years Vildé was granted a permanent subsidy from the Culture Fund and a house at Tallinn in recognition of his contributions to his homeland.

517
538 The Neo-Romantic period (1905-20) in Estonian literature was led by the Noor-Eesti ('Young Estonia') school of writers, the most

[See cat. 116, -181- pp 55-56 - Analyst]

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538 outstanding of whom were Gustav Suits, their
517 intellectual leader, A. H. Tammsaare and Friedebert Tuglas, V. Ridala, E. Enno and Johannes Aavik. The Neo-Romanticists turned to their imaginary worlds, disillusioned with life after the 1905 Russian revolution. In the first of the five albums published by Noor-Eesti is found Noor-Eesti's slogan: "More culture! More European Culture! Be Estonians, but be Europeans as well!"

With Noor-Eesti began the genuinely modern Estonian literature. The aims of their literary efforts were 1) liberation of Estonian literature from the one-sided Russian and German influence, making special efforts to translate French, English, American, Scandinavian and Finnish authors; 2) broadening of the subject matter of the literature; 3) raising the level of Estonian

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538 S17 language and literature to that of European literature; and 4) improvement of the appearance of Estonian books with the cooperation of Estonian artists.

538 G. Suits' (1883-) first volume of poems Elutuli ('The Fire of Life'), 1905, is ecstatic in its youthfulness and presents new and fresh forms of expression. He, too, had been in exile, but was able to study literature and esthetics at Helsinki University. His second volume Tuulemaa ('The Land of the Winds'), 1913, an expression of the author's deep disillusionment, is considered one of the best single volumes of Estonian poetry. In some of his poetry he has made masterly use of elements of folk poetry. Now in Sweden, Mr. Suits has centered his literary research on Kreutzwald.

Friedebert Tuglas (1886-) is a master of

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538 impressionistic and symbolistic short story writing. His work consists of a novel Felix Ormusson, which has as its main character an intellectual Bohemian; short stories such as Popi and Huhuu, Maailma lõpus ('At the end of the World') Kuldne rõngas ('Golden Ring') and others; an autobiographical novel Väike Illimar ('Little Illimar'); and monographs on Juhan Liiv, Eduard Vilde and the Eesti Kirjameeste Selts (Society of Estonian Literary Men).

Villem Ridala [Grünthal] (1885-1942) is a nature poet of the Estonian islands, and Ernst Enno (1871-1934) has written subtle Neo-Roman-

814 tic lyrics with elements of mysticism. J. Aavik cooperated with Noor-Eesti mainly as a language innovator and translator of famous works in world literature into modern Estonian. These translations usually included a dictionary of his

[see cat. 116, pp. -184- 181-182--Analyst]

814 coinages and other new words used in his translations.

538 A. H. Tammsaare (1878-1940) started as a naturalist with stories of rural life at the beginning of the present century, and continued as a Neo-Romanticist in the period of Noor-Eesti, writing some impressionistic stories about students, taking Estonian literature thus into the city.

The escape from reality into the world of phantasy, mysticism, and art for art's sake was challenged at the outbreak of the Russian revolution in 1917 by the Siuru group of young writers, and also by the Neo-Realists who had begun [776] their work after World War I. Siuru, in Estonian folklore, was the daughter of the God Taara, a bluebird, the symbol of restlessness and search for happiness. To the Siuru group

538 belonged the poets Henrik Visnapuu, Marie Under, Johannes Semper and Artur Adson, and the prose writers August Gailit and Friedebert Tuglas, who left the Noor-Eesti to join the new group. The Siuru group, as child of revolution and war, started sensationally, revolted against all convention and the petty bourgeois life, and hailed sensualism and Bohemian freedom. After some years, however, they had all calmed down and become serious writers.

Henrik Visnapuu (1890-1952) who began with a sensual, frank and brutal volume of verse Amores, in 1917, developed in later years into a predominantly patriotic poet, especially when he was in exile during and after World War II. He is a lyric poet and his verses make a strong emotional appeal.

Marie Under (1883-), called the Princess

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538 of Siuru, is the outstanding feminine poet of contemporary Estonia, and has won recognition at home and abroad. Her first volume of Sonnets, 1917, is sensual, frank and full of the joy of life. But after World War I she produced expressionistic verse in which the horrors of the war are deeply felt. She has written, among other poems, a volume of ballads and legends, using themes from Estonian folklore. The second World War and the tragedy of her people have found sympathetic expression in her poetry. A small selection of her poetry Child of Man, 1955, was translated by Professor W. D. Matthews.

August Gailit (1891-) became famous with his novel Toomas Nipernaadi, which has been translated into many languages, a novel of a Bohemian vagabond and Don Juan a là Knut Hamsun written in an extravagant style.

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538 The school of Neo-Realism, which began in the twenties, demanded that literature return to the treatment of Estonia's own social problems. "Down with lyrical chocolate! Give us pork chops!" shouted a young Neo-Realist, A. Kivikas. The followers of this school, in Estonia as in other countries, emphasized the psychological approach and had a wider range of themes than the realists, and some of them introduced the Marxian treatment of social problems, like August Jakobson (1904-) in his novel Vaeste patuste alev ('The Borough of Poor Sinners') and other novels.

Albert Kivikas (1898-) deals mainly with the problems of farmers. His best novel, Nimed marmortahvlil ('Names of the Marble Tablet') is a story of students during the War of Liberation. Oskar Luts (1887-) is a

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538 prolific writer and the best Estonian humorist. Of his many books the most popular is a set of stories dealing with the pranks of schoolboys; Kevad I, II ('Springtime'), which has been dramatized with great success. Mait Metsanurk Hubel's (1879-) is a strong social critic; his characters have suffered much and they criticize bitterly the injustice done to them.

With a permanent subsidy from the Culture Fund, A. H. Tammsaare was able to start work on an extensive five-volume set of novels Tõde ja õigus ('Truth and Justice'), completed from 1926 to 1933, and comprising over 2,500 pages. The main themes of this gigantic work, which reveals the author's deep-seated pessimism, are the search for truth and justice by a serious and industrious Estonian farmer, and the struggle with the stubborn land which he has to

538 cultivate, although a wide variety of themes, farm life, education, revolution, old and modern marriages, and characters from rural and city life are treated in each volume. Tammsaare's last work is a symbolic novel Põrgupõhja uus Vanapagan ('The New Devil from Hell's Bottom'), in which the familiar characters from Estonian folk tales, the Shrewd Ants and Vanapagan, are interestingly reversed and placed in a modern capitalistic society; Ants is the ruthless exploiter and Vanapagan is a simple-minded good worker.

536 Hugo Raudsepp (1883-) is a prominent, popular Estonian playwright. His themes and characters are humorously and realistically treated. During the Nazi occupation he wrote a comedy about two rich farmers who wanted to chase a poor little man from his home. After

536 some successful performances, the Nazi officials understood its meaning and it was banned. The most successful of Raudsepp's comedies is Mikumärdi.

538 Several Estonian writers of the thirties turned their attention to the historical novel, attempting to treat history as truthfully as possible. K. A. Hindrey picked the subject for his novel Urmas and Merike from the ancient independence period; M. Metsanurk's Ümera jõel is concerned with the ancient War of Independence; and A. Malk, who wrote about Saaremaa and the other islands, is especially noted for his historical novel of the Great Northern War, Surnud majad ('The Dead Houses').

A new generation of talented poets arose in the 1930 s, some of them inclined to

538 Neo-Romanticism again: Betti Alver, Heiti Talvik, Bernard Kangro, Kersti Merilaas and A. Sang. Of the prose writers the most promising was K. Ristikivi.

Before the Second Soviet Occupation many prominent writers left Estonia as refugees on the ground that there is no freedom for creative work in the Soviet Union. The majority of them are in Sweden: G. Suits, M. Under, A. Adson, A. Gailit, A. Mälk, A. Kivikas, K. Ristikivi, B. Kangro, V. Õun, and others. Some writers are now residing in England. H. Visnapuu came to America, but died in New York in 1952. These Estonians have continued, then, writing abroad, and some of their work has been trans-

[113] lated into other languages. An outstanding selection of Estonian poetry has been translated by W. K. Matthews, entitled Anthology of Modern Estonian -192- Poetry

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000 Modern Estonian Poetry.

538 A new generation of promising young writers in exile has also arisen. An outstanding Estonian literary monthly is issued by these writers and intellectuals in exile: Tulimuld ('Fiery Earth'), edited since 1950 by B. Kangro in Lund, Sweden.

A few prominent Estonian writers remained in the home country: F. Tuglas, O. Luts, M. Metsanurk, H. Raudsepp, J. Semper, and some of the younger generation: B. Alver and Heiti Talvik. However, the Soviet Estonian writers have not produced any outstanding literary work during the ten years of occupation. The majority of the writers in Soviet Estonia have chosen translation work as their occupation --a kind of passive resistance. These writers are often publicly reprimanded for their inability

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538 to create progressive works about the "happy life" in the Soviet Union. Not much is heard of the activities of the former outstanding Estonian writers who remain in their home country except for August Jakobson, who has been made by the Soviets the top writer in Estonia. Some new poets, Leberecht, Scmuul, and others, have appeared.

533 [217] Folk Music. Some 16,000 variants of Estonian folk music, over 1,400 of them on phonograph rolls, are recorded and housed mostly at the Archive of Estonian Folklore at Tartu. Systematic recording has been carried out since the period of National Awakening. The most important part of the collection is the runes, the recitatives of the old folk songs. The four-measure phrase corresponding to the

533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus
177 have five-measure phrases. Folk songs with
533 refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn-kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

545 Awakening and especially with the first singing festival at Tartu in 1869, which served as a powerful stimulation to Estonian composers. All national getherings during czarist times had been forbidden, especially during the Russification period, but since the first singing festival was organized as a commemoration of the fiftieth anniversary of the liberation of Estonian peasants from slavery, it was permitted. The festivals which followed became important national events held at regular intervals in the larger cities. This tradition was continued during Estonia's period of independence.

533 The following Estonian composers should be mentioned: Aleksander Kunileid (1845-75), composer of many songs which followed the example of Estonian folk songs, by this means freeing Estonian music of the hitherto powerful German

533 influences; K. A. Herman (1851-1911); Friederich Säbelmann (1837-1912); and David Wirkhaus (1837-1912), who specialized in band music and led the movement to establish bands throughout the country. Several Estonians, notably Johannes Kappel (1855-1907), Miina Härma (1864-1941), and Konstantin Türnpuu (1865-1927), studied at the St. Petersburg Conservatory.

The new trend toward a truly national music, independent of German influences, was developed by Aleksander Läte (1859-1948), Rudolf Tobias (1873-1918), and Mart Saar (1882-) who followed in the footsteps of Aleksander Kunileid. Läte organized the first symphony orchestra and composed many choral songs; Tobias became a professor at the Berlin Conservatory and has composed oratorios and orchestral works, chamber music, and choral compositions. M. Saar,

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533 one of the most original of Estonian musicians, has composed many songs, piano music, and choral works with the distinct flavor of Estonian folk music. Artur Kapp has contributed symphonic music and later became professor at the Conservatory of Tallinn. Mikkel Lemba, a pianist, has composed orchestral works, and his brother Artur Lemba, also a pianist, has created symphonies. Heino Eller (1887-) is a modern composer of paino music, and Küril-lus Kreek of religious music. Aino Tamm (1864-) was the first Estonian singer to achieve fame abroad with his interpretations of Estonian folk songs.

Juhan Aavik (1884-) is an outstanding conductor of choral and orchestral performances. He conducted the Vanemuine Symphony Orchestra at Tartu, which was established in 1908. He

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533 is also well-known as a composer of songs and instrumental music. At present, he is conductor of the Estonian Chorus in Stockholm, Sweden. August Topman (1882-) was an outstanding conductor of the mixed chorus of the Estonian Theater, and Raimond Kull (1882-) was impresario of the Estonian Opera at Tallinn, established at the beginning of Estonian independence.

533 874 Estonian independence provided a much-needed stimulus to the musical life of the nation. A conservatory at Tallinn, the Higher Music School at Tartu, and a Music School at Valga, all of which have done outstanding work, were established during that period, and provided the musical education for many young musicians who 533 became teachers and performers. Opera, orchestral music and ballet were performed at the

533 Estonia Theater at Tallinn, aided partly by the continuous support of the Music Culture Fund, partly by public support and interest. The Orchestra of the State Broadcasting System, founded at Tallinn, later had as its outstanding young conductor, Olaf Roots, who ably brought good music before the Estonian public as a whole.

Leading composers of choral and solo music during Estonian independence were: M. Saar, J. Aavik, T. Vettik, E. Vörk, E. Aav, R. Pats, G. Ernesaks, A. Karinde, and E. Oja; leading composers of symphonies were: J. Aavik, A. Kapp, H. Eller, and E. Tubin, the most outstanding Estonian composer of the present time. Tubin's Fifth Symphony, which he composed as a refugee in Sweden, has been performed by many European orchestras. Estonian

533 operas were composed on themes from Estonian history by E. Aav, A. Lemba, A. Verdo, and P. Ardna, who composed light operas and whose The Fishermaid became very popular.

The first original Estonian ballet, Kratt ('The Fortune Bringer'), by E. Tubin, is based on Estonian mythology motifs. It was performed with great success in 1944 at Tartu and Tallinn.

[814] Among Estonian publications in musicology H. Tampere's Eesti rahvaviiside antoloogia ('Anthology of Estonia Folk Tunes') and J. Zeiger's Eesti rahvaviisid ('Estonian Folk Tunes') are worthy of mention.

545 The singing festivals, held every five years at the Tallinn stadium, became more popular and better organized during the years of independence. The membership of participating choruses was about 20,000 and the audience

545 exceeded 100,000. Colorful national dresses worn by Estonian women at these mass gatherings added to the beauty of the festivities.

533 Such recent major works as A. Kapp's symphonies, E. Kapp's opera, The Fires of Revenge, and his ballet, Kalevipoeg, and G. Ernesaks' opera, The War of Pühajärv, reveal the influence of Communist ideology on present-day Estonian musicians.

A considerable number of Estonian musicians left Estonia before the Second Soviet Occupation and they have continued their creative work in Sweden, Germany, the United States, Canada and other countries.

545 Theater. Beginning with the National Awakening, various theater troups have performed all over the country. The history of Estonian

545 theaters begins in 1906, when Vanemuine at Tartu and Estonia at Tallinn became professional theaters. K. Menning founded the Vanemuine and the talented and versatile actor Paul Pinna, together with T. Altermann, became the leader of the Estonia theater. Talented actors usually climaxed their career at the Estonia, the finest theater in the country. In these two theaters were performed dramas, operas and light operas, the theater in the capital city being always the leader and always more aware of the new trends in the dramas of Western Europe. Among the top performers at the Estonia theater should be mentioned A. Lauter and Erna Villmer.

There were some smaller theaters at Tallinn, such as the Dramatic Theater, the Workers' Theater and the Morning Theater. There were theat s also in the smaller cities and acting

545 troups in villages which gave performances in the community houses. Interest in the theater was considerable, and the bigger theaters at Tallinn and Tartu were able to retain their high artistic level because of the generous support which they received from the Culture Fund.

531 Art. Estonian peasant art consists mainly of woodcarving with decorations of floral motifs in northern Estonia and geometric patterns in the South. Metal work was less popular, although there exist numerous silver articles such as brooches, pins, chains and rings. Different kinds of Viking brooches are popular among Estonians today. Estonian national costumes, worn with jewelry, demonstrate the decorative abilities of Estonian women.

000 In modern Estonian art painting has been the

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532 In modern Estonian art painting has been most popular. The first prominent Estonian artist was J. Köler (1826-99), who studied and worked in St. Petersburg and was elected a member of the Imperial Russian Academy of Arts. His portraits and landscapes could be classified as "realistic." Later on, many Estonians studied art in the Dusseldorf Academy of Art under the direction of Hoffmann and K. F. E. von Gerhardt. Konrad Mägi (1878-1925) was an outstanding landscape painter in the French post-impressionistic style. Nikolai Triik (1884-1940), an outstanding portraitist and engraver, cooperated closely with the Noor-Eesti writers group. Ado Vabbe (1892-) introduced cubism into Estonian art.

[874] At the beginning of Estonian independence the Pallas School of Arts was founded and served to encourage numerous young artists. The younger

532 generation has painted mainly in a new realistic style, but there are also representatives of expressionism, cubism, and abstract geometric art. The most outstanding painters in the second half of the Estonian independence period were: E. Adamson, P. Aren, E. Haamer, A. Jansen, K. Luts, J. Nõmmik, R. Nyman and E. Ole.

Of the engravers, the most prominent have been K. Raud and H. Mugasto, both illustrators of the Estonian epic Kalevipoeg. Eduard Viiralt (1896-1954), the greatest Estonian engraver, received the gold medal at the international exhibition at Vienna in 1937. During and after World War II he worked mainly in Paris.

There have been fewer sculptors than painters in Estonia. The first outstanding Estonian sculptor was August Weizenberg (1837-1921) who received his training in the Imperial Russian

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532 Academy and whose work is exhibited in many public buildings, churches, and several monuments. Jaan Koort (1883-), the most prominent, has been interested in Egyptian and primitive art. Other sculptors worthy of mention are V. Mellik, A. Starkopf, A. Eller and E. Sannamees. In the Art Building at Tallinn and in the Pallas Art School at Tartu, regular spring and fall exhibits have been held.

346 There are interesting medieval churches,
349 castles, and fortresses in the Baltic Gothic architectural style preserved mainly in Tallinn and Narva. The latter, however, was almost completely destroyed by Russian attacks during World War II. In Tallinn the Bishop's Church (A. D. 1223), the Gothic City Hall (14th century), and various towers such as the Fat Margarete, the Tall Herman and the Kik in de Kök, are of special interest.-207-

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000 special interest.

532 The Communist occupation has robbed Estonian artists of freedom of artistic expression. Artists have contributed their skills and talent to decorations for Communist parades and celebrations and they have had to participate in contests on Communistic topics.

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Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 Prior to the Nazi and Communist invasions, the educational system in the Estonian Repub-

[212] lic had acheived a remarkably high level. In 1939 only 3.9 per cent of the population was illiterate, and this group consisted mostly of older people of the pre-independence era. The school system established in 1918 was a public school system based on democratic prinicples. Learning for children of school age was free of charge and compulsory between the ages of 8 to 16, or until six grades of elementary school had been completed. Kindergartens, which were operated mainly in urban areas, were not compulsory. Private schools were free to operate, but in actuality few of them existed.

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871 563 Instruction in the public schools was given in Estonian. By special law, permission was granted for the establishment of schools in which instruction was provided in the langauge of certain minority groups--German, Russian, Swedish, Jewish--Estonian being taught as the first foreign language.

872 The curriculum of the 6-grade elementary school was the same in both urban and rural areas, the following subjects being taught: religion, Estonian, natural science, hygiene, geography, history, civics, art, manual instruction, physical education, and penmanship. In addition to these subjects, the elementary schools were free to select one foreign language for their curriculum: English, German, Russian or French, the first two being the most commonly taught.

871 After the completion of elementary school, students were free to choose either a five-year high school, or gymnasium, or a secondary vocational school, with a three- or four-year course of instruction, or they could choose an apprenticeship in a trade. The majority of elementary school graduates continued their studies in some higher level school.

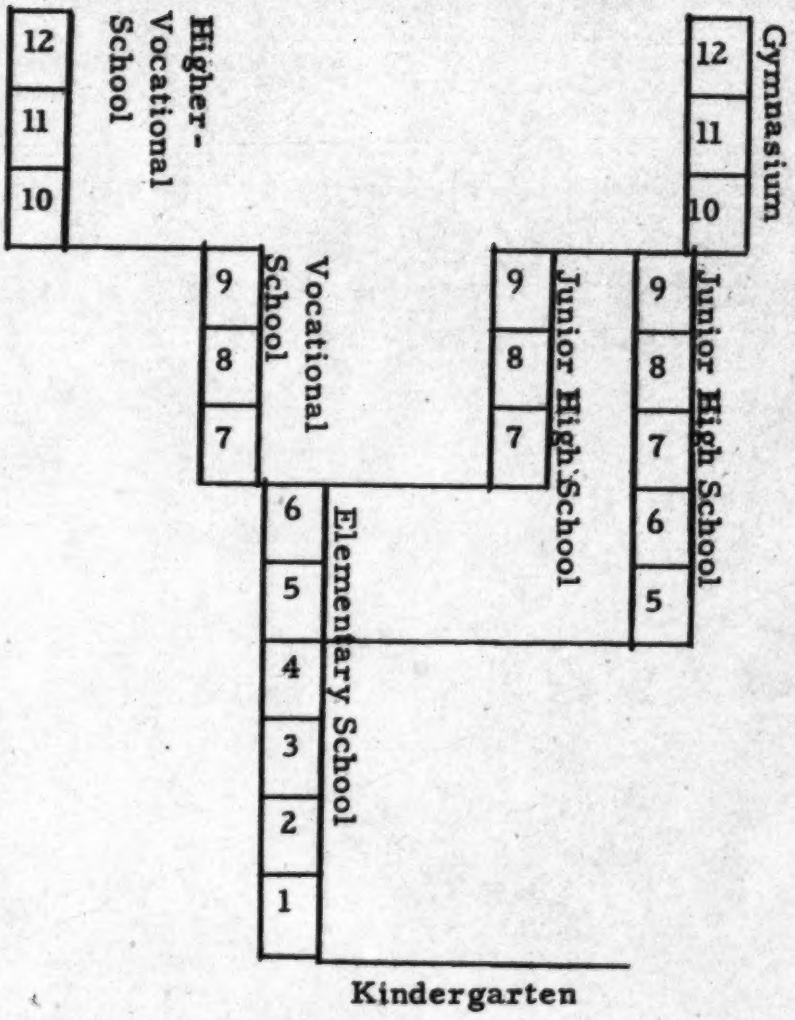
873 There were three general types of gymnasia to choose from: those emphasizing humanistic studies, natural sciences, or commercial training. Upon graduation from the gymnasium, the student received the maturity certificate which entitled him to enter a university or any other type of higher school. The following subjects marked on this certificate indicate the varied nature of the subjects taught and the emphasis that was placed upon languages;

873 they were: the native language of the student, Latin, two or more foreign languages, religion, history, logic, psychology, mathematics (algebra, geometry, trigonometry), natural science, chemistry, physics, geography, cosmography, civics, art, music, physical education, manual training, and, finally, defense training for the male students only.

The Estonian school reform, carried out in 1934 and the following years, changed the school system considerably, especially on the secondary level. The compulsory school age was then made from the ages of 7 to 14. One disadvantage of this reform was the lowering of the percentage of elementary school graduates, since more slow students dropped out of school after reaching the age of 14.

The school system established by the act of

87| 1934 may be diagrammed as follows:



The basic elementary school remained the same. Some secondary schools, mainly city

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

871 schools, admitted students also after completion of the fourth grade of elementary school to the five-year junior high school or pro-gymnasium. Since the reorganized school system was a uniform one, students were free to progress from one stage to the other without complication. Only in a few secondary schools, where the number of applicants was too high, competitive exams were arranged.

823 The junior and senior high schools, as the 5-year gymnasium had previously done, charged a moderate tuition fee: 50 Estonian crowns a year ($ 14). Needy students were freed of the tuition and were granted school supplies and small stipends. In independent Estonia no able student was deprived of education because of poverty.

900 The 1934 school reform affected particularly

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 The 1934 school reform affected particularly the upper level schools, for it introduced a three- or four-year intermediate vocational school corresponding to junior high school, and a three-year higher vocational school which corresponded to gymnasium. This was a fairly flexible system, however, in that graduates of the junior high school were also admitted to higher vocational schools, while graduates of the latter schools were qualified to enter a university, providing that certain examinations were satisfactorily passed. There were agricultural, horticultural, technical and industrial, and commercial schools of the vocational type, as well as schools of business, economics and home economics.

In addition, there were so-called apprentices' schools with two-year courses of instruction in trade and industry for those graduates of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 elementary schools who could attend only night school.

873 Some extension schools, with one- or two-year courses, were run in rural areas for graduates of elementary school who did not continue in any other kind of school. However, these proved to be rather unpopular. There were adult education schools also which provided work toward the maturity certificate.

The most important center of adult education during Estonian independence was the Estonian Educational League, established in 1923, with its seat in Tallinn. In 1939 there belonged to this League 480 adult organizations and 189 study groups. The Educational League, which functioned as an educational as well as a recreational organization, organized adult education in Estonia by means of special lectures, courses,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [645] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

875 be graduates of the university and, in addition, were required to receive professional training in the one-year didactical-methodological seminaries run by the university.

874 The most important institution of higher education in Estonia was the old Tartu University. Higher technical education could be acquired, beginning with the year 1920, at the Technical Institute at Tallinn, this name being changed to Tallinn Technical University in 1937. In 1939 there were 2,689 students enrolled at Tartu and 481 at Tallinn. Higher education in fine arts was given by the Pallas Art School at Tartu, a private school with a six-year course; Tallinn Conservatory which offered a complete advanced course in music; the Higher Music School at Tartu, a private school; and four music schools in other towns.

874 Tartu University was founded by the Swedish King Gustaf II Adolf, when Estonia was under Swedish rule, and it opened its doors as Academia Gustaviana on Oct. 15, 1632, with four faculties. The language of study was Latin, later Swedish. The University closed its doors several times during the wars which devastated the country. In the nineteenth century the University was dominated by the Russians, the language of instruction being first German and later, after 1889, Russian.

On Dec. 1, 1919, this Estonian university, named now Tartu University, was opened with festive celebration; the language of study was now Estonian.

874 645 Tartu University was subordinate to the Ministry of Education, being dependent on this ministry especially in its financial operation, but

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[645]

otherwise enjoying a wide autonomy and full academic freedom in its teaching activities. The highest administrator of the University was the Rector who was elected by the faculty for a three-year period. By the law of 1938 the Rector was appointed by the President of the Republic for a five-year period. The seven faculties, each of which was administered by a dean, were: theology, law, medicine, philosophy, mathematics and natural science, including geography, the veterinary faculty, and agriculture, which included forestry. Each of these divisions was free to use its own judgment in organizing and supervising teaching and the associated research institutions. The Faculty of Philosophy was formed according to Scandinavian and Finnish models; the other faculties followed more the examples of West European universities.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 In 1940 there were: 114 professors, 42 docents, 46 lecturers, 9 readers and about 180 assistants at the University. One of the most difficult problems encountered in the beginnings of Tartu University was to find qualified teachers for all the chairs. A number of specialists were invited from abroad, especially from Finland and Sweden, but these left when native scholars proved themselves qualified for the chairs.

During the 20-year period (1919-1939) 5,751 students graduated from Tartu University, 26.7 per cent of this number being women. The tuition fee was 50 crowns per semester ($14). Needy and able students received scholarships and were freed from tuition.

Master's and doctor's degrees were granted by Tartu University. The doctor's degree required approximately three years of intensive

874 scientific work after the master's degree had been earned, plus the presentation of a printed dissertation to be defended at open session of the faculty. In the medical and veterinary faculties only a doctor's degree was granted.

814 874 One of the main aims of Tartu University was to cultivate an original Estonian science, to study the native country and its people, and to apply the results of these studies for the benefit of the people. The University under foreign rules had paid little attention to these problems.

Several new professor's chairs were established in such "national" sciences as the Finno-Ugric and Uralic languages, Estonian language and literature, the history of Estonia and other northern countries, folklore, ethnography, archaeology, etc.

000 There were 37 academic societies working

814 There were 37 academic societies working under the direction of the University[1] including the Estonian Learned Society (established in 1938) and the Society of Natural Scientists (founded in 1853), and newer ones such as: the Academic Mother Tongue Society, the Archive of Estonian Language, the Academic Society of Literature, the Academic Historical Society, The Academic Folklore Society, the Archive of Folklore, etc., all of which carried out extensive research and publishing programs. Estonian dialects were recorded extensively, and Estonian folklore collections were among the largest in the world. Tremendous work was done toward the development of a scientific terminology in Estonian and an Estonian literary language. The research of the teaching staff and the doctoral dissertations were published in the University series called Acta et

1[University of Tartu; -224- see cat. 116, pp. 219-23.--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Commentationes Universitatis Tartuensis, the number of volumes reaching 104 in 20 years.

The Estonian Academy of Sciences was founded in 1938, its aims being to promote the study of science, to coordinate all research in Estonia and with other research institutions, and to give awards and scholarships. The Academy had two sections--humanities and natural sciences--each with ten members, six in each section being nominated by the President of the Republic. The first nominated members in humanities were: E. Kant, O. Loorits, J. Mark, H. Sepp, G. Suits, J. Uluots; in natural sciences: H. Kaho, P. Kogerman, A. Paldrock, L. Puusepp, K. Schlossmann, E. Öpik--all outstanding scholars and professors at Tartu University. Plans were made for the publication of serial publications and a yearbook; however, the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian Academy of Sciences was short-lived--it was one of the numerous institutions and societies liquidated by Soviet occupation authorities in 1940.

177. .87 871 Societ occupation meant an end to free and independent thinking in Estonian schools as well as in public life. Nowadays the youth of Soviet Estonia is being molded on the basis of five main principles: 1) education must be strictly anti-religious; 2) it must be based on Communist morality as opposed to the bourgeois or Western morality; 3) Soviet patriotism must be taught; 4) the Communist collectivist doctrine is to be expounded; and 5) a militant internationalism must be indoctrinated. The most important task of the Soviet school therefore appears now to be political indoctrination.

In the beginning, the Communists had plans

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

177.87 for completely eliminating illiteracy in Estonia but their schemes were dropped when they realized that illiteracy in Estonia was no problem. The carefully built-up school system of Estonia was changed overnight to conform to the school system of the USSR. The duration of elementary school remained the same. An extra year was added to elementary school and this seven-year course was called an incomplete secondary school; after ten years of schooling the student is considered ready for the university.

874 The vocational school system of Estonia, unfamiliar to the Soviet officials, was liquidated. Only the well established and popular College of Domestic Science at Tallinn was left in operation and re-named the Food Polytechnic.

New types of Soviet schools, called factory schools, and schools for future kolkhoz

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

871 of qualified teachers, and the lack of textbooks.
727 Approximately 25 per cent of the schoolhouses had been heavily damaged in the war, and in a considerable number of others the Soviet troops and officers had been housed. Many teachers had left the country as refugees, thus creating a situation whereby many of the elementary school teachers were placed in high school jobs, vacancies in elementary schools being filled in turn by people who themselves had only elementary school educations. All textbooks used in pre-Communist Estonia were called in and destroyed as dangerous "bourgeois nationalistic" relics.

177, 87 871 New subjects taught in Estonian SSR schools are Russian, the Soviet Constitution and Soviet history. Languages now taught are Russian first and German as the second foreign language.

177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
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871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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626 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 destroyed.

874 In the summer of 1940, and again in 1944 after
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661 the Nazi-German occupation, Tartu University became the State University of the Estonian SSR, subordinate to Moscow. The most striking losses during this war period had been suffered by the University's staff. There were only 23 professors and 19 docents and lecturers left of the entire prewar university staff--the rest of the staff were dead of deported (37), in exile (90), or had completely disappeared (22). All the instructors were purged and the undesirable elements among them were deported. Many instructors were brought in from the Soviet Union to fill those jobs formerly held by Estonian educators.

177. Fundamental changes have taken place in the
87
874 organization of the University. The Faculty of

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Theology has been closed. The Faculty of Mathematics and Natural Science has been split in two parts: the Faculty of Physics and Mathematics and the Faculty of Biology and Geography. The Faculty of Economics has been transferred to the Polytechnic Institute in Tallinn, while the Faculty of Forestry has been made independent. A chair of Marxism-Leninism has been created and all students and instructors are required to attend classes and pass examinations in this subject. Although there is still a Rector, the real power of the University is now with the holder of the chair of Marxism-Leninism. All the extensive foreign contacts of Tartu University--the exchange of publications with over 2,000 scientific institutions--were put under the control of Moscow and were discontinued in many cases.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 According to Soviet sources, the University
565 had 2,700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

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Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

600 The basic characteristics of the Estonian folk religion, rudiments of which have survived throughout the Christian era up to the present time, were animism and a close relationship to the dead. Since the beliefs now survive more as popular superstitions and folklore, a fuller description of them may be found in Subparagraph 1h.

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797 The first contacts of the Estonians with Christianity were through the Greek Catholic eastern Slavs, at which time the ancestors of the Setus were converted to the Greek Catholic faith. The overwhelming majority of the Estonians were baptized in the Roman Catholic faith in the first

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half of the thirteenth century by German priests
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797 who followed in the footsteps of the German Order of Knights. However, because all of the preaching was carried on in a language foreign to the congregations, the influence of Christianity remained rather superficial unti the reformation, and the people continued to worship their old gods and spirits in the holy woods (hiis).
797 But after 1523, when the reformation arrived in Estonia, even though the ministers were still Germans whose knowledge of Estonian was frequently poor, the Christian religion was nevertheless brought closer to the people and there were attempts to procure religious literature in
779 the language of the natives. Martin Luther's Small Catechism was published in Estonian in 1535--the first printed book in Estonian--but it took over two hundred years before the whole

[see cat. 116, pp 167-71 -237-

797 Bible appeared in Estonian (1739). In the first part of the eighteenth century a pietistic movement (Herrnhut) spread in the Baltic area and its Congregation of Brethren, with its popular and simple teaching, touched deeply the hearts of the enslaved people, so that a great rise in religious and moral life was noticeable. The tremendous popularity of this movement among the Estonian peasants was due to the fact that the German Lutheran ministers belonged, in the opinion of the people, to the same class as the people's oppressors, the nobility, and never came close to the suffering people and their physical and spiritual needs. With some exceptions, they remained always distant and foreign. The pietist movement continued its positive influence on the religious life of the Estonians throughout the eighteenth and nineteenth

797 centuries, often fluctuating in its strength--reaching its peak in the middle of the nineteenth century, then retreating slowly under the opposition of the Church and the competition from other movements, especially the National Awakening.[1]

In the middle of the nineteenth century, the Greek Catholic or Russian Orthodox Church promised social and economic benefits to those who changed to this creed. In their desperate economic situation, some ten per cent of the Estonians in the government of Livonia changed their creed, but many of them soon turned back to the Lutheran Church when the promised improvements did not become reality. But the Russian authorities soon forbade the return to
000 Lutheranism. Until 1905 the Greek Orthodox Church was the established church in Czarist Russia--then religious restrictions were

1[sec cat. 116, pp. 26- -239- 33 -- Analyst]

200 abolished.

795] There was no established church in independ-
798 ent Estonia. Full freedom of worship and conscience was guaranteed in the Constitution of the Republic of Estonia. All religious services were free to be held so long as they did not conflict with public order and morale.

162 According to the census of 1922, 78.3 per cent
795 of the population of Estonia was Lutheran, 19 per cent Greek Catholic, 0.5 per cent Baptist, 0.2 per cent Roman Catholic, 1 per cent belonged to other Christian churches (Methodist, Adventist, etc.) and 0.4 per cent was Jewish. To the Lutheran Church in Estonia belonged Estonians, Germans, and Swedes, whereas the membership of the Greek Orthodox Church was made up mainly of Russians and Estonians. The distribution of Lutherans by districts was almost

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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795 even except in Setumaa, Saaremaa and Pärnumaa. The Greek Orthodox Church in these districts had the following figures: in Setumaa 90.9 per cent; in Saaremaa 39.7 per cent; and in Pärnumaa 31.5 per cent.

795 Before the independence of Estonia the Lutheran Church was administered according to the Statute of the Evangelical Lutheran Church in Russia, sanctioned in 1832 by Czar Nicholas I, and based on the Swedish Church Statute introduced in 1692 and in Livonia in 1694. From the point of view of organization, the Lutheran Church in preindependence times was an established Church because the large landowners and state officials had the decisive power. The Estonian Evangelical Lutheran Church accepted its constitution in 1919 at the second Church Congress at Tallinn. According to this

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 constitution the Estonian Evangelical Lutheran Church was a free people's church, an autonomous body administering itself and possessing the rights of a juridical person.

The primary unit of the Church was the individual congregation. As a rule, the congregations in Estonia were larger than in America: 10,000 members in cities was a common size. The congregation was administered by an assembly, comprising all adult members who had been confirmed and had paid their church fees. The assembly was the highest authority in all more important matter of the Church. It elected the congregational council, which managed the financial affairs of the congregation and helped the pastor in his parish work. The executive board of the congregation, elected by and from among the congregation council, was the

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 executive organ of the congregation.

The next higher unit was the dean's district, to which belonged several congregations. All the dean's districts together formed the Estonian Evangelical Lutheran Church, which was administered by the following organs: 1) the Bishop; 2) the Church Diet, which convened annually and was the highest administrative organ in the Church, election of the Bishop being one of its responsibilities; and 3) the Consistory, consisting of the Bishop as president, a secular vice-president, and an equal number of ecclesiastical and secular assessors, all elected by the Church Diet.

The responsibility of the Conference of Theologians, comprising all ministers and theologians with a university education, was to take care of the education of ministers and of the

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

[874] lished. The Theological Faculty, as well as a [795] special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

871 overwhelming majority of votes. After this there were, as a rule, two religion instructors in the schools-- Lutheran and Greek Orthodox-- and classes were held once or twice a week. Because of religious instruction in the schools the congregations did not run Sunday schools, at least not so extensively as is done in America.

795 The Greek Catholic Church had a similar administration. The congregations formed the Estonian Apostles' Orthodox Church, the highest administrator of which was the Head Bishop, who in 1923 received from the Patriarch of Constantinople the title of Metropolitan. The executive board of the Church was the Synod, comprising ecclesiastical and secular members. The Synod and the Metropolitan were elected by the Church Diet. The Russian congregations of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 Estonia formed a Russian Bishop's District, which elected its own Bishop, the election being confirmed by the Greek Orthodox Church Diet.

In 1940 there were 170 Evangelical Lutheran congregations in Estonia (52 of them established during the independence period) which were organized into 16 Dean's Districts. The German Dean's District was liquidated in 1939 when the

[346] Germans returned to Germany. There were 195 Lutheran churches, 15 of them built in independence times. Some of the churches are several hundred years old, beautiful architecturally and containing valuable altar paintings. The Estonian Evangelical Lutheran Church in

795 1937 had 851,060 members, 272,340 of whom paid their church fees regularly.

In the Greek Orthodox Church there were 212,764 members in 1934, the number of congregations being 158. Fifteen new churches were [874] [795] built during independence. For training of the priests a Greek Orthodox seminary was founded in the monastery of Petseri in 1933; higher education was given as before at Tartu University.

798 Relations between the different denominational churches in the Republic of Estonia were generally good and the Estonian people, being liberal in religious matters, had no serious differences among themselves or with other nationalities on religious grounds. The Estonians maintained amicable relations and cooperation also with the peoples of non-Christian faiths, the most numerous being the Jews.

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727 World War II and especially the Communist occupations have caused extremely heavy losses to the churches of Estonia and seriously affected her entire religious life. Many churches were damaged and now stand in ruins. At the present time Tallinn has only two churches open for worship and Tartu has no church at all. Of the
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661 Lutheran pastors only 80 remained in 1944; this number has decreased now more than 50 per cent, the majority being deported. During the withdrawal of Soviet troops at the beginning of the Nazi-Soviet war in 1941, two Lutheran pastors were brutally murdered and fifteen deported. The names of three murdered priests from the Greek Orthodox Church are known, and eleven priests were deported in 1941.

The number of Estonian refugee-clergymen who escaped to the Western world is around 70,

793 among whom are the Bishop of the Evangelical
661 Lutheran Church, Dr. J. Köpp (in Sweden) and Metropolitan Alexander (died in Sweden in 1944).

798 Cruel persecution of the whole religious life
793 in present-day Estonia is becoming clear by the following facts. Since the Theological Faculty at Tartu University was liquidated by the Communists in 1940 there is now no instruction for the training of clergy. After a few years Esto - nia will be without ministers entirely. Despite the present scarcity of pastors it is forbidden for pastors to minister to several congregations.

[661] Pastor A. Pähn who was appointed bishop in 1945 was soon deported to forced labor in Russia. For several years the Church was without a head. The Church now is ruled by the trustee of ecclesiastical affairs of the Communist Party; Rev. Jaan Kiivit was appointed Bishop. Sermons

298 793 at the present time are revised before pastors are allowed to deliver them and for ceremonies like weddings, christenings, funerals, and the like, the people must pay enormous taxes to the State, which average two to three months of a worker's salary.

659 795 The Estonian Orthodox Church was subjected to the Moscow patriarch in 1941. This supremacy was repudiated during the Nazi occupation, but was imposed again in 1945. The buildings which belonged to the churches were nationalized as well as the lands in the country owned by the churches, and even the cemeteries. For each square meter of their living quarters the pastors reportedly have to pay twenty times more than a worker does. Also, the congregations have to pay for their churches an exorbitant fee to the State. It is rumored also that the churches

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 659 have to pay ten times more than a worker does for electricity, and for this reason the services [626] are often conducted in the dark. Furthermore, in order to deter churchgoers, the Communists reportedly arranged to have compulsory work on Sundays and have tried to keep records of the worshippers. Young people under 18 years of age are not allowed any religious education.

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Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

203 All media of mass communication, the press, radio, theater, movies, are in the Estonian SSR under the complete control of the Communist Party. Dissemination of news by rumor is quite extensive, according to recent refugees. Some people manage to listen to the forbidden Voice of America, Radio Free Europe, Estonian broadcasts in Munich and other programs and tell the news of the Western world to their friends. However, by doing so, they run the risk of deportation. (Many refugees have told that they listened frequently to these broadcasts.)

204 G26 Foreign newspapers, magazines and radio broadcasts are not officially permitted. Foreign films are censored if they are shown at all. All

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

204 domestic newspapers are Communistic. The
626 most important of these is Rahva Hääl ('The People's Voice').

214 The major publishing firms are nationalized
771 and all publication is centralized and controlled by the State Publishing House (Riiklik Kirjastus), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: Postimees at Tartu, for example, is now Tartu's Communist. There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, metsavennad, had their own receivers and transmitters. How many of them are left at the

207 present time is not known, since the number of metsavennad has been greatly reduced.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1m,

Sociological Background

LABOR FORCE

433 Although Estonia is a predominantly agricultural country she had even prior to World War I considerable industrial development, and at that time was among the most industrialized areas in czarist Russia. There were great [439] textile plants in Narva, which supplied Russia with cotton, linen and woolen fabrics, and heavy industry in Tallin, making railroad cars and various types of machinery, to name only two of the numerous industries. Approximately 80 per cent of the industry inherited from czarist Russia was set up for mass production for the vast Russian market, and as such did not suit the needs of the Estonian Republic. Industry in the first years of the Republic had to be

433 reorganized to meet the home market and to win West European markets as well.

464 At the advent of independence Estonia possessed an extensive and well-trained body of industrial workers, whose quality was further improved when various industrial schools and the Polytechnical University, which provided engineering training, were established. Many Estonians received their higher technical training in other countries and returned home to make use of their newly acquired skills in Estonian industry. Estonian skilled workers and engineers were very much appreciated even in czarist Russia, and they have also made a good adjustment as emigrants after World War II. That Estonian farmers and farm workers were superior to Russian ones may be proved by evidence that everywhere in Russia before the

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464 Revolution Estonian colonies were more prosperous than the surrounding Russians.

162 642 178 Table 1 shows the division of Estonia's population into occupational groups.

According to Table 1, industrialization was increasing in independent Estonia. By 1939, 55 per cent of the population was occupied in agriculture and 24 per cent in industry. Noticeably decreasing was the number of people who had no established occupation (domestic help, seasonal workers, etc.)

464 162 The percentage of active people who were earning a livelihood for themselves and their families in 1934 was 71 per cent. Workers and employees made up only 33.7 per cent of this figure, including family members who worked without wages. In the United States the corresponding persentage was 74.2. The largest

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group among the active population was the self-employed group, those who worked in their own independent enterprises with members of their families or alone, such as small-holders and craftsmen of various types. The total income of all working groups was in 1939 about 182.2 million Estonian kroons. Of this sum the various occupational groups received the following shares:

Industry	41.7
State and local governmental employees	25.7
Agriculture	13.1
Trade, including banking and insurance	11.6
Professional groups	4.1
Transportation	2.5

Estonia's economy rests on agriculture and industry. In 1939 the net agricultural output

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Table 1. Estonia's Population by Occupation

Occupations	1922				1934	
	Men	Women	Total	Per cent	Total	Per cent
Agriculture	305,381	347,132	652,513	59.0	662,561	58.8
Industry	85,403	88,703	174,106	15.7	195,949	17.4
Trade	21,549	24,777	46,326	4.2	55,569	4.9
Transportation and communication	20,075	16,948	[illegible],023	[illegible].3	38,193	3.4
Social work, including teachers	35,061	26,851	61,912	5.6	73,642	6.5
Unsettled occupations	37,882	58,201	96,183	8.7	44,873	4.0
Others	14,888	24,108	38,996	3.5	55,626	5.0
Total	520,239	586,820	1107,059	100.0	1126,413	100.0

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Table 2. Distribution of Population by Occupational Status in 1934

Occupational Group	Employers with hired help	Self-employed		Workers and Tenants	Employees	Professional Groups and Occupation Unknown
		members of family	alone			
Agriculture	103,096	419,126	18,524	116,496	4,007	1,311
Industry	11,887	6,573	43,733	121,895	11,607	254
Trade	5,265	7,137	14,733	16,257	12,071	106
Transportation and Communication	442	444	5,146	22,482	9,581	98
Social work	----	----	----	15,340	35,448	22,854
Domestic help	----	----	----	18,848	98	----
Others	----	----	----	----	----	55,626
Occupation unknown	121	175	584	17,420	890	6,737
Total	120,811	433,455	82,720	328,739	73,702	86,986

433 was $110,000,000, and that of industry $59,000,000 (on the basis of 1951 prices).

241 The use of labor in agriculture is shown in Table 3. There was a trend on Estonian farms to use more seasonal labor from among members of the farmers' families. Hired help was difficult to get. This scarcity of workers in agriculture was partly alleviated by the employment of Polish agrarian workers. The percentage of hired workers in agriculture was only 10 per cent of the total number of workers. The percentage of nonworking farm family members was 20.8, which leaves for the working members of the farmers' families 69.2 per cent of the total number of workers.

464 465 The distribution of labor in most important branches of industry in the last days of the Estonian Republic is given in Table 4. An

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Table 3. The Use of Labor in Agriculture

	1929	1939
Year-round workers:		
a) members of farmers' families, 15 years and older	344,297	342,059
b) hired workers	20,998	21,486
c) managers and technical personnel	1,005	833
Seasonal workers:		
a) members of farmers' families		
1.) 15 years and older	13,873	35,083
2.) 8-14 years	27,822	55,370
b) hired workers:		
1.) summer workers	20,066	22,773
2.) monthly workers	6,892	1,528
3.) shepherds	23,899	15,999
Total:		
Members of farm families	385,992	432,512
Hired workers	72,860	62,619
Farm family members non-working	172,972	130,229
Total farm population	631,824	625,360

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Table 4. Types of Plants,[1] Number of Workers in Industry and Average Wages

Branch of Industry	Number of Workers, May, 1937					Hourly Wages in Estonian cents, July, 1938	
	Large-scale	Medium-scale	Small-scale	Crafts	Adjacent branches	Men	Women
Quarries, mines	[19] 3,594	[9] 122	[4] 19	[105] 225		47.9	31.4
Mineral	[27] 2,889	[51] 438	[164] 232	[277] 427		41.0	22.5
Metal	[35] 4,489	[97] 994	[228] 696	[2,981] 3,802	[8] 12	45.6	26.8
Chemical	[16] 2,679	[31] 349	[48] 158	[71] 125	[3]	40.3	24.7
Leather	[13] 610	[23] 221	[9] 30	[291] 442		38.4	20.9
Textile	[52] 12,530	[63] 624	[162] 379	[1,582] 1,992	[84] 77	36.3	26.8
Wood	[63] 5,775	[169] 2,003	[659] 11,442	[2,663] 3,261	[212] 196	39.8	25.4
Pulp and paper	[11] 2,222	[12] 113	[12] 38	[35] 63	[3] 5	39.3	26.5
Printing, etc	[19] 1,470	[41] 515	[25] 110	[334] 520		46.3	27.8
Foods and beverages	[29] 2,594	[199] 1,626	[1,425] 3,094	[569] 1,293	[166] 152	39.2	22.4
Clothing, footwear	[15] 1,103	[49] 449	[38] 137	[9,708] 12,751		41.9	24.5
Construction	[71] 5,929	[72] 916	...	...	...	43.7	23.3
Electric, gas water-works	[7] 847	[5] 62	[8] 21			46.5	31.9
Laundries and cleaners	...	...	...	[1,460] 2,478	...	37.1	21.5
TOTAL	46,731	8,432	6,356	27,379	442	average: 42.7	average: 25.9

[1] Number of plants is given in brackets

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464 industry is considered large-scale when it em-
465 ploys 20 or more workers; medium-scale, with 5-19 workers; and small-scale, with fewer than 5 workers.

361 438 The geographic distribution of industry given in Table 5 shows that Tallinn is the most important industrial city of Estonia. It occupies first place in almost every industry, except the mining and oil industries, which are located mostly in Virumaa, Harjumaa and Petserimaa counties. In the textile industry Narva Kreenholm's plants, with nearly 5000 workers, are of considerable importance. In other industries, Tartu is second to Tallinn. There is a great deal of peat mining in Estonia, in almost every county, especially in Harjumaa, Tartumaa, Pärnumaa and Järvamaa.

465 As seen in Table 4, the high-wage industries were quarries and mining, electrical, printing,

1:Indiana U. S-4,5(1954-5)1955 RG4 Estonia RG4

405 metal and construction industries. The lowest wages were in the leather, cleaning, and food industries, the gap between the lowest and highest wages being 10.8 cents per hour for men, and 10.5 cents for women. Wages of skilled workers were higher, of course, in every branch of industry.

The wages of agrarian workers were rather low, but these workers, usually received food and housing from employers and frequently also some compensation in kind. Wages of agrarian workers between the years 1929-38, the depression years and the subsequent recovery period, are given in Table 6:

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According to the 1937 economic census people receiving their livelihood from industry could be tabulated approximately as follows (the percentage the per cent of the total number of workers):

Table 5.

Branch of industry	Per cent(approx.)	Location and Number of workers, if known
Clothing, footwear	20.0	Tallinn (1147); Tartu (449); Pärnu (36)
Construction	16.0	Tallinn, Tartu, etc.
Metalwork	12.0	Tallinn (4420); Tartu (1052); Pärnu (228)
Lumbering	11.0	Tallinn (3133); Tartu (734); Pärnu (655) Narva (206)
Textiles	9.0	Tallinn (5305); Narva (4957); Sindi (1136); Viljandi (360); Tartu (351); Kärdla (305)
Foods and beverages	8.0	Tallinn (2944); Tartu (400); Pärnu (193); Viljandi (111)
Quarries and mines	3.2	Virumaa, Harjumaa, Petserimaa, etc.
Laundries, cleaners and public baths	3.0	Small industries in all cities.
Brick, cement, glass industries, etc.	2.5	Kunda (606)--cement ind.; Tallinn, Aseri Pärnu m-brick-kilns; Tallinn, etc., --glass ind.
Pulp and paper	2.5	Tallinn (1490); Kohila (400); Kehra (350); Türi (283)
Printing	2.4	Tallinn (1305); Tartu (487); Narva (62); Pärnu (44)
Chemical	1.8	Virumaa (Kohtla, Kohtla-Järve, Kiviõli)--oil; Tallinn (1113) --soap, rubber; Tartu (114) --soap
Leather	1.7	Tallinn (314); Tartu (277)
Electric, gas, water	1.2	Tallinn (518); Ulila [Tartumaa] (130)

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Table 6. Average Monthly Wages in Kroons of Agrarian Workers

Year	Year-round workers		Seasonal workers		Day-workers (kroons daily)	
	Men	Women	Men	Women	Men	Women
1929	27.20	19.10	36.80	27.00	2.30	1.80
1932	16.00	11.80	21.90	16.50	1.44	1.14
1935	18.70	13.10	26.20	18.40	1.80	1.40
1937	27.20	19.50	38.10	27.10	2.53	2.03
1938	28.90	21.00	39.80	30.20	2.76	2.24

Wages of industrial workers rose continuously throughout the years of independence. The increase in the total sum of wages paid in all large-, medium- and

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465 small-scale industry, in the transportation and construction industries, and in trade was as follows:

Year	Millions of kroons
1927	36.2
1930	41.6
1935	43.7
1939	76.0

The average hourly wage of an industrial worker (men and women) was as follows:

Year	Estonian cents
1923	28.6
1927	29.3
1930	32.4
1935	30.2
1939	39.8

465 511 During the same period, 1929-39, the cost of living index rose less than the wages, as

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

465 illustrated by the following table:
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Table 7. Cost of Living Index and Real Wages.

Year	Cost of Living Index	Real wages (in cents) earned for one hour's work
1923	95.0	95.9
1927	97.8	96.4
1930	96.5	108.1
1935	82.3	118.2
1939	104.2	123.0

465 Salaries of white-collar workers varied. Low salaries were earned by clerical workers (about 80 kroons monthly), and beginning elementary school teachers (about 100 kroons monthly for 12 months). Gymnasium teachers received higher salaries, about 180-220 kroons monthly for 12 months. University professor's salaries averaged 350 kroons a month all year.

464 There are no statistics for the Estonian SSR. Deportations have drastically decreased the

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464 Estonian labor force, especially in agriculture. In addition, collectivization of farms seems to have resulted in a decline of productivity of labor (see statistics under Subparagraph 3a, AGRICULTURAL POTENTIAL).[1] Many Russian workers have been imported for work in the oil shale mines and oil refineries. Since this industry now furnishes gas to Leningrad, the Soviet officials seem to distrust Estonians in an industry of such importance.

434 [465] In 1946 the average monthly wage of the Estonian ~~worker~~ was estimated at 450 rubles, of which he received after all deductions had been made approximately 350 rubles. As compared to 1939, the worker in the Estonian SSR could buy in 1946 for his monthly wages:

	1939	1946
Rye bread.....	398 kg.	103 kg.

[1] [cat. 116, pp. 344-362--271. Analyst]

434 Beef..... 114 kg. 10 kg.

Pork..... 84 kg. 10 kg.

Butter..... 38 kg. 5 kg.

Potatoes.....1592 kg. 88 kg.

Sugar.....170 kg. 23 kg.

These are estimated official prices, whereas the black market prices are much higher. Purchasing power of wages expressed in clothing has fallen approximately to one-fifth that of 1939. According to recent refugees from Estonia, the standard of living has not been improved in recent years.

465 A rather wide margin exists between the lower wages and top salaries. For comparison, here are some monthly wages from the year 1952:

	Rubles
Unskilled laborer.....	300-400
Factory worker.....	400-500

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Skilled worker.....500-800

Stakhanovites.....1,000-3,000

University professor..... 5,000

Cabinet Minister.....10,000-15,000

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Annex "A," Subparagraph 1n,

Sociological Background

FORCED LABOR

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[697] There are no big slave labor camps in the Estonian SSR, the reason for which is perhaps that public opinion is too much against the pres ent regime and it is feared that the local inhab- itants might co-operate with the slave laborers. All those inhabitants of the Estonian SSR whom the Soviet leaders wish to be rid of are either imprisoned in Estonia or, in the majority of cases, have been deported to remote arctic or semiarctic and isolated regions of Russia. One of these slave labor camps, where many Esto- nians have been held, is Vorkuta, but there are many others. The conditions of living and treatment in these camps are generally known as extremely harsh and the life expectancy of

466 slave laborers is therefore quite short.

One depressing firsthand account is included in Ants Oras' article, pp. 18-20,[1] as told by one young Estonian who managed to escape: "... we proceeded to Kirov. The journey lasted one week. Many of us collapsed and died in the wagons for lack of water and food. In Kirov we were taken to the local prison. There may have been between 1,500 and 2,000 of us... From the jail the arrested were gradually transferred to the camps, having to cover hundreds of kilometers on foot. Many of them failed to survive the strain--they fainted and collapsed. As a rule they were not transported but were shot there and then... When we arrived, a pole was struck into the ground and we were told: 'Now you can live here.' First of all we had to make dugouts for ourselves but the ground was

[1] [See pp. 278 -- Analyst]

466 frozen and work terribly hard. The guards had a canvas tent which was covered with moss and snow. We built a house for the guards.... We had to sleep in the mud of our dugouts. In the morning we were glued to the frozen ground. Men died like flies but new prisoners were brought to replace them." He went on to say that the convicts had to work twelve hours a day in the winter and fourteen hours in the summer. There was a complicated "soup kettle" system, consisting of ten different degrees of food rations. Most of those able to work were fed under category 4 or 5, 400-700 grams of rye bread and half a litre of soup daily. Only cases of grave bodily injury or very serious illness were eligible for treatment in the hospital, where the treatment was so inadequate that the patients often died, frequently after shots.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

466 In the majority of cases, whole families are deported but their destination is not the same. Families thus are separated and lost to each other often for a lifetime.

000 During the German Occupation, 1941-44, the Nazi officials kept concentration camps in Estonia and several years after World War II the Communists had their concentration camps for German prisoners of war, who now, however, have been released.

SOURCE

113 Oras, Ants

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Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1o,

Sociological Background

LABOR RELATIONS AND ORGANIZATION

466 [468] During Estonian independence relations between employer and employee were on the whole peaceful, and no large-scale strikes occurred. Although salaries were low, the cost of living was correspondingly low. The chief sources of friction were wages and working conditions. On the whole, the ministry of Labor and Welfare did a great deal to improve working conditions, passing several labor laws aimed at the protection of the workers, and sending Labor Inspectors to the various industries to see that the laws were carried out.

467 There were no trade unions in czarist Russia, so that Estonia in the independence period lacked experience in handling them, and the Communists,

467 taking advantage of the situation, attempted to dominate the unions. For this reason the institution of Factory Elders was initiated and, in larger industries, the Workers' Councils. The elders were openly elected by workers and were granted absolute protection against the employers. They served as mediators in obtaining higher wages and better working conditions for labor and usually succeeded where the trade unions had failed. Membership in the trade unions was not required in free Estonia and non-union labor succeeded in finding work as easily as did the union members. Although the trade unions had international affiliations, in Estonia they did not have such significance as they have in the United States today.

665 Labor's participation in politics was mainly through the Social Democratic Party and, in the

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665 last years of independence, through the Chamber of Workers.

461 In Soviet-occupied Estonia, as in the entire 466 Soviet Union, the employer is the State. It is a severe employer who does not permit any strikes. According to many sources, absenteeism and tardiness are very severely punished. If the worker or other employee is absent for the first time or is late for more than twenty minutes without valid reason, he may be sentenced to several months of correctional labor, which means harder work and a 25 per cent reduction in wages. If a worker is repeatedly absent, he is sentenced to jail or deported to a concentration camp. Workers are responsible for the tools with which they work, and must pay a penalty five times the value of the tool if it is destroyed. No one can leave his working place and

461 seek employment elsewhere without permission
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of the director of the factory, and if he tries,
[462] the worker may be imprisoned. Women and young people are not safeguarded by law from heavy work. Women work in oil-shale mines and other heavy industries on both day and night shifts.

467 There are trade unions in Soviet Estonia and each worker must contribute one per cent of his wages to his union. But union duties are reversed as compared to the trade unions of the Western world; they protect the interests of the government, organize Socialist competitions in raising the productivity of labor, try to reduce costs of production, exercise economy of raw materials, and so on. Communist ideology explains that in a Socialist society exploitation no longer exists; therefore there is no need

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

467 for the type of trade unions which exist in capitalist countries. The result is that nobody protects labor in the Soviet Union. The International Trade Unions League, which held its last meeting in Warsaw in December, 1954, has become the Communist fifth column. The U. S. S. R. and her satellites have refused to permit anyone to study the situation of the workers in these countries. Nevertheless, the Council of Enslaved Peoples of Europe, which held its meeting in June, 1955, in New York, decided to begin a study of this question.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113 Vaba eesti Sõna [Free Estonian Word.]

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Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1p,

Socioligical Background

HEALTH AND SANITATION

433 In normal times Estonia never suffered from food shortages. There was plenty of food; it has been estimated that Estonia could have fed three times her population during her independence period.

164 Diseases. Tuberculosis and cancer were the diseases which had the highest mortality rate. Rheumatism was frequent. Smallpox was almost eliminated in Estonia by the compulsory vaccination of children, and cases of infantile paralysis were very rare.

744 Estonia's public health services were decentralized in 1928. The actual work then was carried out by local self-governments, but was organized and controlled by the Public Health

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744 and Welfare Department of the Ministry of Social Affairs. Each town and county had its own doctor whose duties were to organize public health service in his administrative unit.

743 The hygienic conditions and the type and availa-
758 bility of medical care vastly improved during the independence period, and as a result the death rate was decreased. Special care was taken to make medical aid available to mothers and children by means of the establishment of free advisory centers. There were 28 of these centers in 1939, each headed by a fully trained
[243] doctor. Homes also for mothers and infants were established where unmarried mothers could stay for a prescribed length of time.

744 Quarantines. The Estonian government operated an observation station in Narva, where

744 everyone crossing the border was given a complete physical examination, and a quarantine station in Tallinn, which interned sailors with communicable diseases.

743 Hospitals. There were in 1936 in Estonia:

55 hospitals (In 1938, 72 hospitals with 4979 beds)
6 tuberculosis sanatoriums
4 leprosaria
4 mental institutions
86 ambulatory medical aid centers
24 advice centers for mothers and children
10 tuberculosis advice centers

759 Medical personnel. The medical personnel in Estonia was almost tripled during independence

759times. In 1939 there were:

880 doctors

204 dentists

470 pharmacists

629 nurses

234 masseuses

421 midwives

82 dental technicians

This medical personnel was generally well qualified. Most of the doctors received their training at Tartu University. Nurses were required to be gymnasium graduates and graduates of the three-year School of Nursing operated by the Medical Faculty of Tartu University. Midwives and masseuses also received special training.

The medical personnel decreased considerably in the great 1944 exodus of Estonians before the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

759 Second Soviet Occupation. Data, however, are lacking for the present time.

743 Medical supplies were sufficiently available also in free Estonia. We have no information for the present-day situation.

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Annex "A," Subparagraph 1q,

Sociological Background

PUBLIC WELFARE

511 During the years of independance a remarkable improvement occurred in the diet, clothing and housing of the population of Estonia.

434 Diet. For several years after World War I the average worker had to spend as much as 60 per cent of his income for food. The budget examination in 1937-38 revealed that factory workers, on an average, spent 41.8 per cent and agricultural workers 52.4 per cent of their income on food. At the same time, however, the diet had 262 improved considerably. The average member of an Estonian working class family consumed daily:

	grams
bread, flour products, grits	481

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

262 potatoes 436

vegetables 156

fruit 105

sugar 82

sweets and spices 22

eggs 17

fat 622

cream, butter 24

meat and meat products 173

fish 75

unspecified 33

Daily total grams 2221

This consumption is equivalent to 3353 calories, which was considered completely satisfactory by the Health Committee of the League of Nations. The Estonian diet became more varied in independent times. There was an increase in the consumption of milk, butter, meat,

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262 fruit, eggs, sugar, and wheat bread, instead of rye, and the country people started using more and different kinds of vegetables. Canning of fruits and juices for home use became more widespread in both cities and villages. This improvement of the diet was largely due to the many home economics schools and courses arranged in urban and rural communities, where modern food preparation was taught.

[264] Three main meals were eaten each day: 1) breakfast, from 6-8 A. M., consisting of milk, coffee, cocoa, porridge, eggs, and sandwiches; 2) dinner, from 12:30-2:30, consisting of soup, meat or fish, potatoes, vegetables, a salad and a dessert; and 3) a light supper from 6-8 P. M. Between meals, at 10:30 A. M. and 4:30 P. M., coffee or tea was drunk with rolls or cakes. The most popular national foods were home-baked

262 rye bread and sweet-sour rye bread; cold meat jelly (sült) cooked with pigs' feet, head, and veal, and spiced with pepper, onion, bay leaves, and carrots; blood sausage (verivorst) made of grits and blood savored with special spices; sauerkraut with pork; cranberry "kissell"; and a special platter cake made with a topping of cottage cheese and eggs, either sweet or salty (korp).

511 During the war and occupation periods the Estonian food supply was extremely inadequate, especially in the cities. The rations given to the civilians by the Nazis were so small that, according to Estonian doctors' estimates, an active person could live on them only eight months without becoming seriously ill. It is therefore not surprising that the black market was extensively used. Since World War II,

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

511 food has been scarce in Estonia because many of the cattle were slaughtered during the course of the war and the collectivization of agriculture has probably brought productivity down. Today there is a special scarcity of meat, butter, milk, and bread, to name only the more important items.

Clothing was completely adequate during the independence period and Estonia belonged among the well-dressed nations. Due to the lack of [545] class distinctions, there were no striking contrasts in clothing. At the eve of the last World War the people were, on the whole, so well equipped with clothing that they managed to remain throughout the war decently dressed even though at that time clothing was not to be bought. The postwar period has been worse,

511 of course. There is a constant shortage of consumer goods and, even if they are available, the average person cannot afford them. Manufactured goods are mostly sent to Russia. Nevertheless, recent refugees from the Estonian SSR have told that people from Russia proper like to come to Estonia and the other Baltic states because the standard of living there, despite the war devastation, is still higher than in those parts of the U. S. S. R. which have been under Soviet rule since 1918. Furthermore, the Estonians seem to be especially skilled at remaking clothing from used material or from the new material they occasionally are able to get hold of.

292 National costumes, different in pattern according to counties, are still occasionally worn in Estonia. Men's national costumes are very rare and are worn only at performances of

national dances or in theatrical productions. Except on these infrequent occasions, they are not seen, except in Setumaa and on some of the islands, where they are still being worn as everyday clothing. The men's costumes consist usually of a white shirt, vest and dark knee-pants, worn with white knee-socks and black shoes. The Estonian women wear their gaily-colored national costumes on many festive occasions, at the singing festivals, during the performance of national dances, at commemorative gatherings, etc. Women's costumes are all hand-made and therefore quite expensive. They consist usually of a hand-woven woolen skirt (frequently with colored stripes) and a white linen blouse embellished with hand-made lace and embroidery. Their costumes also have matching headdresses. Jewelry, consisting of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

292 silver chains and brooches, is worn with the costumes, and frequently a hand-made colored belt completes the costume. The national costumes worn by present-day Estonian women are slightly modernized in style, compared to the genuine ones, but the fabrics are still hand-woven wool and white linen.

362 Housing improved remarkably during independ-
369 ence, when the land reform movement gave a great boost to the rural areas. The new smallholders thus created built new buildings for their farms which provided 33 per cent more new dwellings for the country people. In the cities the number of houses increased between two censuses (1922-34) 28 per cent, and the number of apartments 29 per cent. At the end of 1938 the increase in apartments was estimated at

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

362 about 36 per cent over the 1922 figure. In 1922
369
342] the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating in-
354 creased remarkably. General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

727
362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

362 727 have reported, there has been very little building activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 162 Class distinctions were not sharp in independent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] [735] Estonia, a land of few big cities and therefore of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

466 were to contribute to the social well-being of the whole nation, and to protect especially those workers and employees who were economically dependent on other groups. There was a maximum eight-hour work day (for youth, 6.5 hours) in all industries, mines, and in transport and commercial enterprises in the towns. In the country the work-day was nine hours. In offices the working period was seven hours daily and forty-one hours a week. All overtime work was counted as time and a half. Night work was forbidden for women and young people, and for men

464] in the baking industry. Young people under fourteen years of age were forbidden to work in factories, mines, or construction and transport enterprises. In agricultural work the minimum age was twelve years, although shepherds and cattleherds could begin work at ten years.

466 Heavy physical labor or work injurious to health was forbidden for women and children. Working conditions were improved with regulations on working conditions and safety.

[445] The Ministry of Social Welfare supervised the observance of all laws through the State Labor Inspectors, who also were on the lookout for possibilities of further improvements.

745 Social insurance was tremendously extended during the years of independence. Victims of on-the-job accidents received free medical care and artificial limbs, if needed, and in the case of disablement, two-thirds of their wages. In case of permanent disablement, a pension was paid, and in the case of death, the family received funeral subsidies and a pension. Work-accident expenses were all paid by the employer. The farm workers were also insured against

1/ [See cat. 116, pp. 300-2 -302- --Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

745 work accidents by the State (1936).

Sickness insurance, which was also largely extended during independence, was carried out through the Sickness Fund to which the workers contributed one-third, and the employers the rest. Sick workers received medical care either completely or partially free of charge and also two-thirds of their wages.

Civil service and local government employees were insured against sickness, accidents, old age disability and invalidism.

Maternity aid was available to all female workers and government employees, and aid was provided for dependent children of workers and employees.

464 745 Unemployment was almost nonexistent in Estonia. Some 1000-2000 unskilled female workers were unemployed during the winter, and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 during the depression this number rose to about
[745] 8000. Emergency relief work was organized by the local governments every winter. In the summertime Estonia was in great need of workers for farming and mining, so much so that workers were even imported from Poland for this purpose.

746 In summary, social conditions in Estonia at the end of independence were quite satisfactory and constant improvement was being made. The public conscience was alert to the problems of poverty, disease and unemployment. Each winter public enterprises (balls, concerts, etc.) were arranged, the income of which was given entirely to the needy unemployed. The churches, too, did work in helping the poor and sick.

511 The last World War, and especially the Soviet occupations, have drastically lowered the

511 standard of living. There are today insufficient food rations again and the people have to spend their small incomes for buying high-priced black market goods. Although clothing is not rationed, it is extremely scarce and very expensive.

466 Working conditions in Estonia today are the same as elsewhere in the Soviet Union. The Labor Law does not protect the worker and the workers are, as a result, being considerably exploited. The work days are longer and there are many kinds of "voluntary" work to be performed after the day's work. The women and the youth are not protected by law from heavy and dangerous work. (For more details see Subparagraph 1m, LABOR FORCE).[1]

[1] [See cat. 116, pp 256-274 -- Analyst]

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Annex "A," Subparagraph 1r,

Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE

669

The Estonians have for centuries been known as a peaceful nation, but they have proved also in the past that they are willing to defend their country if they are attacked and that they can make good soldiers. Since there are no open revolts in the Soviet Union -- these are eliminated in the police state -- passive resistance is almost the only way in which the people can react the the regime. The Estonian farmers tried open resistance to the collectivization of their farms, but mass deportations were the result. These and similar losses have shown the Estonians that open resistance means national suicide.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

186 How much real support the Communists are able to claim from the Estonian population is, of course, uncertain, but it is certainly true that the majority of the Estonians long for liberation from the Communists. The Russian minority in Estonia supports the present regime to a much greater extent than the Estonians themselves do, but how much it is difficult to say. Refugees report that the Estonians avoid as much as possible any contact with the Russians.

Communism is essentially alien to the Estonian. Great individualists, they have long been proud of their country and of the progress that it was making before the last war. For two centuries under czarist rule the Estonians had maintained their national culture and their non-Slav traditions, so that when the foundations of their Western culture were collapsed beneath

186 them the whole nation was shocked and bewil-
dered. Many Soviet policies, such as the limi-
tation of the right to education, are completely
[565] foreign to the Estonian customs. By depriving
the children of the kulaks, "bourgeois national-
ists," and the clergy of a higher education, the
Soviets are at the same time depriving them of
the freedom to choose a profession. Religious
persecution, forceful collectivization and nation-
alization of land and property have also been a
great blow to the freedom-loving Estonians.

186 The national symbols of the Estonians are the
blue-black-white tricolor, the coat of arms and
the national anthem -- all forbidden from the
very beginning of the First Communist Occupa-
tion. The blue, black, white were adopted by
the Eesti Üliõpilaste Selts as its colors in 1881,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

 and on June 27, 1922 the Riigikogu proclaimed these colors the colors of the Estonian national flag. The blue stands for faith in the future of the Estonian people; black represents the Estonian soil, the black coat worn with many Estonian national costumes, and the hard past of the Estonian people; and white represents the hope for a better future.

The coat of arms of Estonia, by official proclamation of the Riigikogu in 1925, has three lions on a golden background, surrounded by oak leaves. There are a large and a small coat of arms.

The Estonian national anthem is J. V. Jannsen's "Mu isamaa, mu õnn ja rõõm," the melody of which is that of the Finnish national anthem "Maamme," composed by Pacius. It was sung for the first time at the first Singing Festival.[1]

1 [See cat. 116, pp. 28, 176, (-310-) 195-196, 201 -- Analyst]

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

at Tartu in 1869.

Mu isamaa, mu õnn ja rõõm,
kui kaunis oled sa!
Ei leia mina iial teal
see suure laia ilma peal,
mis mul nii armas oleks ka
kui sa, mu isamaa!

My native land, my pride and joy,
How wondrous fair thou art!
Where'er I go by land and sea,
I'll find no land so dear to me,
Through all my life I cherish thee,
My own dear native land!

Sa oled mind ju sünnitand
ja üles kasvatand;
sind tänan mina alati

It was thou who gavest birth to me
Who reared me for thine own.
To thee I'll ever thankful be

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ja jään sul truuks surmani!
Mull' kõige armsam oled sa,
mu kallis isamaa!

And vow till death my loyalty!
Thou art the land most loved by me,
My own dear native land!

Su üle Jumal valvaku,
mu armas isamaa!
Ta olgu sinu kaitseja
ja võtku rohkest' õnnista,
mis iial ette võtad sa,
mu kallis isamaa!

God hold his vigil over thee,
My dearest native land!
And hold thee in His faithful care,
Be near when days are dark or fair,
And bless thy efforts everywhere,
My own dear native land!

(Translation by E. Harris.)

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 The leaders of the Estonian people are now
167 outside the home country as exiles in Sweden, England, the United States and Canada. The Exile Government of the Estonian Republic, established in 1953 with its seat in Stockholm, Sweden, has as its acting President the oldest living minister of the last K. Pats' government, August Rei, who belonged to the last cabinet as Estonia's ambassador to the U.S.S.R. in Mos-
668 cow. The most important national organizations of the Estonians in exile are the Estonian National Council in Sweden and the Estonian National Committee in New York City.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2a

Political Background

THE CONSTITUTIONAL SYSTEM

642 The last Constitution of independent Estonia, which came into force on 1 January 1938, tried to reach a balance of power and to avoid the weaknesses of the first Constitution which gave too much power to the Riigikogu. According to this new Estonian Constitution, the Riigikogu was to consist of two houses: 1) Riigivolikogu (the House of Representatives), with 80 members elected on the basis of a majority voting for a term of five years; 2) Rahvusnõukogu (the National Council, with 40 members, 10 of whom were appointed by the President of the Republic, the rest representing the professional chambers, the churches, the courts of justice, the universities and the national minorities.

643
642 The President in the new Constitution[1] was given more power than the Riigivanem, or Prime Minister, had according to the first Estonian Constitution. The President was given the right to dissolve the Riigikogu and to delay the application of its legislation. He could govern by decree between parliamentary sessions, but could not interfere with the budget. The President was elected for a term of six years. He, in turn, appointed the government of the Republic. A vote of nonconfidence by the House of Representatives did not lead to the resignation of the government or its individual members, as would have occurred under the first Estonian Constitution. The fate of the government depended on the President, who had the power to dismiss the government or to call for new elections of the House of Representatives, or to turn over

[1] [see cat. 116, p. 314--Analyst]

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

643
642 the question to the State Council for a decision. Yet even if the State Council agreed with the House in its nonconfidence vote, the President had the authority to make the final decision. But if he chose to decree a new election for the House of Representatives and this newly elected House also passed a vote of nonconfidence in the same government, the President had to dismiss the government or individual members. When the State Council disagreed with the decision of the House, the President had to appoint new members to the State Council.

Bills could be introduced by the government, with the consent of the President, and by at least a fifth part of the House of Representatives. The President, with the consent of the State Assembly, was authorized to call a plebiscite on certain important questions. The

642 decision of the people was binding for the State organs.

641 642 The new Constitution also guaranteed freedom to the people, namely freedom of speech, press, the media of mass communication, assembly, organization and religion.

692 642 The judiciary was entirely independent in its functions, although the judges were appointed by the President. It consisted of the State Court of Justice, which was the supreme legal authority, and of the lower courts; the Court of Appeal, the Regional Courts, and the District Magistrates.

642 The Constitution of Soviet-occupied Estonia was passed in an illegally elected Riigikogu on 25 August 1941. This Riigikogu was renamed then the Supreme Soviet of the Estonian SSR, which elected Prime Minister J. Vares as

[SEE cat. 116, -317- p. 314 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 Chairman of the Presidium of the Supreme Soviet, and J. Lauristen was named chairman of the Council of the People's Commissars, the re-organized Council. Minor amendments to the Constitution were made in 1947.

[177, 64] [642] With the enforcement of the Constitution of the Estonian SSR, which is actually the Constitution of the U. S. S. R. with certain minor adjustments, the people were deprived of their democratic system. There is probably no such constitution in the world where such a chasm exists between the provisions of the constitution and the actual practice of the government. The Constitution of the Estonian SSR is quite liberal on paper, but in actuality the citizens are without liberties. Some examples will illustrate this. In Article 15 of the Constitution, "The Estonian SSR reserves the right freely to secede from the Union

642 of Soviet Socialist Republics." The overwhelming majority of Estonians would be glad to do so, but no one can even express such an idea without being accused of subversion and, as a result, being severely punished.

Article 16: "The territory of the Estonian SSR may not be altered without its consent." In actual practice the Soviet Union curtailed Estonian territory during the Second Occupation, joining parts of Petserimaa and Virumaa, east of the Narva River, to Russia without even asking the consent of the Estonian people.

665 Article 20: "The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR." In actual practice, as it is generally known, the ruler is the Communist Party, assisted by the secret police.

Article 97 provides that "the citizens of the

642 Article 97 provides that "the citizens of the
641 Estonian SSR are guaranteed by law: a) freedom of speech, b) freedom of press, c) freedom of assembly, including the holding of mass meetings, and d) freedom of street procession and demonstrations." None of these liberties actually exists in present-day Estonia.

Articles 99[1] and 100 provide that citizens be guaranteed inviolability of person and home and that privacy of correspondence be protected by law. In actual practice the Soviet Union, including the Estonian SSR, is a country of nightly arrests and deportations, punishments without trial, where no citizen can have security. Privacy of correspondence is not given either, for the people must avoid correspondence with persons in Western countries in order not to be persecuted.

000 These are only a few of the many discrepancies
[SLL cat. 116, p3N]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

existing between the Constitution and actual practice in the Estonian SSR.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2b,

Political Background

STRUCTURE OF GOVERNMENT

177. 64 642 Government in the Estonian SSR is the same as in all the republics of the Soviet Union.

646 The legislative branch of parliament is the Supreme Soviet (Ülemnõukogu), consisting of deputies, elected by the people, one for every 10,000 citizens, for a term of four years. The candidates are nominated by the Communist Party. The Supreme Soviet elects its Presidium and Chairman and two Vice-Chairmen. Sessions of the Supreme Soviet convene twice a year.

645 The executive and administrative branch is the Council of Ministers, which is responsible to the Supreme Soviet. Formerly the Ministers were called the People's Commissars. There

645 are at the present time over 20 Ministers in the Estonian SSR. In independent Estonia the average number of Ministers was ten. This parliamentary order is built up to create the impression in the outside world that the U. S. S. R. is a democratic state, but behind the scenes rules the Communist Party, which dictates in details what the Supreme Soviet has to legislate and the Council of Ministers to carry out.

692 The judicial organization is built up as follows: the highest organ is the Supreme Court of the Estonian SSR, subordinated to which are the District Courts, Special Courts and People's Courts. The judiciary is not an impartial and independent organization where the rights of the people find protection; it, too, is subordinate to the Communist Party and to the secret police.

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642. The local organs of state power are only puppets in the hands of the central all-Union administration which makes all regulations.

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Annex "A," Subparagraph 2c,

Political Background

POLITICAL DYNAMICS

186 The Estonian people have been politically alert since the National Awakening, but greater maturity was reached in the period between the two Russian revolutions (1905-1917). The growing world tension on the eve of World War I was followed by the Estonians with great hopes; they were aware that czarist Russia could not survive a large-scale armed clash with Germany, and their hopes for greater freedom in the Baltic provinces were aroused. The level of education reached by the Estonians in the period prior to World War I, when illiteracy was almost abolished and many Estonians with higher educations took leading positions in public life, helped in the growth of political awareness.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

186 That the Estonians felt a political responsibility was shown by their participation in the War of Liberation and by the rapid progress which their country made afterwards. The Estonian press, headed by distinguished leaders of the nation, did a great deal to educate the people politically.

665 Since political parties in czarist Russia were forbidden, the majority of the Estonian parties were founded after the Russian 1917 revolution and at the beginning of independence. It took them about a decade to consolidate. In time, three distinct groups of parties developed: right-wing, center and left-wing.

The right-wing Agrarian Party had only eight deputies in the Constituent Assembly, but it grew consistenly in the following years. In the first Riigikogu (1920-23) it had 21 seats, in the fourth (1929-32) 24 seats. In 1932 the Agrarian

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

665

and Smallholders' parties united and assumed the new name United Farmers' and Smallholders' Party. In the fifth Riigikogu this was the strongest party, with 42 seats out of 100. The most important leaders of the party were K. Päts, J. Teemant, K. Einbund-Eespalu and J. Hünerson.

The political center was maintained mainly by the Estonian Labor Party (leaders: O. Strandmann, A. Piip, J. Kukk), the National Liberals (leaders: J. Tõnisson, J. Jackson) and the Christian Democrats (Fr. Akel). The center gradually lost popularity and to close their ranks these various parties united in 1932 into the National Middle Party, which was later joined by the small houseowners' group.

The Social Democrats were the strongest party in the Constituent Assembly, with 41

665 deputies. But they gradually lost popularity and in the fourth Riigikogu their number had decreased to 25. A more radical left-wing party, the Socialist Revolutionary Party, merged with the Social Democrats in 1925. August Rei was the most prominent leader of the Social Democrats.

After these developments, which demonstrate healthy political trends and greater political maturity on the part of the Estonians, the seats in the fifth Riigikogu (1932) were taken by the following groups:

United Farmers' and Smallholders,. 42 seats
National Middle Party..... 23 seats
Socialists..... 22 seats

The rest of the seats were held by three Communists and by various national minorities.

Two quasi-parties arose during the

665 668 constitutional crisis in the 1930 s. The VABS League developed into an extreme right-wing party which had great political ambitions, but which was rather short-lived. Isamaa Liit (Patriotic League) was founded by K. Päts in February, 1935, at a time when the activities of the political parties were banned. It gave popular support to the government and assisted with the forth-coming referendum and election of the National Assembly.

666 The election of the Parliament, or Riigikogu, were the most important in Estonia. The Riigikogu was based on proportional representation, and elections were carried out under direct, universal, equal and secret suffrage. According to the First Estonian Constitution, the procedure of elections was as follows: the political parties nominated their candidates and printed the lists

666 of candidates together with their party programs. Secret ballots were guaranteed and the counting of votes was carried out under the supervision of representatives of all parties. Participation in elections was urged, but was free. No one was excluded from voting except certain criminals and mentally ill persons, and those who had been citizens for less than three years. The percentage of actual participation varied as in all free and democratic countries. The right to vote began at the age of 20, according to the Constitution of 1937 at the age of 22. Elections, according to the 1937 Constitution, were more complex.

The Soviet rule introduced a one-party system in Estonia and made a mockery of elections. The elections in July, 1941, for the House of Representatives under the First Soviet

666 Occupation were organized by an unlawfully composed Electoral Committee and in open violation of the Estonian Electoral Law of 1937. (See also Subparagraph 1b, HISTORICAL SETTING, pp. 31-32).[1] Non-Communist candidates were all forced to withdraw and were proclaimed "enemies of the working people." Many agitators drove around on election day blackmailing and intimidating in order to force the people to the polling stations, where they were guarded by numerous militia and secret policemen, who followed the voting closely. These measures made it extremely difficult to spoil the ballots. There is no way to check the Communist claims that in these elections 84.1 per cent of the electorate voted and that only 7.2 per cent of the votes were spoiled. In the Communist archives left in Estonia after the first occupation, it was

[1 LSEE cat. 116 -331- -- Analyst]

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

found that the Central Electoral Committee alone had forged 35,119 votes, but no evidence was left of forgeries by the District Electoral Committees. Sick people or those who pretended illness, were visited in their homes by agitators and forced to cast their ballots under the eyes of the Communists. By such methods, secrecy of balloting and accuracy of counting were not guaranteed nor were the elections free. In later elections the Communists have achieved an extremely high percentage of participation by an even more effective coercive and controlling system. They announced that in the elections of the Supreme Soviet of the Estonian SSR in February, 1955, participation of the electorate was 99.81 per cent. The candidates were nominated by "the National Block of Communists and Non-Communists." Of the 125 elected delegates,

666 only 31 seem to be native Estonians, if one may judge by their names. The rest are Russians or citizens of the Soviet Union of Estonian extraction. In these elections one delegate for each 10,000 inhabitants was elected. According-
[16] ly, the population of Estonia should be now 1,250,000, since 125 delegates were elected. The increase in population, as compared with the data for 1951, is 100,000. This increase is the result mainly of the import of Russians into Tallinn and the oil-shale mining district of Virumaa.

665 The number of members in the Communist Party in Estonia is not high, that is, it is about the same as in Russia proper. Increases in the number are due mainly to Russian officials brought into Estonian for political purposes.

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Annex "A," Subparagraph 2d,

Political Background

PUBLIC ORDER AND SAFETY

625 The police system in the Estonian SSR is the same as in the Soviet Union. Since the U. S. S. R. is a police State, it relies much on the police which has changed its name many times; N. K. V. D., M. V. D. and M. G. B. This is the most hated behind-the-scenes power of the Soviet Administration, and has its secret agents everywhere. In many cases, these agents are acquired through coercion and threat and they must perform their duties exactly as they are prescribed.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2e,

Political Background

FOREIGN POLICIES

648 Estonia was an enthusiastic member of the League of Nations, and in accordance with League policy, she tried to maintain peace and friendship with all nations, including her more recent enemies, Soviet Russia and Germany. Especially friendly relations existed between Estonia and Great Britain. Independent Estonia had her embassies in most important states of the world. Today the Republic of Estonia and her citizens in exile are represented by the Estonian Embassy in London, with A. Torma as ambassador, and in New York City by the Estonian Consul General, J. Kaiv and his office.

Estonia concluded several important pacts directly with other states, the most noteworthy

648 of which are:

1923. The Treaty of Defensive Alliance with Latvia.

1929. Litvinov Protocol, for application in the Baltic area of the Paris Pact.

1932. Nonagression Pact with the U. S. S. R., the validity of which was renewed until 31 December 1945 by protocols signed in Moscow in April, 1934.

1934. The Treaty of Good Understanding and Co-operation between Estonia, Latvia and Lithuania, which is called also the "Little Baltic Union." This provided for Foreign Ministers' conferences at least twice a year.

1939. Nonagression Pact with Germany.

1939. Mutual Assistance Pact with the U. S. S. R.

At the present time, occupied Estonia has no independent foreign policy. Although the Constitution of the Estonian SSR provides in Article 13b that "The Estonian Soviet Socialist Republic has the right to enter into direct relations with foreign states and to conclude agreements and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

648 exchange diplomatic and consular representatives with them," there is in actuality no such right in the Soviet Union. There is also no evidence in the Western world that the Estonian SSR has any direct diplomatic relations with Western states.

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Annex "A," Subparagraph 2f,

Political Background

SUBVERSIVE POTENTIALITIES

669 Revolutionary movements of Estonians have been discussed in Subparagraph 1b, HISTORICAL SETTING.[1]

There has been an underground movement during each occupation of Estonia. During the German Occupation it was headed by the Estonian Liberation Committee, or National Council, formed of representatives of old political parties. The Germans arrested many Estonian nationalists and kept them for a long time in prison. Meanwhile, an underground Estonian government was formed, with Otto Tief as Prime Minister. There has been too little publicity about this underground movement and several of its prominent leaders have died. For at least

1[See cat. 11C.]

609 one day the Estonian flag waved again at Tallinn Toompea (seat of the Estonian government and Riigikogu), on 20 September 1944, when the German forces were leaving and the Red Army had not yet taken over. By this time many Estonian men took to the woods, and became "Forest Brothers" (metsavenaad). Many people believed that this Soviet Occupation would be a short one and hoped that at the end of the war Estonian independence would be restored. At the beginning of the Second Soviet Occupation the "Forest Brothers" were quite strong; they were armed and caused much trouble and worry to the Soviet authorities. In these first years, they had enthusiastic leaders, according to rumors. But gradually their forces weakened as the occupation went on and the woods were combed, and the farmers who had supported

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

the rebels with food and other necessities were deported. Nevertheless, it is rumored that every time a new mass deportation occurs in Estonia the number of "Forest Brothers" increases. One Estonian refugee, Manivald Rästas, who escaped to England in the spring of 1955, has reported that young men are now escaping to the woods again to evade the Soviet order according to which young men are "voluntarily" sent to remote Russia for agricultural work.

SOURCE

Vaba Eesti Sõna [Free Estonian Word]
1955. May 12, p. 6. New York.

Annex "A," Subparagraph 2g,

Political Background

PROPAGANDA

208 The entire Soviet political system is built on propaganda and the methods of propaganda in Estonia do not differ essentially from those used in Russia proper. The aims of Soviet domestic propaganda vary from time to time, correlating with the foreign policy of the Soviet Union, but they are basically the same always. Stress is laid always on the advantages of kolkhozes, increased productivity in agriculture and industry, industrialization, Socialist competition, praise of the Stakhanovites, the Red Army, Navy and Air Force, the superiority of the Soviet Union over the decadent Western world, which soon will collapse, and so on. As Estonians are familiar with Communist propaganda tactics; they pay little attention to it.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2h,

Political Background

BIOGRAPHIES OF KEY PERSONALITIES

645 Not applicable. The cabinet members of the First Soviet Occupation have all been purged and the new ones are unknown.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

311 In 1939, Estonia had 1,000,000 hectares of arable land and 1.7 million hectares of natural meadowland and pasture. At the same time, two-thirds of the Estonian territory belonged to the farmers and one-third to the government. The types of land were as follows:

	Percentage of total area
Arable land	35.1
Meadows	29.3
Pastures	21.9
Forests	5.9
Moors, bogs, etc.	7.8

The counties with the largest arable areas and with the best land are: Viljandimaa, Tartumaa, Valgamaa, Võrumaa, Petserimaa and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

3/1 Järvamaa. There are large areas of lowlands in Estonia and about one-third of the arable land needs drainage. Lack of capital was the chief handicap of the Estonian farmers which prevented them from carrying out proper drainage work individually. World War I, the collapse of czarist Russian currency with the Russian Revolution, and the War of Liberation ate up the nation's bank savings. In independent Estonia the government came to help the farmers in their drainage work; several rivers were deepened and ditches were dug. This aid was of great benefit to many farmers in their life-long struggle with the lowlands, while at the same time it increased the area under cultivation. In addition, a special fund was created by the government from which land improvement societies were entitled to borrow without

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

654 interest for use in clearing fields, for draining,
312 and so on.

134 Estonian soil is not by nature particularly
241 rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Estonian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

243 [439] independent Estonia to increase grain production, and with good results. Until 1933 Estonia had to import grain, but after this year she became self-sufficient and was even able to export some grain. The cultivation and consumption of [262] wheat increased considerably in the 1930 s. Formerly, rye bread was the chief staple in the Estonian diet, but in the second half of the independence period whole wheat and white bread started to compete with rye. The area under grain cultivation increased from 1929 to 1939 by 39 per cent, aided considerably by the 1930 law by which the government would buy surplus grain and maintain adequate prices for the farmers.

246 The production of fodder crops increased between the years 1919-39 as follows (according to number of hectares under cultivation):

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

246

1919	1929	1939
290,000 ha.	328,000 ha.	355,000 ha.

The recent news from Soviet-occupied Estonia is that the Communists are trying to introduce corn into Estonia, which has not been raised in Estonia before because the summer heat does not last long enough for this crop.

244 Potatoes. Estonia's climate and soil make it an excellent potato-growing country. Several kinds of high quality potatoes, free of virus and potato cancer have been developed. Both the area under cultivation as well as the yield per hectare increased substantially during the years of independence.

248 Flax fiber and seed were for a long time the only agricultural products which Estonia was able to export. In the nineteenth century Estonian peasants were able in a relatively short time

248 to buy their farm titles with the help of the favorable flax prices on the European market. When prices dropped in the 1880's, farm buying slowed down considerably and the area under flax has since gradually declined. The counties of Petserimaa, Võrumaa and Pärnumaa are today the chief flax-growing areas.

245 Fruit- and vegetable-growing made great progress during Estonian independence. More fruit trees (apples, plums, cherries, pears) and various berries (gooseberries, raspberries, red and black currants) were planted and several factories for canning fruits and juices were

249 established. In the last years of independence Estonia started to grow sugar beets, and the production of homemade syrup helped the people over the sugar shortage during the last war.

ooo Cattle raising, poultry, etc. In animal

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Cattle raising, poultry, etc. In animal husbandry Estonia made the greatest progress during the years of independence. As the following table shows, there was an increase in number of every kind of farm animal:

Number of Livestock (in thousands)

Year	Horses	Cattle		Pigs	Sheep	Poultry
		Total	Cows			
1916	178.3	518.3	-	304.3	622.2	-
1920	167.6	465.1	249.8	266.6	551.5	296.4
1925	223.7	555.3	360.9	338.6	719.8	676.4
1929	205.4	603.9	406.6	279.1	275.9	946.2
1939	218.5	706.0	477.8	442.0	694.7	1,612.2

234 The Estonian farmer received his greatest income from diary farming. There were mainly three breeds of cattle in independent Estonia: the Dutch Friesian, the Estonian Red and the Estonian Native, all of which not only increased in number but their milk yield grew also. In the following table is shown the average yield of milk per cow (in kilograms):

	1921-22	1928-29	1937-38	1938-39
Controlled stock	1,650	2,230	-	2,950
Pure-bred stock	-	-	3,642	-
Average for all stock	-	-	2,185	-

About one-third of the milk produced on Estonian farms was consumed by the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

234 farm population, whereas two-thirds was sold mainly to the dairies where, in turn, it went for the use of the home market or was made into [439] butter, cheese, etc. The average yearly butter export grew rapidly:

Years	Tons
1923-25	4,000
1937-39	14,000

In quality of butter Estonia placed second to Denmark at the international contest in Berlin in 1937. Estonian cattle breeding and dairy farming were in the midst of a full-scale development when World War II and the occupations came along and destroyed much that had been done during peacetime.

231 262 In hog raising good progress had also been made in the years of independence. Pork was used extensively in the diet of the Estonian rural

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

231 population, but considerable quantities of bacon
262
[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

241 more machinery was bought on a co-operative
476 basis since the small farmers could not afford to buy them individually. Threshers, even long before independence, were being bought co-op-
467 eratively. The number of farm machinery increased considerably during independence as the following table (from Eesti, Teatmeteos, Vol. III) shows:

	1925	1939
Motors	642	3,657
Tractors	440	1,807
Horse plows	137,575	166,667
Tractor plows	-	1,524
Harrows	60,639	94,384
Cultivators	-	12,178
Sowers	4,639	10,840
Harvesters (reapers)	9,074	10,671
Hay reapers	14,621	41,686

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

407 Horse rakes	16,259	34,876
Potato harvesters	751	3,259
Threshers	2,361	5,068

241 Estonian farms prevailingly used the 5-8 field rotation system and the 3-4 field system was practiced only in a few backward areas.

241 178 The reason for the rapid progress in Estonian agriculture during the years of independence may be summarized as follows: extensive vocational training of farmers, improvement in technical methods of production, increase in the area under cultivation, widening of the scope of production, agricultural co-operation, especially in buying of larger and more costly machinery, creation of a national system of agricultural credit, stabilization of prices of agricultural products and guarantee of a reasonable profit to producers.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 423 **Agriculture Under the Soviet Occupation.** The maximum amount of land left to the Estonian farmers during the First Soviet Occupation was 30 hectares (72 acres); during the Second Occupation it was reduced to 20 ha. (38 acres). At the same time, small 12-hectare patches of land were given to new settlers and over one hundred big state farms (sovkhozes)were founded. These new 12-ha. farms were uneconomical and not self-supporting, and furthermore, the terms of their leases were too short, the taxes and production requirements too heavy. For these reasons many tenants gave them back to the State, and as a result, there occurred an 11 per cent decrease in the cultivation of arable land. As the other farmers were also very heavily burdened with taxes and requisitions, private farming was ruined and kolkhozation was

241 474

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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474 effected.

The first collective farm was established in Estonia in 1947. Latest reports from Estonia reveal that forcible kolkhozation has been by now almost completed (98 per cent). The workers are permitted to keep 0.5 ha. per family for gardening purposes. Regardless of the effectiveness or ineffectiveness of the kolkhoz system, it provides for the Soviets an easy way to control the workers. The Soviet leaders' official claim has always been that the productivity of large kolkhozes of the U.S.S.R. is much higher than that of the small farms of Estonia, while E. Poom in his comparative study of Soviet and Estonian agricultural achievements indicates that the productivity of Estonia's small farms was in every respect far higher than that of the collective farms of the Soviet Union. The

[423]

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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474 following table shows the percentage of marketable productions in the total value of farm produce:

	1932-33		1937-39	
	Estonia	USSR	Estonia	USSR
Grain	53	33	55	38
Potatoes	42	13	53	19
Flax Fibers	74	64	86	55
Milk and Dairy Produce	83	23	86	29

The last war and the occupations destroyed Estonian livestock and production has dropped immensely. In the following table are compared the compulsory delivery quotas per hectare of Estonian kolkhozes in 1951 with quantities sold by Estonian farmers per hectare in 1939:

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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474

Marketable Production Per Hectare Agricultural Land

	Estonian farms in 1939	Estonian kolkhozes in 1951
Milk	304.1 liters	13 liters
Meat	11.4 kg.	2 kg.
Eggs	112	17

[262] The Estonian farm population was well fed before the Soviet occupation, whereas the diet of the kolkhoz workers seems to be far from adequate. In 1939 Estonian farmers used themselves 37 liters of milk per hectare, 56 eggs per hectare, and about the same amount of meat which they sold. According to an estimation by the top Estonian economist, E. Poom, there

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 474 occurred in the Estonian SSR the following percentage decrease by 1950 as compared to 1939: arable land, 12 per cent; horses, 3 per cent; cattle, 21 per cent; pigs, 10 per cent; sheep and goats, 48 per cent; butter production, 49 per cent; meat production, 66 per cent.

The average size of the kolkhozes in Estonia is 2,000 hectares. Exact data about kolkhoz [475] equipment are lacking, but according to Vaba Eesti Sõna 5 May 1955, there are now 69 machine and tractor stations in the Estonian SSR, with 200-300 personnel in each. Reports, according to the same source, are that the tractors frequently break down and work goes unfinished.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

113 Estonian National Council

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3b,

Economic Background

INDUSTRIAL POTENTIAL

135 Raw Material Resources. Although Estonia lacks metal ores she possesses several other valuable natural resources: oil-shale, peat, phosphorite, limestone and dolomite, clay, sand, and gypsum in addition to her forests and "white coal" (water power).

Oil-shale is Estonia's most valuable natural resource. It is found in northeastern Estonia in the large coastal areas of Virumaa. These reserves are estimated at approximately 5 billion tons. They are situated close to the earth's surface and in some places open onto the surface. Oil-shale can be used as fuel or the processing of oil. Estonian oil reserves amount to approximately one billion tons. From

/35 this raw oil can be obtained in refineries high-quality heating and impregnation oils, gasoline, motor petrol, Diesel oils, pitch and asphalt, and other products. Oil-shale as a fuel is more economical than coal, and many industries and railroads changed during the Estonian independence period from coal to oil-shale.

There are great reserves of peat in Estonian moors which are estimated at approximately 1,5 billion tons of air-dry peat. This is about 30 per cent of the total fuel value of the oil-shale reserves. By furnishing peat for domestic use the Estonian state freed the more valuable oil-shale and timber for export.

Phosphorite (P_2O_5) reserves are in North Estonia, in Harjumaa coastal areas, and are estimated at 51 million tons. The consumption of phosphorite in Estonian agriculture is

135 approximately 40,000 tons yearly. It is used either as raw chopped phosphorite or processed as superphosphate. It is also used as a poultry food.

Limestone, clay and gypsum were being increasingly used in the domestic industries of independent Estonia. Unlimited quantities of clay enabled brick-kilns to produce high-quality bricks. The government supported and encouraged also the construction of brick buildings for safety purposes. Limestone is an old building material in Estonia and several centuries-old limestone walls and fortresses are still standing.

137 Timber. Estonia does not possess such forest riches as does Finland, but the yearly growth of Estonian forests (3.40 cubic meters per ha.) is greater than in Sweden (2.06) and Finland (1.77). Timber is used in Estonia's plywood,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

137 paper and woodpulp industries, and also for heating.

376 "White Coal." The total power capacity of Estonian streams is about 170,000 HP per year. In 1939 only about 40 per cent of it was being exploited.

382 Plant Development and Expansion Capability. The oil-shale industry was founded in the first year of Estonian independence, 1918. At about the same time experimentation was begun for oil refinery from oil-shale. There were no mines nor oil refineries in czarist Russia. Among the plants which developed during Estonian independence should be mentioned four leading enterprises:

382 First, Estonian Oil-Shale Industry, Inc. was
473 reorganized from the State Oil-Shale Industry in 1936 by making it an incorporated enterprise

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

382 which worked mostly with government capital.
473 It had two mines, at Kukruse and Kohtla-Järve, Virumaa, and employed over 2000 workers and 178 employees and technical personnel. The company owned several oil refineries.

Estonian Shale-Oil Co. Inc. was founded in 1922 by G. Scheel and Co. partly with the help of foreign capital. It employed about 1500 workers and 140 other persons. This company had also its own mines and patented oil refineries which provided oil for both domestic and foreign markets.

Estonian Shale-Oil Industry, Inc. (Eestimaa Õlikonsorstsium) was founded in 1937 with Swedish capital at Türsamäe, Virumaa. It had its mine near Türsamäe in Viivikonna and oil refineries in Türsamäe, and employed about 300 workers in mines, 500 in oil refineries

382 and 70 others.

473 New Consolidated Goldfields Ltd. had its plants in Kohtla, Virumaa.

382 In 1939, the oil-shale output was 1, 7 million tons and the raw oil output was 179, 000 tons. It was estimated that with adequate capital investments it would be possible to raise the yearly raw oil output to 1, 000, 000 tons.

317 Among the peat industries the largest were
473 Estonian Peat Industries, Inc., with its center in Tallinn, and Peat Industry at Ulila, Tartumaa. The first company was founded in 1936 by the reorganization of the State Peat Industry as an incorporated enterprise. It had several plants, at Ellamaa, Arukülla, Lehtse, and it owned also the Tootsi Briquette Factory, built in 1937-38, which made hard pressed peat briquettes. The Estonian Peat Industry, Inc. employed about

317 500 permanent workers and about 1300 seasonal
473 workers during the summer. Expansion capabilities for peat industries seemed to be unlimited.

387 The Phosphorite industry was founded also at
473 the beginning of Estonia's independence. Estonians Phosphorite, Inc. in Tallinn was founded in 1920 and was made an incorporated enterprise in 1923. Its mine and plant, which produced enriched phosphorite and superphosphate, were
[471] at Jõelähtme, Harjumaa. The State owned four-fifths of its stocks. In 1939 was opened a new phosphorite mine which was to yield 400,000 tons of raw phosphorite yearly. The war, however, interrupted these projects.

339 Other more important industries and plants in Estonia were:

The cement factory at Kunda, Virumaa, with about 500 workers. -369-

339 about 500 workers.

Brick-kilns made three kinds of bricks: mainly of clay (about 10-15 million bricks yearly), of lime (factory at Nõmme), and of oil-shale ash (factory in Tallinn connected with the Baltic Cotton Factory).

323 Glass factories belong among the oldest factories of Estonia. The most important of these were Järvakandi Factories, Inc., Lorup's Glass Factory in Tallinn, and Säde in Tartu.

322 The State Timber Industry, Inc., founded in 1919, was the largest of the lumber industries.

[473] The largest plywood and furniture manufacturers were A. M. Luther, Inc., in Tallinn, with a

[439] staff of 1,500. About 90 per cent of plywood articles was exported.

289 The Paper industry is one of the oldest in Estonia, founded in 1647. The biggest factory

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

289 was Northern Paper and Pulp Works, Inc., established in 1677 in Tallinn. A large modern woodpulp factory was founded in 1936 at Kehra, Harjumaa, with a production of 35,000 tons air dried pulp yearly. Paper and Pulp Factory at Türi, Inc. was also one of the larger plants.

402 In the engineering industry the principal plants were: the Government Railway Works; Franz Krull, Inc.; Ilmarine, Inc.; Harbor Works in Tallinn, and Telephone Works in Tartu.

377 Power industries in Estonia are connected with the peat industries[1] which supply the plants with fuel. Ellamaa Power Station, with a high-tension line, supplies North Estonia and the Ulila Power Station supplies southeastern Estonia with electricity. The powerful Narva falls provided electricity for cotton and woolen factories at Narva and Sindi, and the Jägala River gave power to the pulp mills on its banks.

[1] [See cat. 116, pp 368-9--371- Analyst]

ooo to the pulp mills on its banks.

288 In the textile industry the largest plant is Kreenholm Cotton Mills at Narva, established in 1857. This was considered the largest single cotton mill of the world before the First World War, with 500,000 spindles and 13,000 workers. It was founded for mass production for Russia but in the independent period of Estonia its production declined. The woolen manufactory of Hiiu-Kärdla on Hiiumaa Island, established in 1829, is one of the oldest industries in Estonia. Some reorganization of the textile industry was carried out at the beginning of independence, new machinery was installed and new plants were established for manufacturing rayon fabrics, hosiery and other knit articles: e.g., Kilgas, Inc., in Tallinn; Rauaniit, Inc., in Tallinn, and others.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

471 Industry in Soviet-Occupied Estonia. All the larger plants were nationalized at the very beginning of the Soviet occupation by the all-Union Commissariats in Moscow, and production was begun for the U. S. S. R. The former plant owners were not permitted to be employed in their former plants or firms. Although the smaller plants were not nationalized, they could no longer survive under the pressure of excessive
382 taxes and without raw materials. The Soviets
[439] are interested mainly in the development of heavy industry, oil-shale and engineering, and these industries are carefully controlled. A pipeline was laid from the Virumaa oil-shale plants to Leningrad and by now probably the whole of Leningrad receives its fuel from Estonia. Also, Tallinn is supplied now by oil-shale gas. The Soviet leaders have imported

382 a considerable number of workers and by employing slave labor also, they have increased the output of the oil-shale industry considerably. They are vitally interested in this industry, for it is supposed to supply the submarine fleet with fuel in case of emergency.

377 The Soviets are building a hydroelectric station on the Narva River which, according to plan, must be completed in 1955. This station will serve mainly Leningrad and its vicinity.

[439] Other industries of Estonia in which the Russians are particularly interested are the shipyards, and the phosphorite, glass, plywood and furniture industries, all of which now produce for the Soviet Union. The Soviet leaders, emphasizing the fulfillment and even the exceeding of plans, have in this way damaged the quality of goods in every industry by stressing quantity

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

439 before quality.

In summary, the Soviet Union is extensively exploiting Estonia's natural resources and heavy industry, but is giving in return a poor supply of consumer goods and poor service.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3c,

Economic Background

TAXATION

651 In the last normal year prior to World War II, 1938-39, direct taxes occupied fourth place (5.7 per cent) in Estonia's revenue and indirect taxes, in first place, amounted to about one-third of the total revenue. The State revenue in 1938-39 was made up of the following items:

REVENUE 1938-39

	Million Kroons
a) Ordinary Revenue	
Direct taxes	13.4
Stamp duties and fees	7.1
Indirect taxes	33.9
Alcohol monopoly	18.5
State enterprises and properties	32.3
Miscellaneous Revenue	0.7
	106.0

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

651 REVENUE 1938-39 (continued...)

b) Extraordinary Revenue..... 1.6

Total Revenue 107.6

In general, direct taxes were fairly reasonable in independent Estonia and the size of a family was taken into account. Adults without children paid higher taxes. Indirect taxes came from the customs and excise tax.

Information is lacking about revenues in the Estonian SSR but reports from refugees indicate that the gross income tax is heavier than in pre-Soviet Estonia, averaging about 11 per cent of the gross income of a worker. In addition to the gross income tax the workers must contribute 10 per cent of their wages toward the State loan. By now, the average wage of a worker is about 500 rubles monthly, and his food cost per month is estimated at about 322

[465]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

651 rubles. One can easily see how little there is left, when food and taxes have been paid.

The tax receipts are divided between the local Estonian and the central adminstration, according to the needs of the Soviet Union.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3d,

Economic Background

BANKING AND CURRENCY SYSTEM

652 At the advent of the First Soviet Occupation the Estonian kroon was devaluated to about ten times less than its previous worth and replaced by the Soviet ruble at the rate of one kroon for 1.25 rubles. The purchasing power of the ruble was, of course, far lower than of the kroon. All bank accounts were revaluated at this same rate, and those accounts over 1,000 kroons were seized for the State. When at the beginning of German Occupation the Russian ruble was replaced by the German Ost-Mark, one ruble at ten pfennigs, this was a reasonable rate, for the purchasing power of the Ost-Mark was no better than Russian currency. For one [437] month's salary one could buy on the black market 2-3 kilograms -379- of butter or pork.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 market 2-3 kilograms of butter or pork.

655 All banks were nationalized by the Commu-
471
453 nists and the Estonian Bank was replaced by the Soviet State Bank. But the average citizen of the Estonian SSR is not too interested in banks because he has nothing to save.

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113 House of Representatives, 83rd Congress, Second Session 1954. Report of the Select Committee to Investigate Communist Aggression and the Forced Incorporation of the Baltic States into the U. S. S. R. Washington.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3e,

Economic Background

DOMESTIC TRADE

471 441 Private trade was ended at the beginning of the Soviet Occupation according to the same pattern as industry. The larger firms were nationalized and on the smaller ones were levied such heavy taxes that after some months their doors were closed. Moreover, these small private firms could not receive any new supplies from the nationalized wholesale stores.

474 441 The population of an urban area is supplied by State trading establishments (torgs or markets) while the co-operatives take care of the rural population. The change in the co-operative movement was almost as great as in the trade unions. Soviet authorities took over the co-operatives, replaced the leading

474 officials with their own men and put the co-op-
441 eratives under the dual control of the People's Commissariat for Trade and "Tsentrosoiuz," the Moscow co-operative headquarters. As a result, with orders coming from both quarters, there was much confusion. The co-operative movement was very popular in independent Estonia; there were 208 societies with 600 shops, handling over one-fourth of the retail and about one-half of the export trade, with a monopoly of butter, eggs and bacon. Under the Communist rule workshops and restaurants were all incorporated in the co-operatives. Prior to kolkhozation the trading operations of the farmers were also controlled by Communist co-operatives.

[511] Due to the shortage of consumer goods the co-operatives are not able to supply the people with the articles they are entitled to buy.

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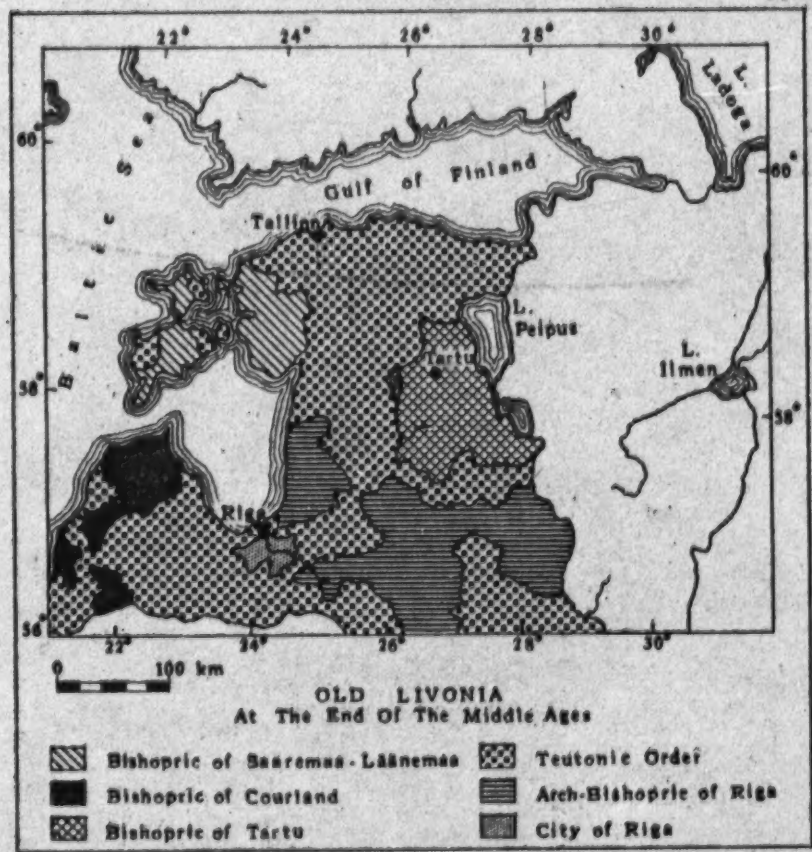

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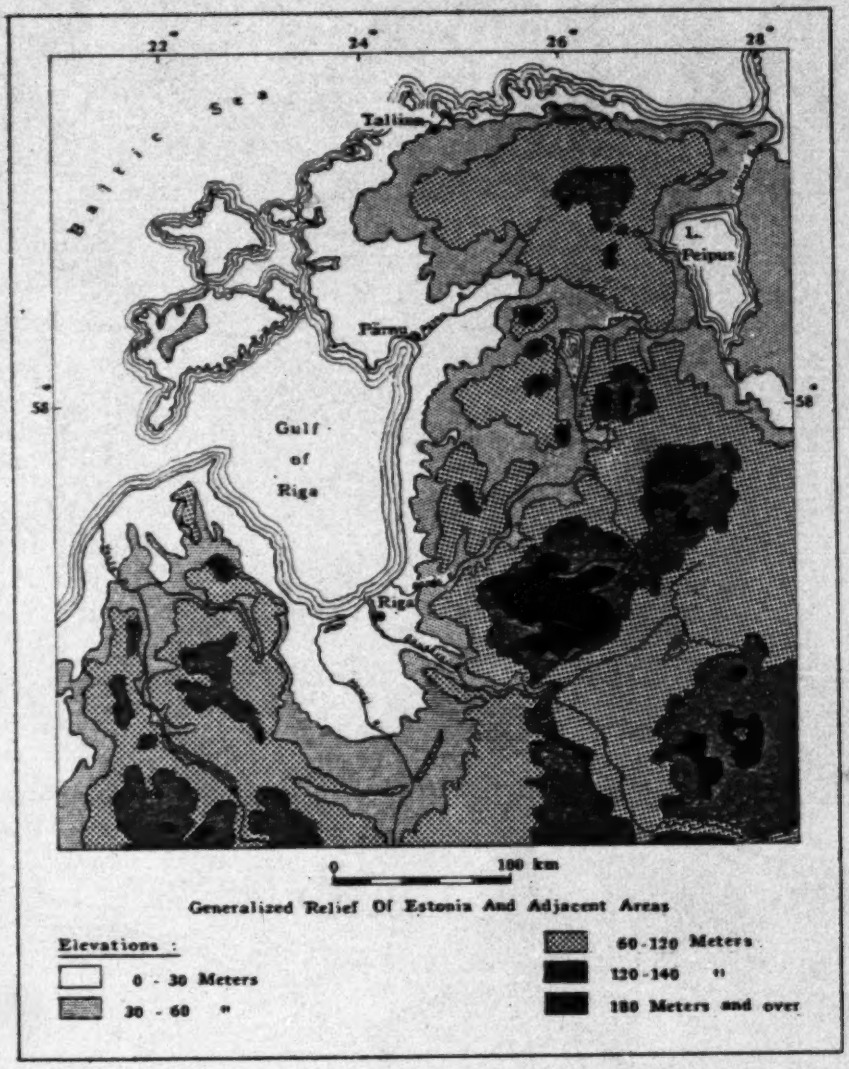

Generalized Relief Of Estonia And Adjacent Areas

Elevations :

- 0 - 30 Meters
- 30 - 60 "
- 60-120 Meters
- 120-180 "
- 180 Meters and over

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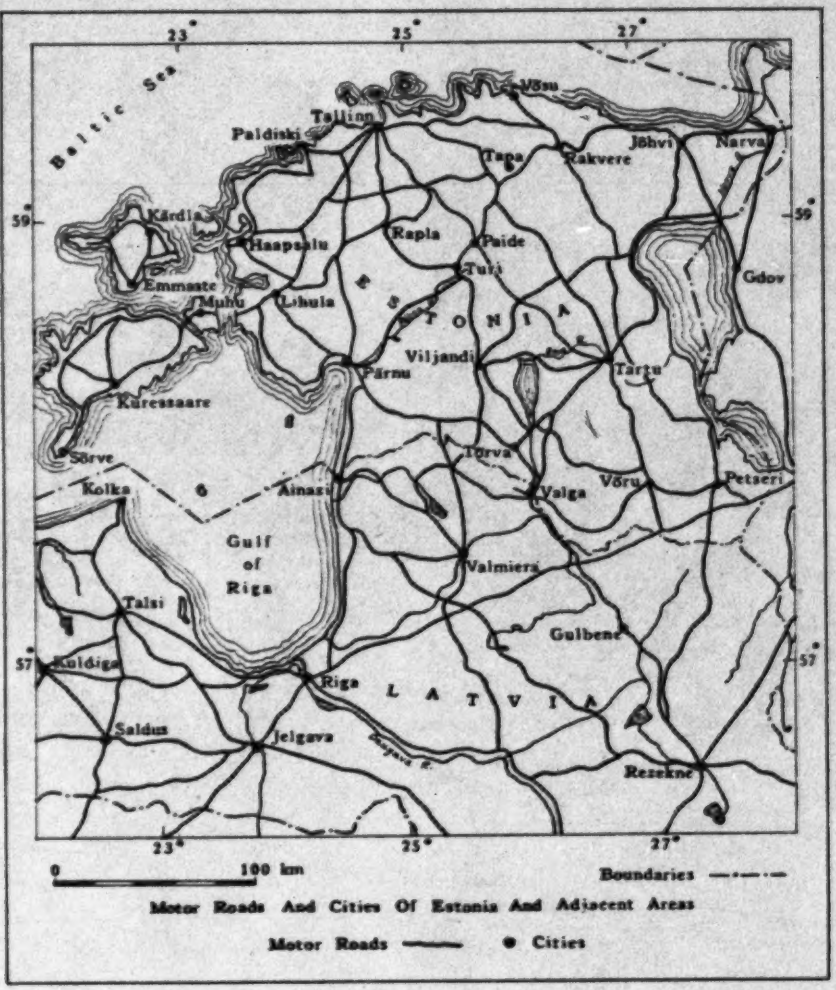

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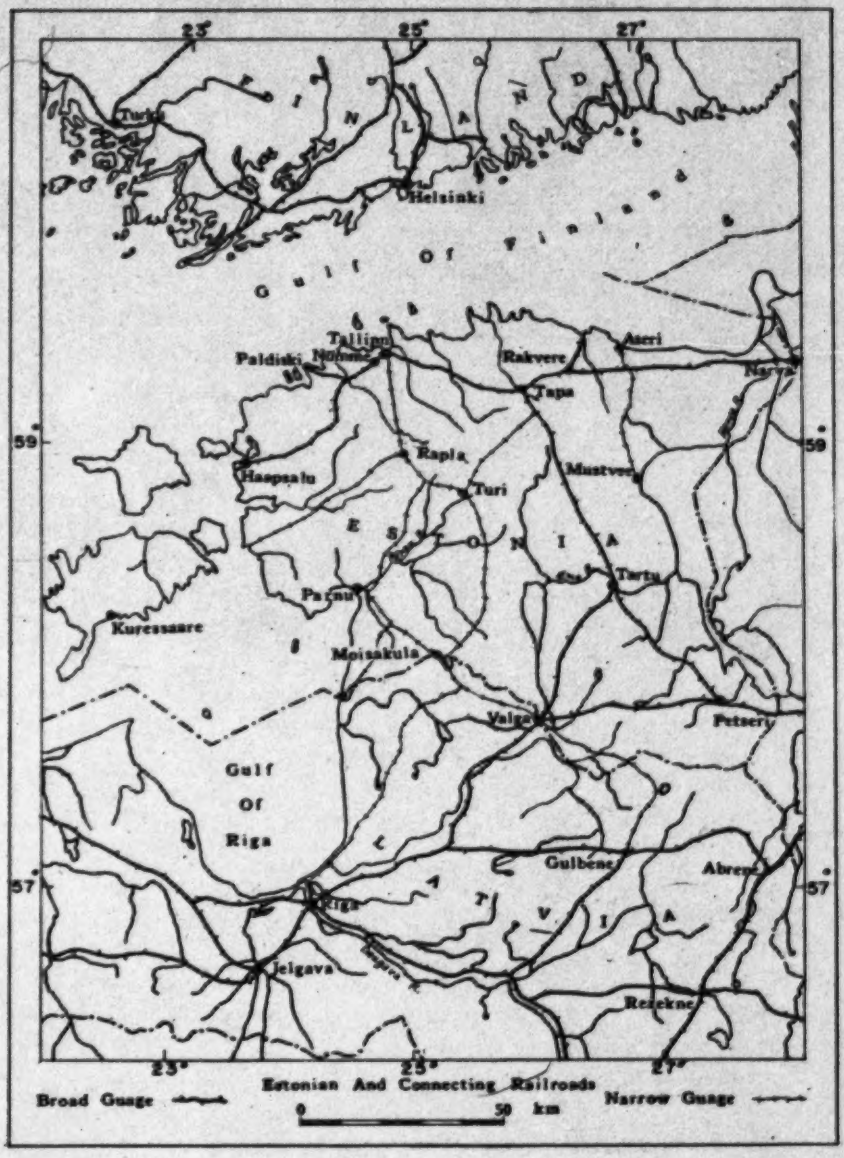

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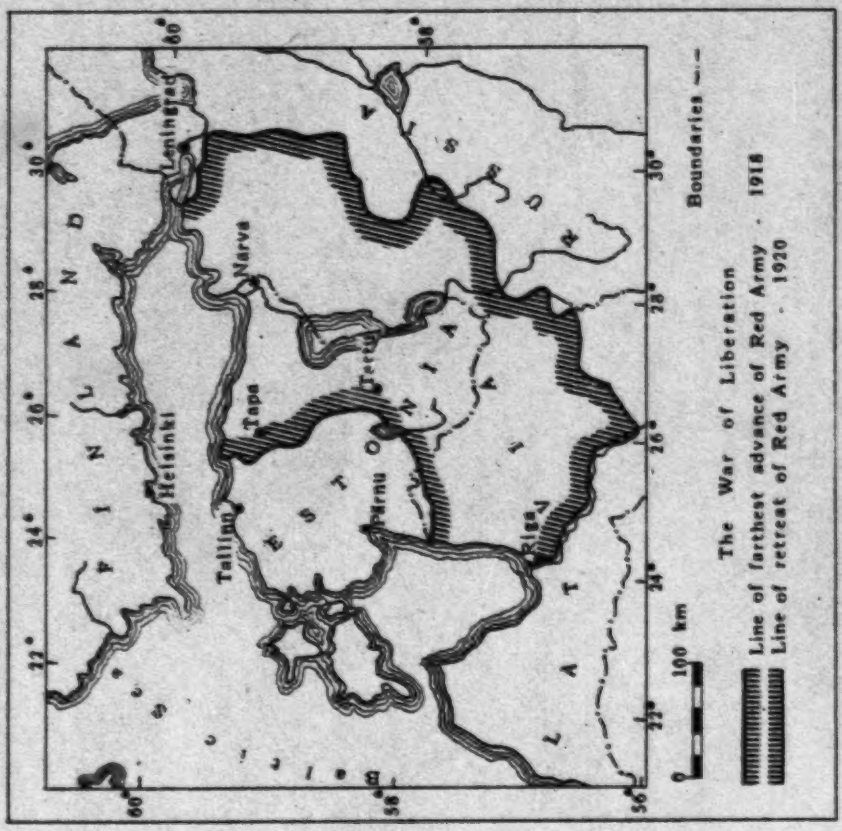

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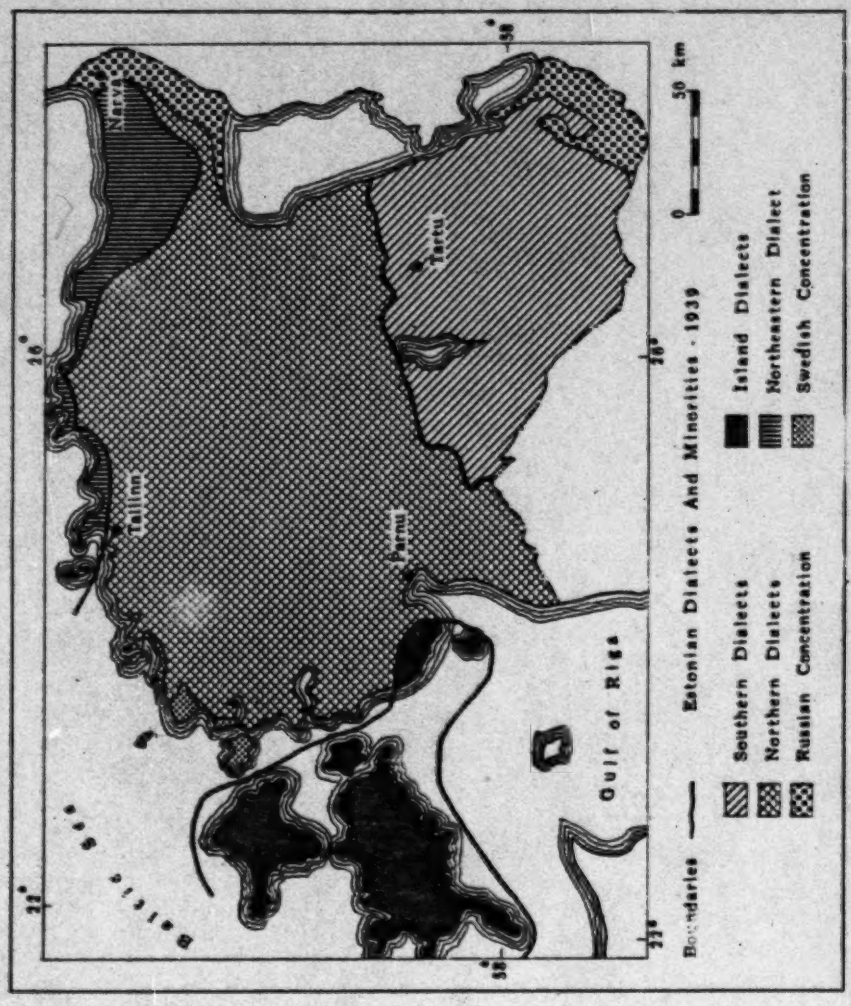

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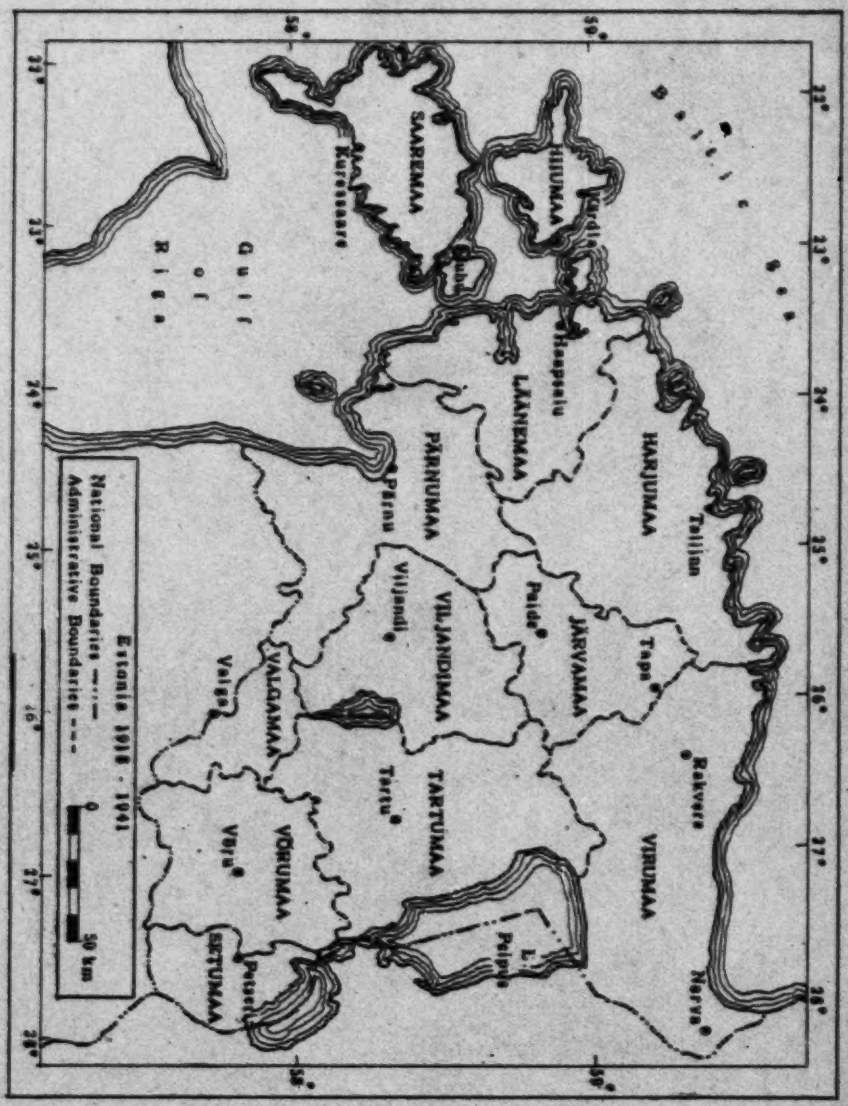

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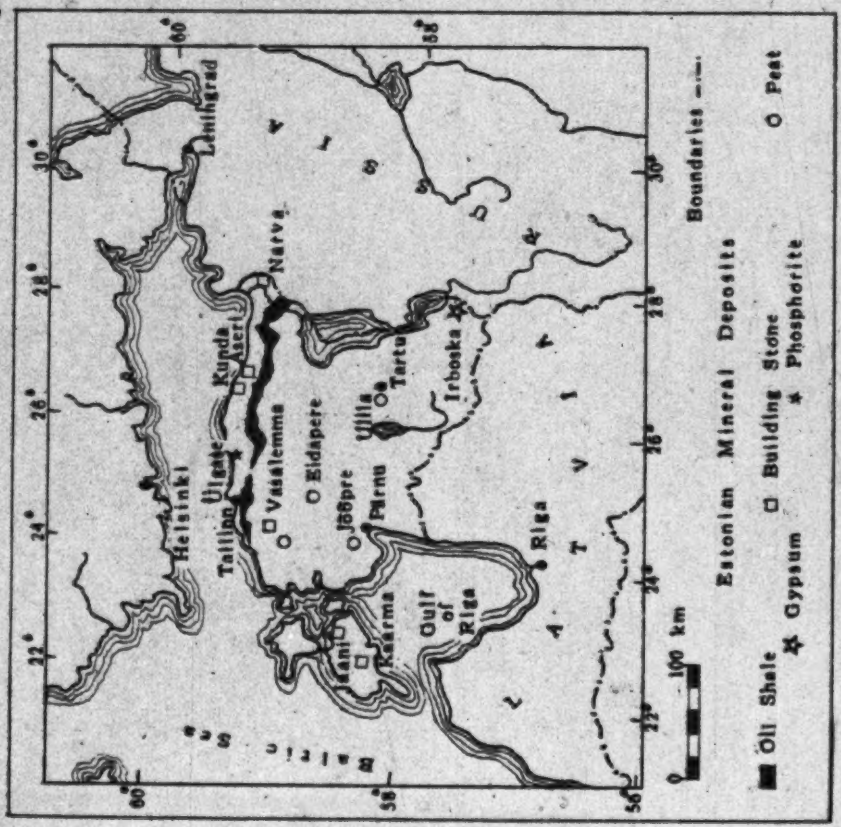

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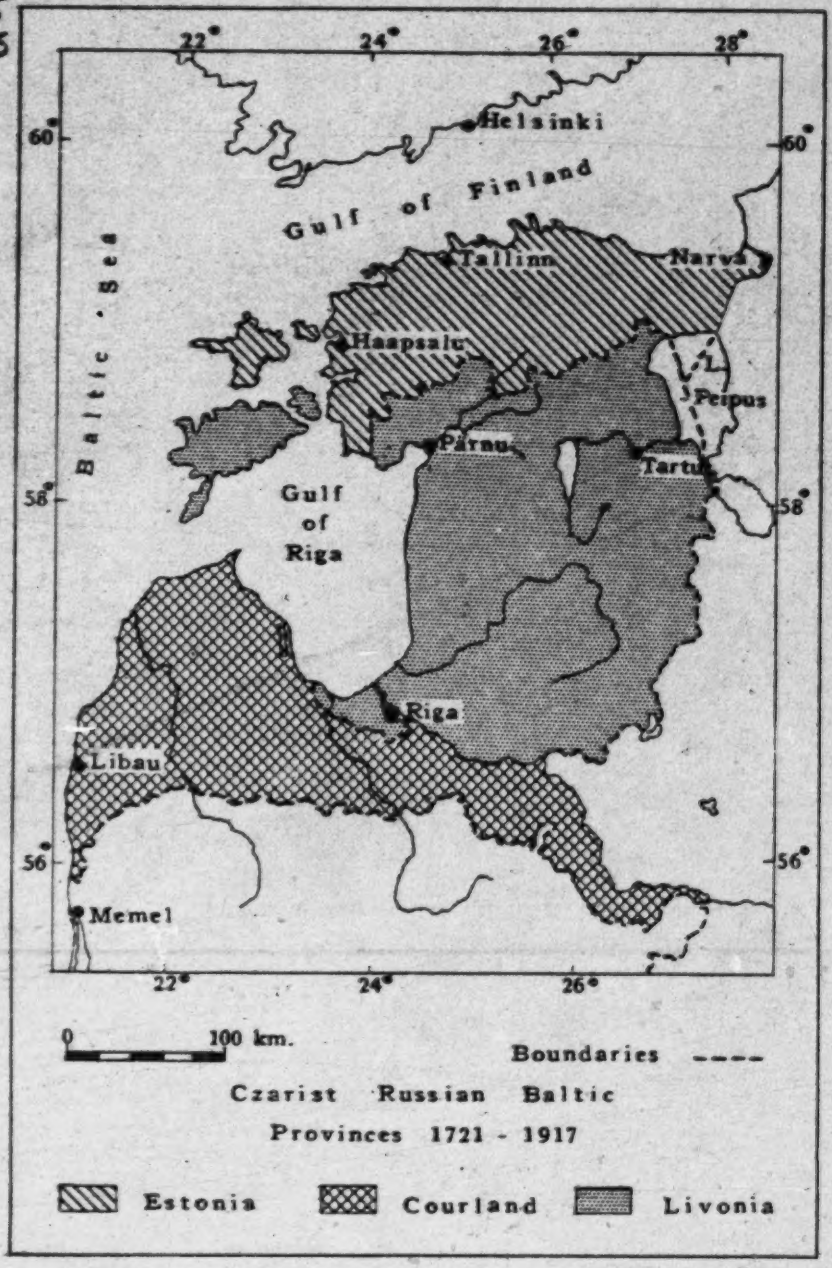

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Votes

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THE VOTES

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SUBCONTRACTOR'S MONOGRAPH

ON

THE VOTES

Prepared by the members of the faculty and staff of Indiana University's Graduate Program in Uralic and Oriental Studies.

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Principal Investigator

Thomas A. Sebeok

-v- [p. iv is blank]

2:Indiana U. S-4,5 1955 RG4 Estonia RG4
Votes

PREFACE

000 This is one of a series of monographs produced under HRAF Subcontracts. The Indiana University Subcontracts were awarded to provide primarily ethnographic coverage of the Uralic peoples. This monograph has not been edited or evaluated by HRAF. The views and opinions expressed are those of the authors.

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HRAF Research Coordinator

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INTRODUCTION

000 1. This series of monographs was prepared under contract HRAF-2 Indiana-1 by members of the faculty and staff of Indiana University's Graduate Program in Uralic and Oriental Studies, and under the auspices of the Research Center in Anthropology, Folklore, and Linguistics. The undersigned, Chairman of the Program and of the Research Center, served as Principal Investigator. Ruth C. Heffner co-ordinated the project and was its general Editor. Other participants included, on the research staff -- Victor E. Hanzeli, Ken Ishimoto, Igor Kopytoff (Northwestern University), Nicholas Mihailoff-Shelly, Eeva Kangasmaa Minn, Felix J. Oinas, Alo Raun, Linda Raun, and Joseph Strmecki; and as cartographers -- Joan Harris, Robert Mayfield, and John Ray. The author or authors chiefly responsible for each handbook are indicated on the title page of each particular monograph.

128 2. The contract required that a topical format ("Annex A") be followed, wherever applicable. This requirement was, naturally, complied with, even though, from a purely scholarly point of view, a sharply different arrangement of the data, and of their interpretation, would have been more desirable.

3. The staff feel that the severe limitations of time and the inaccessibility of certain important resources resulted in a product which could be considerably bettered, given a more

128 leisurely approach. The staff, of course, appreciate the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions. In no case do these faults obscure the meaning or distort the substance of the information.

000 5. The scholarly stimulation afforded by the researches undertaken for this project was not materially lessened by the obligation upon the staff to respond to the stringently specific requirements of the contract. While the peoples and languages of the Uralic group have been under continuous investigation at Indiana University for the past twelve years, work by our team on these monographs doubtless tended to enhance further the development of this field at this member institution of the Human Relations Area Files, Inc., whose assistance in providing this splendid opportunity is hereby gratefully acknowledged.

Thomas A. Sebeok
July 1955

2: Indiana U. S-4,5 1955 RG4 Estonia RG4
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Annex "A", Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The little group of Votes who have survived so far are primarily small farmers. Living since the beginning of this millenium in the Russian neighborhood and under Russian rule (except during one century of Swedish rule), they have taken over from the Russians their patterns of social life. But they have resisted complete Russification chiefly because the one-sided Russian influence has been counterbalanced by the Balto-Finnic influence of the Ingrians and Finns.

One of the most important influences on the Votes is, or has been at least until the Bolshevist regime, their religion. The Russian Orthodox Church with its lyrical mysticism has completely won them over. The Church has determined their world conception, their sympathies and antipathies and their attitude toward their
186 mother tongue. The Votes treat those of a
177 different religion like complete strangers. But
101 they almost identify themselves with the nationalities (Russians and Ingrians) who have the same religion as they have. Since the language of the religion is Russian, they do not seem to regret giving up Votic in favor of Russian.

The predominance of religion in the Votes' world conception has caused confusion in their notions of nationalities. Often the notions of "Greek Catholic" and "Russian" are considered identical. To the question "Are you a Greek

186 Catholic?" they answer "Yes, of course,
177 Russian."
101

They do not consider themselves a special nationality. While some of them call themselves Russian, others again call themselves Ingrian. The Votic girls sing of themselves in Russian: "All the Ingrian girls are beautiful." When filling out questionaires, the Votes used to write as their nationality either "Ingrian" or "Russian." On the whole, it must be stated that they have a strong bent for assimilation with other nationalities. Tsvetkov, a student of the Votic nationality, illustrates this with the following example (p. 43): "A young Ingrian is brought as the wife into a Votic home where Votic is still spoken. And what happens? All the members of the family, even the old, begin to talk Ingrian, and so Ingrian in many households replaces Votic. It is characteristic for a Vote that when speaking with an Ingrian who knows Votic, he willingly starts talking Ingrian."

Due to the loss of their national consciousness, the Votes have lost almost all their national culture, and their specific national features, their national "complexion." Their folklore, customs and national dress have been taken over from their neighbors. The only thing that entitles us still to call them "Votes" is their language. But even this is developing fast toward complete Russification and Ingrianization.

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Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 The votes call themselves vad'd'alain (plural vad'd'alaizet). This name comes from the word vad'd'a 'wedge,' and originally probably designated the wedge-shaped area inhabited by the Votes. In Russian chronicles and old documents the Votes are usually called vod' (from this the adjectives vodskii, votskii) and vozhane, later also by the names chudja and voty. The older German designation for the Votes is Watländer, the later one Woten (plural). In English the names Votes and Vodians are used (the adjectives Votic or Vodian).

Votes are closely related to the Estonians, Finns, Karelians, Vepsians and Livonians. [197] The language of all of these nationalties form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. 101 The original home of the Finno-Ugric people is 174 considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland

101 and Peipus Lake. There this relatively
174 homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably in the first centuries A.D.

The Votes, following the Finns, moved toward the north and settled the area which is now known under the name of Ingermanland. In ancient times the Votes were a powerful nation. They probably belonged to those Balto-Finnic tribes, which, according to Nestor's chronicle, participated under the name of chud' in the foundation of the Russian state in 862 A.D.
175 The first explicit information on the Votes originates from the time of the Grand Prince Jaroslav (died in 1054); in one of his statutes the Votic (votshkaia) region is mentioned as belonging to the Novgorod possessions. The belonging to Novgorod was at that time, however, only a pious wish of Novgorod. This appears clearly from the fact that the Votes helped the Polotsk prince Vseslav when he, with his armies, in 1069 lay siege to Novgorod. Vseslav suffered a defeat, and, according to the chronicler, "this was a great loss to the Votes, for great masses of them fell." When Novgorod in the twelfth century became stronger, the Votes more and more came under its sphere of influence. In cases of need the Votes applied to the Novgorodians also for help. This happened, for instance, in 1149 when a thousand Finns from Häme undertook a military expedition to the Votic area. Then the Votes, helped by 500 Novgorodians, hewed down the Finns to the very last man.

It was not just the wars but also the

175 famine which exterminated the Votes. In 1215 there was a complete crop failure, due to which many people died of hunger or moved elsewhere. The people were forced to eat fir bark, linden leaves and moss. There were so many dead on the market places, in the yards and fields, that--as the chronicler reports--"dogs were unable to eat all of them."

At the same time, Papal Rome began to direct its attention to the heathens of the Votic land (pagani watlandie). In the thirteenth century Pope Gregorius IX forbade all the Christians to send weapons and iron to the Votes so that they could preserve their Christian faith in the countries around Sweden. In 1255 "the heathens of the Votic land, of Ingermanland and Karelia" got their own bishop, after Pope Alexander IV had been informed that they were eager to be converted to Christianity. The chronicles do not tell to what extent the Roman Catholic Church succeeded in christening the Votes. At any rate, their Christendom remained for centuries only an external manifestation.

The geographic position of the Votes was a most unlucky one. Situated between strong and bellicose powers, such as the Russians, the Swedes, and the Germans, their land was often the theater of devastating wars. The Votes themselves call their land kyvassi syittu maa 'the land which has been stamped hard by wars.'

In 1240 the German knights together with the Estonians attacked the Votes and founded the Kaprio (Russian Kopor'ye) fortress as their base, which, however, was retaken by the Novgorod Prince Alexander Nevski in 1242.

175 Although the German knights continued to lay claims to the Votic land, it remained under Novgorod power until the end of the fifteenth century. As subjects of Novgorod, the Votes had to participate in the numerous wars Novgorod had to wage. Most noteworthy among them was the warfare made by the German knight von Overberg in the Votic land and Ingermanland in 1444-1447. At that time a group of Votes were taken as prisoners of war to Kurland (nowadays part of Latvia), to the neighborhood of the Aa River near the town of Bauske. The Latvians used to call these Votes [101] Krevins, due to the fact that they were brought from Russia (in Latvian kreews means 'Russian'). The Krevins were Latvianized in the middle of the nineteenth century; only a few texts of their language were written down and have been preserved.

After Moscow subdued Novgorod in 1478 and took its possessions, an extensive administrative unit to the northwest of Novgorod city, between the rivers Volkhov and Luga, was given the name "Votic Fifth" (Votskaia piatina). At one time it even comprised a part of Finnish Karelia as far as to the north of Pielisjärvi. The term "Votic Fifth" indicates that at that time the Votes were of much greater significance as a nation than they are nowadays. In the sixteenth century the term "Votic oblast" (Votskaia oblast') was introduced which signified, first of all, the western part of the later Petersburg government; the area to the east of it was called "the Izhor land" (Izhorskaia zemlia).

The subjugation of Novgorod by the Muscovites did not much affect the condition of the Votes, except that their masters were

175 changed. Novgorod squires were replaced by Muscovian noblemen. Ivan the Third, Grand Prince of Muscovy, dispersed the most notable Novgorod noblemen, merchants and other burghers by the thousands into various parts of Russia and brought the Muscovites in to replace them.

In the sixteenth century the Russian Church began to take a lively interest in the conversion of the Votes. In 1534 the Novgorod Archbishop Makarii complained to the Grand Prince of Moscow that the inhabitants of the "Votic Fifth" as well as of some western and northern areas lived in dark heathenism, "worshipping in their sacrificial places the forests, stones, rivers, bogs, springs, mountains, hills, the sun, stars and lakes, and offering to evil spirits secret blood sacrifices of children, throwing into the flames the holy images of saints and seeking in every way to propitiate the devel." Then Makarii, on the order of the Grand Prince, sent there the monk Ilja to root out the idolatry and to baptize these heathens.

The year 1617 was an important turning point in the history of the Votes: then, according to the Stolbova peace treaty, the whole of Ingermanland came under Swedish rule which lasted for a century. The economic as well as the educational situation of the peoples of Ingermanland, the Votes included, improved considerably. However, when Gustavus Adolphus began to convert them forcibly to Protestantism, many of the Votes and other nationalities left for Russia where they later became Russified. The desolate areas in Ingermanland were settled by Finns who were brought there from eastern Finland. Thus, the national

175 composition of Ingermanland was changed completely during this period.

When Ingermanland after the great Northern War in 1721 was incorporated into Russia, more peaceful times began for the Votes. But by then the century-long wars, epidemics, famines and long servitude had greatly undermined their vital power. The following years in close proximity to the Russians, mixed marriages, and Russification policy of czarist Russia, and finally the miseries of the first and second world wars and of the Bolshevist rule still further decreased their number. When the author of this report visited the Votes in 1943, only poor remnants of this once notable people had remained. In 1944 there were rumors in Estonia that the Germans, when they retreated from Ingermanland, had put all the Votes into a train and sent them somewhere toward the south. It has been impossible, however, to prove the validity of these rumors.

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Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

161 131 341 Area inhabited by the Votes. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Votes is considered to be not more than 600 or 700. They live in the northwestern part of Ingermanland in the Kattila (Russian Kotly), Kaprio (Russian Kopor'ye) and Kosemkina rayons. In 1943, they lived in the following villages: a) (in Kattila rayon:) Baabina (Jarvakaiskylä), Kattila, Korvettula, Ylä-Luzhitsa, Mati, Pihlaala, Pontilova, Pummala, Raanala (Lempola), Pseurudja, Sauvokkala; b) (in Kaprio rayon:) Ikäpäivä; c) (in Kosemkina rayon:) Joenperä, Liiva, and Kukkosi (Russian Kurovitsy).

161 Population trends. The Votes are nowadays the smallest Balto-Finnic nation. In former times their number as well as their area was much larger than it is now. Even in 1848 there were, according to P. Köppen, altogether 5148 Votes who lived in 32 villages. In an official announcement of 1862 their number was said to be 4500. In the Russian census of 1897 the Votes are not mentioned at all. They are probably included in those 288 "Chuds" who are said to live in the Jam and Petergof districts in the Petersburg government, while the majority of them were probably included in the Finns in Russia or maybe in the Russians. Prof. Kettunen, who

161 visited the Votes before and during the first World War (1913-15), estimates their population to be around 1000. The same is also Prof. Setälä's estimation. The Russian census in 1926 lists only 705 Votes. Lensu, who collected linguistic and folkloristic material among the Votes in 1927-28, estimates their number to be a little more than 500.

177 There is no doubt that the great decrease in the Votes is due to their assimilation with other nationalities of Ingermanland, namely with Russians, Ingrians and Finns. The Finns who live in several Votic villages have constituted the least danger for the Votes' denationalization, mainly due to their religion. Being of a different religion (the Finns are Lutherans and the Votes Greek Orthodox), the inter-marriages as well as any close association between them were, especially in former times, rare. The nearness of the Russians and Ingrians, who are both of the same religion as the Votes, has, however, been fatal to the Votes.

[175] The first considerable Russian settlement in the "Votic Fifth" arose at the end of the fifteenth century. This colonization policy was continued until the Swedish conquest in 1617, when it ceased for a century. During the time of Peter the Great and his successors it was taken up again and pursued even more vigorously than before. The result of this policy was the creation of Votic-Russian mixed villages everywhere in the Votic area, except in the westernmost part. Since the number of Russians constantly increased in these villages, the Votes began to speak Russian, to take over Russian customs, habits

177 and their way of life and, in the long run, they became Russians. This Russification process was furthered by mixed marriages, Russian schools and, as mentioned before, by the common Greek Orthodox creed which brought
361 them close to each other. The Russians, like
177 weeds, overgrew and suffocated the Votic villages. This process appears clearly on the appended map which shows the fate of the Votic villages in the course of the last century. The villages marked in the accompanying map with small dots are those found by Köppen in 1848 to be Votic, but which were Russified by 1913-15 when Prof. Kettunen visited them. It appears that the Russification during a 60-year period has disinte-
197 grated many Votic villages. In the villages
177 underlined in the same map, Votic was still spoken at the time of Kettunen's visit. As Kettunen has noticed, Votic was almost exclusively spoken by older people, often side by side with Russian. In the easternmost villages, except for Ikäpäivä, Votic was spoken only by a few dozen people. The use of Votic among the children was in the whole area extremely rare (Kettunen heard it, for instance, in Korvettula). The villages in parentheses are those which a group of scholars of Tartu University (the author of this report included) were found to be Russianized in 1943. Such were the easternmost villages and Kerstova to the extreme south. In the whole Votic area there were no young people to be found who spoke Votic, and even among the older people it was not easy to find those who spoke it well. Votic was best preserved in the central group--in Kattila, Mati, Korvettula
177 and Sauvokkala villages. There will be hardly any doubt that the complete Russification of

177 the Votes will occur in the very near future.

It is possible that the denationalization of the Votes described so far can be partly ascribed to the part played by the Ingrians. The Ingrians, on the whole, appear in greater number in the westernmost Votic villages, so that their influence is especially to be sought there. The "Ingrianization" of Votes has gone farthest in Kukkosi village. Tsvetkov, a Vote [101] himself, tells that the Votes often do not make [186] a distinction between the Ingrians and themselves, but often call themselves "Ingrians." It is possible that the westernmost Votic village will become first Ingrian and only after that will undergo the second metamorphosis--the Russianization.

186 177 Kettunen has tried to explain the inclination of the Votes for denationalization. He summarizes it as follows: "The Votes were broken in their spirit upon learning that their neighbors, the Russians, Finns, and Estonians, have books written in their mother tongue and that they have their own schools, while only they, the Votes, have nothing. Such a language is not even worth while to be taught to the children. The Russian Church, on the other hand, has tried to nourish the view that the Votes, just like Orthodox Ingrians, actually belong to the Russians, for they have the same right creed as the Russians have." [1]

---

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Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

197 Knowledge of foreign languages. The Votes know, in addition to their mother tongue, also the languages of their neighbors, namely Russian, Ingrian, and Finnish. The knowledge of Russian is very general among them. This is due to several factors, such as close contact between these peoples, the Russian schools, mixed marriages, service in the Russian army, etc. Especially the younger generation knows Russian well. The knowledge of Ingrian and Finnish is also widespread. Both of these languages are so close to Votic that the Votes learn them easily.

The Votic dialects have been divided into two groups: West and East Votic. East Votic is spoken only in one village, Ikäpäivä.[1] In all the remaining villages West Votic is spoken.

The dialect differences between East and West Votic are very slight and refer mainly to phonemics. Below will be pointed out a few such differences. In East Votic the final k and h have been preserved (k as G), whereas in West Votic they have disappeared: East kazyG

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[1] In 1915 East Votic was spoken in five easternmost villages: Koslova, Iivanais, Mahu, Lliimettina and Ikäpäivä, but the four first-mentioned villages were by the 1940's completely Russianized.

197 'due,' annaG 'give,' terveh 'healthy,' pereh 'family'; West kazy, anna, terve, pere. In East Votic all consonants have been geminated under certain conditions, but not in West Votic (except the Joenperä group): East kannaa 'of the hen,' ajjaa 'I am driving,' lehhoo 'of the leaf'; West kanaa, ajaa, lehoo. East Votic does not change the stem consonants in different forms of the same word as much as West Votic does: East hahsi 'child,' lahsyD 'children'; West lahsi, lahzyD.

In West Votic a few subgroups can be distinguished, of which the most noteworthy are the dialects of Joenperä and Liiva villages on the one hand, and the dialect of Kukkosi village on the other hand. The latter dialect represents a mixture of Votic and Ingrian.

The Russian has had a deep influence on the Votic language which appears especially in the word stock. In phonetics the Russian influence is less noticeable than one would expect, considering the bilingualism of the Votes. Apparently the Russian influence has been counteracted by the influence of the closely related languages of Votic, namely Ingrian and Finnish.

In order to give an idea to what extent the Votic word stock is Russianized, we will cite a short passage of an old man's speech in the village meeting, although its Russianness seems to be somewhat exaggerated. The man has been appointed for some community work and he protests (the Russian words are underlined): "Mil kse on aika menne kanavy kopat', kogda kotonn zhrat' nechego. Na proshloi nedele vass mahzim piatnadtsat' roublei veroa, de jo taas

197 trebuiut. Nepremenno piäb na zarabotki otpravit'sia, a too müüvvä viimin lehm' lautess. Em mene, vot moi skaz, khot' kol na golove teshite." ['How do I have time to go dig ditches, when I do not have anything at home for eating? Only last week I paid fifteen rubles, and now they are demanding again. I must surely go to work to earn money, otherwise I have to sell the last cow from the shed. I do not go, that's my word, do whatever you want.'] (Tsvetkov, p. 44.)

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Annex "A" Subparagraph 1g,

Sociological Background

FAMILY

591 In former times the Votic families were much bigger than they are now. The sons usually remained in their father's house, brought their wives there and brought up their families. For this reason, the living rooms were then much bigger than now, each of them accommodating around 20 to 25 persons. Now the families are small, for the single nuclear family is the rule, and children after marriage now leave their parents' house and form their own separate households.

[594] The man is the head of the Votic family, but he does not act always as he pleases. In more important decisions the opinions of the wife and of the grown-up children are also 562 taken into consideration. In former times, the 596 position of the wife in the family seems to 594 have been considerably lower than it is today. Characteristic are the words said by the bride's mother to her future son-in-law while handing over to him the bride's hair after it is cut: "Take both her hair and her head; you 562 are her master and she is your slave." Im- 264 portant in this respect is also the hierarchy 596 commonly used at the eating table. Oral 594 tradition tells us that in olden times the table was the privileged eating place for the men. The women could take their meals around the fireplace or elsewhere, but the men always used to sit at the table. Even if the men and women ate at the same table, they did not eat

562 264 596 594 at the same time: the men ate first and the women afterwards. When the families in earlier times were very large, the eating was arranged in three shifts: first the men sat at the table, then the women, and finally the children. There are also some data which indicate that formerly the children were not admitted at all to the table but had to eat on the floor from a common wooden dish (naappa). For them a special tablecloth (ursi) was spread on the floor.

In later times when families became smaller, both the men and women used to sit at the same table. But even then the sexes were segregated. The men, in general, sat at the side of the table which was towards the rear corner of the room, and the women opposite them. Due to this custom, the parts of the table have special names which are used even today. The rear part is called starika-lauta 'old man's table' and the front part ämmä-lauta 'woman's table.' They also say that the men sit jumalapoolez 'at God's side,' and the women sit alanurkkaz 'at the lower side.' The same custom of dividing the table according to sexes was observed also by the Ingrians.

Nowadays no such segregation is made and anyone can sit where he wishes.

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113

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Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

342 Dwellings and housekeeping. The houses without chimneys which were generally used by the Votes in former times, have nowadays completely disappeared. The typical Votic dwelling house consists of two rooms which are separated from each other by a front hall. One door leads into the hall from the front side, and the other one opensto the cattle yard. There are some dwelling houses which consist of one living room and front hall, but they belong to the former small farmers.

251 The front hall functions as the pantry. Bowls with milk are there on the shelves and
352 other foodstuffs are kept in a big box. There are also round boxes for linens and cupboards for clothes. In former times there was in the front hall a bed furnished with a special cover above it as protection against fleas and gnats, but now only the cover has been preserved in some of the older houses.

354 The Votic living rooms have big white
[353] stoves, paper-covered walls and light or ornamented bedcovers, and they seem quite up-to-date. The typical ancient stoves, built on a wooden base and furnished with a thick wooden corner-pillar, have completely gone out of use.
352 The wall benches, however, have been almost generally preserved.

342 One of the living rooms is used for
574 everyday purposes. The other is kept clean and

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
[764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
[582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

584 plans; the priest bethrothed them and then notified their parents. Oftentimes the latter disliked the marriage, sometimes to such degree that they were at loggerheads with the young people but the priest usually managed finally to reconcile them. Then the bride's mother grasped the bride's hair, while the bridegroom cut it with a knife. The bride's mother handed the hair over to the bridegroom, saying: "Take her hair as well as her head, you are her
585 master and she is your slave." After the relatives were summoned, the bridal pair was sent to the Russian church to wed. When they came home, the bridegroom's sister or some other woman relative received the bride, led her into the room and left her standing at the right side of the door, while she herself stood at the left side. The guests sat at the table, but the bride had to stand and curtsey all the time until the sun went down. Then the bride was led out by the same woman. If the bride was very tired and nearly fainting, then somebody supported her from the other side. She was led to the wedding bed in another room. The bridegroom, accompanied by three or four men, came and asked her whether there was space also for him in the bed. The woman answered in the negative, but after bargaining and haggling the bridegroom was, for a few rubles, permitted to go to bed. After an hour or two the young couple were called out of the room and then the dance began, accompanied by a bagpipe. Finally the young couple, both of them holding onto a plate on which there was a glass of vodka, offered vodka to the people; the people drank while lying on the floor and rewarded the couple with money. The wedding celebrations lasted for a couple of days. When the guests left, they presented the bride with shirts and hens, everyone according to his means.

000 hens, everyone according to his means.

584 In more recent years (at the turn of the 19th and 20th centuries) the wooing and wedding customs of the Votes have completely changed. Young people usually get more closely acquainted with each other spending nights together. One pair or several pairs go to an outbuilding to converse and to sleep. A boy spends one night with one girl, the next with another girl, until he finally finds a suitable life companion for himself. This night-spending has certain limits, the crossing of which is considered completely improper. The girls shun a lad who is too aggressive and refuse [883] even to dance with him--a severe punishment in villages where the young people come together every night to dance and play. In some villages one of the young men is elected a kind of social leader; he decides who will spend the night with whom. His decisions must be followed by the boys from his own as well as from other villages.

When a young man has decided to marry and has received a girl's consent, he tells his parents and asks his uncle or godfather to make the official wooing. The latter goes to the girl's home and asks, in figurative language, to buy an apple tree. If the girl's parents agree, then the betrothal of the young people takes place on the following day. For this the girl summons her relatives, and the go-between brings vodka from the tavern. The most important ceremony at the betrothal is the giving of the kerchief: the bride takes a kerchief from a chest, gives it to her mother, who in turn gives it to the bridegroom for a ruble. The latter wipes his and his future mother-in-law's lips with it and kisses her. They they all drink and the bridegroom is

584 recognized by his in-laws as their relative. The village girls now begin clattering the plank used for closing the oven and chase the bridegroom out of the room. Then they go walking in the village, singing and clattering the plank so that everyone knows what is going on. Before the go-between leaves, a horse collar is thrown on his neck. He neighs like a horse, runs out of the front hall and throws the collar down. The bride sings a weeping song to her father, mother and relatives and finally to all the village people. After that everybody, except the bridegroom, goes home.

Some days later the youths of the village come to clean the wedding house. The boys clean the walls of soot and dirt, while the girls wash the floors.

585 On the morning of the wedding the mother wakes the bride with a weeping song. The bride, standing in front of the door and wearing a wreath made of paper flowers in her head, awaits the arrival of the bridegroom's party. Her sister throws herself on her neck and they together sing a weeping song. Then the bride three times puts her wreath on the head of her best girl friend, but each time it is given back. This is repeated with each girl who is there. When the bridegroom arrives, the bride's godfather takes a whip, icon and pillow and leads the bride to the wedding room. There the bridegroom's relatives have to put money into a wooden bowl, and only when there is enough of it are they allowed to sit down at the table. After the bride's mother has distributed her gifts to the relatives, they go to the church. On the next day they go to the house of the bridegroom where the young couple is received with special ceremonies. The bride's mother distributes here also presents, and the young wife sweeps the floor.

764 On Votes' burial customs we have a description by Porthan referring to the end of the eighteenth century. According to Porthan, the Votes buried their dead in the graveyard
765 in the forest. After the dead person was buried and the grave covered with a big stone, the people remained for about half an hour, singing special songs (loilotukset) and eating. When they finally went away, they left all the remaining food, such as pies, tarts, buckwheat bread and cabbage, and the drinks, such as beer, vodka and honey, to the priest. The mourning ceremony was repeated at the grave twice a year, on Whitsuntide and on the day preceding Michaelmas.

764 At the present time the burial occurs as follows: The corpse is placed on the floor on the straw and washed (this straw is later buried). Then it is lifted on a bench and the eyes are covered. Later it is placed into the coffin and taken to the church. After the priest has blessed the dead person, he is brought home again and then taken to the graveyard. At the end of the burial the people eat at the graveyard peas, eggs, etc. When they come home, they eat again.

527 Not only the weddings and burials, but many other events, memorable days, major agricultural works, etc., are observed with special customs and rites. Below, some of these customs, based on Prof. Rank's studies among the Votes in 1942-43, are briefly mentioned. The so-called hlaari-Day (August 31) was closely connected with the well-being of the horses. Formerly the horses were taken to the yard of the church where the priest sprinkled and blessed them. At home, a special

527 hlaari bread was baked and eaten, while a sheaf of oats was at the same time kept in the corner behind the end of the table. This sheaf was given afterwards to the horses. There were also certain rites observed at the beginning and finishing of the harvest. Both the first and last sheaves of rye were sometimes preserved and kept in the holy corner. Before cutting the last of the rye, a bread or pot with porridge was put between the straws in the field. This was believed to have a certain magical effect on the future yield.

342 When the building of a new house was started, a silver coin was put under the place where the holy corner was to be built. After the first beams were placed, a small banquet was arranged in the building. When the family moved into their new home, the eating-table and the icon were taken in first. This was usually followed by a bigger festival, to which the guests brought along bread and milk. On this occasion a big candle was lit in front of the icon.

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2: Indiana U. S-4,5 1955 RG4 Estonia RG4 Votes

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Annex "A," Subparagraph 1i,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

533 The folklore of the Votes is very sparse, and the major portion of it has been taken over from their neighbors. They seem to remember only their old wedding songs which no longer are in use at weddings, for, since the beginning of this century Russian songs have replaced them. Often these songs are mere fragments of older forgotten songs.

538 The Votic folk tale repertoire is predominantly Russian. There are several animal tales, tales of soldiers, priests, gypsies, robbers, Stupid Van'ka, an old man and old woman, and others.

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Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 The Votes, instead of having their national schools, have sent their children to the Russian schools. Tsvetkov writes (p. 42-43):
186 177 "...the foundation of Russian schools among the Votes did not cause any feeling of enmity among them. The Votic people rather welcomed them, feeling in their isolated situation that it would be easier for them to get acquainted with the mysticism of the Greek Orthodox religion and to understand better their big neighbor....The school penetrated step by step among the people."

871 The Bolsheviks, after coming to power, established in the 1920's special schools for the nationalities. However, no schools for the Votes were founded, probably because of their small number.

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Annex "A" Subparagraph 1k,

Sociological Background

RELIGION

771 795 The Votes are Greek Orthodox, just like the Russians and their close relatives, the Ingrians. Until the revolution of 1917, they stuck faithfully to their religious customs. But under the Bolshevist rule, only the older generation has continued the old religious practices, whereas the youth has become indifferent to the religion.

[186] The devotion to Greek Orthodoxy has brought the Votes nearer to the Russians and to the Ingrians, at the same time alienating them from the Finns, who are Lutherans. One indication of this may be seen in the fact that, at least during the czarist rule, the Votes normally did not marry Finns, but they would intermarry with the Russians and the Ingrians.

771 798 The Votes, although being ardent Orthodox, have, nevertheless not gotten completely rid of their ancient heathenism. We know very little of the Votes' ancient religion, and all we know refers to the worship of holy trees and springs. There were up to most recent times some trees or groves in Votic villages which were considered sacred. One such grove, surrounded by a high fence, was to be found in Baabina village. Although it was known by the name "Elijah's Birch," actually mainly aspens grew there. Each year on Elijah's Day the village people used to go to the grove to celebrate there a festival. The people remember that in older times an ox was sacrificed

796

796 in the grove. At the beginning of this century, however, they took there only bread and butter on a plate and candles for worshiping God. At the grove they set up tables and ate there. After eating they sat on the bench in a line and drank beer which was made by a farmer especially for all of them to drink. In a couple of hours, the people from other villages would join them in drinking. Alava, who has described this festival, compares it with the so-called vakkove-festival of the Ingrians.

778 In olden times the Votes also worshipped holy springs. One of them was called "Elijah's Spring." The water of this spring was clear and cool and it was considered to possess great power. At the spring there grew a high oak [796] tree which was also regarded as sacred. On Elijah's Day at midsummer the people used to organize a fair, called "Elijah's Fair," near this spring.

776 Elijah, who plays such an important role in Votes' ancient religion, seems to be their national saint. There are some other traces of the Elijah's cult preserved among the Votes. In Pummala, for instance, the bones of the ram, who was slaughtered for Elijah's Day, were taken to two crosses which were just beyond the village and were called "Elijah's Cross."

771 The above remarks refer to former times. What about the situation among the Votes nowadays? Prof. Ränk, who in 1942-43 studied the Votes, found the Greek Orthodoxy and the ancient paganism still existing side by side. It should be mentioned that at this time the Votes were occupied by the Germans who did not impede their religious practices, but rather encourag-
778 ed them. Therefore the icons, which were re-

778 moved and hidden during the Bolshevist rule, had been set up again in the rear corner of the room, called "God's corner" (jumalnurkka). But on the stands of the icons there were also several other things which had no direct bearing on the Church belief. Such were, for instance, the twigs of willow trees which has been brought in at Palm Sunday and which were used to drive the herd out to the pasture on St. [755] George's Day. In addition, there were various magic herbs which were used for making smoke to cure sicknesses, a piece of artus bread which was baked for Easter, a holiday egg, etc. Before the introduction of the kolkhoz system, the people used to keep in "God's corner" also the first and last sheaf of rye cut in the field.

789 The Votes seem to have preserved up to the present day some traits of the belief in the special power of the trees. For Whitsuntide green birches were put in "God's corner," around the house and especially in front of the windows. These birches were used, as Prof. Rãnk thinks, not only for decoration, but probably also for scaring off the bad spirits who could be active at this time. The juniper was considered to have a special magic power. The people called the juniper "cross-tree," since on each juniper berry there is the sign of a cross; for this reason the juniper was believed to have the power to ward off any kind of evil. According to old customs, the farmer on St. George's Day pulled a juniper together with its roots, out of the earth and hung it in the attic of his house. This juniper protected the house against all evil, especially against lightning. The belief in the protective power of the juniper seems to be still alive among the people, since Prof. Rãnk found in a loft a big juniper branch stuck between the roof beams.

771
789 Religion of the Krevins. On the religion of the Krevins, who died out in the middle of the nineteenth century in Latvia, we have very little information. According to Sjögren, they were very superstitious. On Epiphany they drew crosses on the doors, furniture, etc., and in former times they were said to have gone to church in sleighs furnished with signs of the cross.

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Annex "A," Subparagraph 1p,

Sociological Background

HEALTH AND SANITATION

262 One of the old Votic foods was mäkchä or mähjä 'dish made of rye meal and malt.'

For weddings three wedding breads (kursi) of different sizes were baked and were placed on top each other on the table, the biggest at the bottom and the smaller ones above it. Before baking, decorations were pressed on them with whiskey glasses.

744 The hygienic conditions of the Votes were reported to be "quite satisfactory" in czarist times.

2: Indiana U. S-4,5 1955 RG4 Estonia RG4
Votes

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Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

463 The main means of livelihood of the Votes is small-scale farming and cattle raising. In czarist times men worked often in the winter as cab drivers in Petersburg and sometimes as factory workers also. Several unmarried women of varying ages served there as maids.

[227] The Votes who live near water engage in fishing. Among other fishing equipment they used to fish with spears.

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Votes

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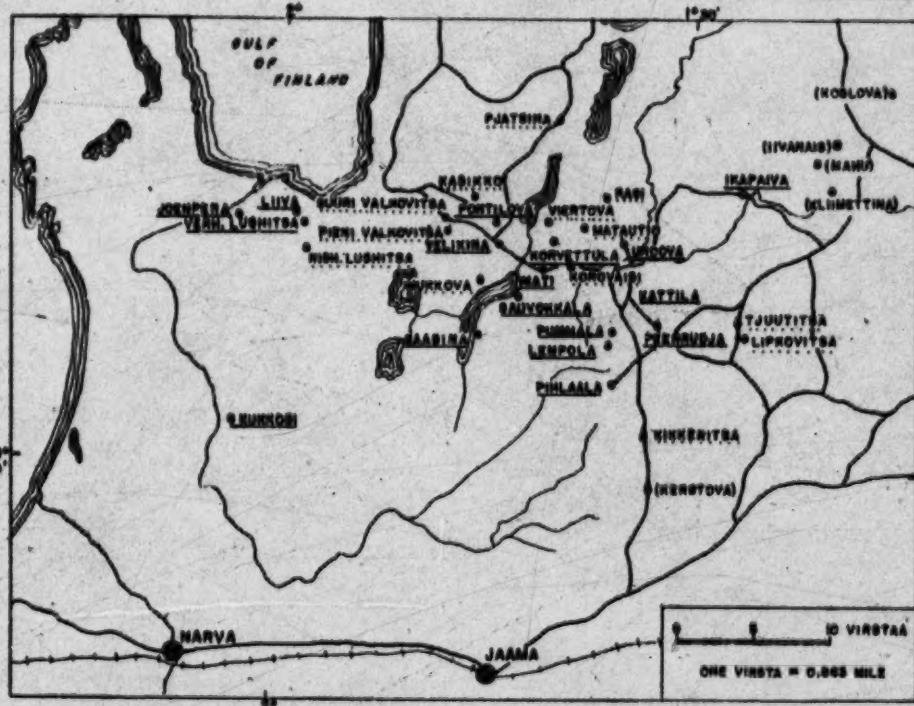

VOTIC VILLAGES

RASI - RUSSIANIZED BETWEEN 1840 - 1915. (MAHU) - RUSSIANIZED BETWEEN 1918 - 43. MATI - VOTIC AS LATE AS 1943.

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SUBCONTRACTOR'S MONOGRAPH

ON

THE VEPSIANS

Prepared by the members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies.

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PREFACE

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INTRODUCTION

114 1. This series of monographs was prepared under contract HRAF-2 Indiana-1 by members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies, and under the auspices of the Research Center in Anthropology, Folklore, and Linguistics. The undersigned, Chairman of the Program and of the Research Center, served as Principal Investigator. Ruth C. Heffner co-ordinated the project and was its general Editor. Other participants included, on the research staff -- Victor E. Hanzeli, Ken Ishimoto, Igor Kopytoff (Northwestern University), Nicholas Mihailoff-Shelly, Eeva Kangasmaa Minn, Felix J. Oinas, Alo Raun, Linda Raun, and Joseph Strmecki; and as cartographers -- Joan Harris, Robert Mayfield, and John Ray. The author or authors chiefly responsible for each handbook are indicated on the title page of each particular monograph.

128 2. The contract required that a topical format ("Annex A") be followed, wherever applicable. This requirement was, naturally, complied with, even though, from a purely scholarly point of view, a sharply different arrangement of the data, and of their interpretation, would have been more desirable.

3. The staff feel that the severe limitations of time and the inaccessibility of certain important resources resulted in a product which could be considerably bettered, given a more leisurely approach. The staff, of course, appreciate

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128 the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

114 4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions. In no case do these faults obscure the meaning or distort the substance of the information.

114 5. The scholarly stimulation afforded by the
122 researches undertaken for this project was not materially lessened by the obligation upon the staff to respond to the stringently specific requirements of the contract. While the peoples and languages of the Uralic group have been under continuous investigation at Indiana University for the past twelve years, work by our team on these monographs doubtless tended to enhance further the development of this field at this member institution of the Human Relations Area Files, Inc., whose assistance in providing this splendid opportunity is hereby gratefully acknowledged.

Thomas A. Sebeok
July 1955

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Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The life of the Vepsians is based primarily on an agricultural tradition. During the czarist rule, almost all of them tilled a patch of land which belonged to the village community. They also carried on fishing to satisfy their own needs. Under the Bolshevists, they had to join the kolkhozes, and this changeover was completed by the end of the twenties.

The Vepsians have been the most backward of the Balto-Finnic nationalities. After the first World War they still lived in a "wooden age," making the majority of their articles from wood and bark. There were several dwelling houses without chimneys; many Vepsians had no clocks, no beds, no knives or forks, and lamps were a rarity.

186 After the Russian revolution of 1917, a slight nationalism manifested itself among the Vepsians. The soldiers who had been in Finland began to propagate the idea that all the small Finnic nations, the Vepsians included, should be incorporated into Finland. Some of them were even ready to sacrifice everything for this goal. But these ideas hardly penetrated very deeply into the Vepsians because of their general dullness and their political ignorance. When the Bolsheviks came to power, these national ideas were soon forgotten.

were soon forgotten.

177 The Vepsians are strongly Russified, more so than any other Balto-Finnic people. Their language is full of Russianisms, and their appearance and way of life hardly differ from the Russian. They seem to have no nationalistic ideas today and they are steering now toward complete Russification.

More than half a century ago Basilier characterized the Isaijeva Vepsians, who were strongly Russianized at that time, as follows (p. 69): "It seems as if some sorrow were reflecting on the faces of these quiet, good-natured people. Why are they worrying, why mourning? The loss of their nationality, their language? Or because they are just alive? Who knows? But they do not have hope for future, joy for life." The Isaijeva Vepsians have been completely Russified for some time already. Meanwhile, the Russianization of other Vepsian villages is approaching the stage that Russianization had reached among the Isaijeva Vepsians in 1890. The above description may perhaps symbolize also the hopelessness of all the Vepsians at the present time. Only complete cultural autonomy could stop now the disintegration of the Vepsian culture.

Characteristic of the Vepsians is the following episode told by Kettunen. When the election for the Russian Constituent Assembly occurred in 1917, the organizers asked the Vepsians to vote for the Social Revolutionist

177 ticket and they did so with no questions asked. Only one well-to-do farmer asked to have all the ballots read, and then he cast his vote for the Bolshevists.

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Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 "Vepsian" Designations. The Vepsians have no common name for themselves. The name "Vepsian" (vepsä, veps) which has recently become generally used in scientific literature (formerly the term "North Chudish" was used instead) is used only by the southernmost Vepsians in the former Novgorod government. Further northward towards Olonets, there are tracts where neither the people nor even the language has a name. "He speaks like us" (in Vepsian: t'öu k'eluu pagizheb) or "he speaks like us" (in Vepsian: meid'e kartte pagizheb), are in some places to the south of the Svir River the only way the Vepsians have of referring to their language. There is another name generally used among the North Vepsians. Those who speak Vepsian are said to speak "Ludic" (l'üdiksh). This name is, however, not applied to the Vepsians alone, but also to a group of the Karelians northwest of Lake Onega. These Karelians whose language is an intermediate form between Vepsian and Karelain call themselves "Ludes" (lüd'ikoi).

The Russians call the Vepsians "Chuds" (chud') and further to the south, "Chukhars" (chukhary), names which they apply to various Finnish peoples, and apparently used to employ for foreigners in general. More seldom the

101 name "Kaivans" (kaivany) has also been used by the Russians. The Karelians in Olonets call the Vepsian language the language of "Naku" (nakun kieli), a name which comes from the Vepsian word naku 'over there', or sometimes "Shokshu language" (Shokshun kieli), after the northernmost Vepsian village.

175 [197] History. Vepsians are linguistically closely related to the Karelians, Finns, Estonians and Livonians. The languages of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the forefathers of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred in the first centuries A. D.

It is probable that the Vepsians moved northeast to their present dwelling places.

175 After reaching the mouth of the Ojat River, they seem to have spread eastwards, mostly following the banks of that river, and establishing there the town of White Lake (Russian: Bieloe ozero). The Vepsians are probably mentioned for the first time in the history of the Goths by Jordanes under the name vasina-broncas; this tribe is said to have belonged under the rule of the Gothic king Ermanaric in the fourth century A. D. Related to this name is Visinnus, a hero mentioned by Saxo Grammaticus. Scholars believe that in both of these names the name of a people is concealed which Adam of Bremen calls wizzi and which in the Arabian sources of the ninth century occurs in the form of visu. The visu-people lived a three-months journey from Great Bolgar and were engaged in the trade which the Bolgarians conducted along the Volga between the countries south and northwest of Europe. The main commercial goods of the visu-people were beaver, sable and squirrel hides. These same people are further referred to in Russian chronicles under the name of ves'. All the names mentioned above (vasina-broncas, Visinnus, wizzi, visu, ves') are considered to be identical with the present-day name of the Vepsians, vepsä. Considering, however, the present limited distribution of the name vepsä among the Vepsians, the older names may not have signified all of the Vepsians, but just the southern group of them.

According to the Old-Russian chronicler Nestor, the ves' were situated in the district of White Lake and they took part in the

175 foundation of the Russian Empire in the ninth century A.D. They were further mentioned among the peoples who paid tribute to Rurik. Sineus, a Varangian chieftain, settled in White Lake, but died soon afterward. Then this town went to one of the chieftains of Rurik. Nestor mentions that in White Lake the ves' formerly lived but later the Varangians settled there. Apparently White Lake had an important significance from the point of view of commerce and strategy.

Ves' is mentioned for the last time in 882, as a participant in the warfare undertaken by the guardian of Igor, Rurik's son. After that this name disappears from the Russian sources; instead of it the chronicles talk of the "inhabitants of White Lake." The latter is no doubt a geographical term which included also the Russians who more and more migrated to these areas.

With the Russians came also Christianity to the White Lake area. Several monasteries were founded there, the first of them in the twelfth century. Some time after 1238 the region around White Lake formed an independent principality, which in 1485 was incorporated into the Grand Duchy of Moscow. In 1340 Novgorod attacked the White Lake area and in 1364 occurred a plague of such severity that, according to a chronicler, "there was not a single person in White Lake, and there was great grief in the country; the land became empty and wooded, and there were unpassable wildernesses."

175 It was probably the wars, epidemics and the Russian oppression that caused the Vepsians to leave the White Lake region and move further westward. When the White Lake principality was incorporated into the Grand Duchy of Moscow in 1485, there were hardly any Vepsians left there.

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175 The further history of the Vepsians cannot be separated from that of Russia. They have been up to the present day under continuous Russian rule and have gone through all the hard times of the czarist rule and the upheavals and miseries of Bolshevism. The only exception are the North or Onega Vepsians who, during the second World War, were for a short time (1941-1944) occupied by the Finns. When the Finns retreated, many Vepsians fled with them to Finland.

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Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHIC DISTRIBUTION OF POPULATION

101 [161] Area inhabited by the Vepsians. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Vepsians is considered to be from 30,000-35,000. They live in the following administrative units of the Soviet Union: 1) Sheltozero rayon in Karelo-Finnish SSR; 2) Vinnits, Ojat' and Kapsha rayons in the Leningrad oblast; and 3) Oshta, Shola and Efimovskii rayons in Vologda oblast.

162 There are no data available on the number of Vepsians in each of these groups. The data of the 1926 census on the Vepsians are classified according to okrugs (except for the Karelo-Finnish SSR). The number of Vepsians at that time was as follows:

1. In Sheltozero rayon in Karelo-Finnish SSR..... 8,663

2. In Lodeinopolye okrug (the Vinnits, Oshta and Ojat' rayons)..... 16,484

3. In Cherepovets okrug (the Efimovskii and Shola rayons)... 5,357

162 4. In Leningrad okrug (the Kapsha rayon) 2,202

Total 32,706

In the literature it is customary to divide the Vepsians into three groups on the basis of linguistic and geographical differences. The size of these groups in the 1930's was estimated as follows:

1. The North or Onega Vepsians in Sheltozero rayon..... ca. 10,000

2. The Middle Vepsians--south of the Svir River as far as the Korvoil village..... ca. 14,000

3. The South Vepsians--south of the Korvoil village..... ca. 10,000

Total ca. 34,000

The fourth group is formed by the so-called Isaijeva Vepsians who lived in Isaijevo volost to the east of the White Lake; their number in 1873 was 295. They were probably completely russified at the beginning of this century.

In this report this last division -- North, Middle, South and Isaijeva Vepsians--will be used.

166 369 Changes in the composition of the population. The Vepsians are a typical rural population, and until recently they almost never lived in cities. Since 1930, however, considerable changes have taken place in their distribution. The collectivization of the

166 economy caused flights to Finland (especially among the North Vepsians) and a rush to the towns. The demand for manpower in governmental, municipal and industrial fields also increased the number of the Vepsian-speaking population in the towns. Deportations and mass-arrests, which started concurrently with forced collectivization, caused further changes in the distribution of the population. And finally we should not forget the role of the second World War, due to which a considerable number of Vepsians moved in two directions--either to the east to the Russians or to the west to the Finns. Flight to Finland was especially easy in North Vepse, which was for some time occupied by Finland. After the end of the war in 1944, Finland was obliged to return the refugees to the Soviet Union. At least a part of them, however, escaped to Sweden and could thus not be compelled to return.

161 Population trends. The first numerical data for the Vepsians were published by Köppen in 1848, according to which there were 15,617 Vepsians, of them 8,550 in Olonets government and 7,067 in Novgorod government. The official Russian publication of 1873 gave the number of the Vepsians as 26,172. According to the census of 1897, the Karelians' number was 25,559, of whom there were in Olonets government 16,147, in Novogrod government 9,157, and elsewhere 255. In the last figures

161 the Isaijeva Vepsians (295) were not included. Finnish scholars considered the Vepsians' number by the end of the czarist regime to be around 25,000, which, however, may be less than their actual number.

The increase of the Vepsians in the 50-year period from 1848 to 1897 was 63.66 per cent, which is less than the average increase of the whole population of this area. Especially low was the increase in the Novgorod government--29.58 per cent. The increase of the Vepsians in the following 30 years, from 1897 to 1926, was even lower than before--28.2 per cent.

What is the reason for this slow increase of the Vepsians?

Let us examine first their natural increase. It has been widely noticed that the Vepsian [163] families have many children. We have exact [165] data from one community in North Vepse, Sheltozero, which would confirm this statement. In the years 1923 to 1926 the birth-rate in Sheltozero per year was 53.4, while the death-rate for the same period was 35.4. The natural increase in this community thus was 18, which was higher than the average increase of 16 in Karelia.

177 If, despite this considerable natural increase, the number of Vepsians does not show an adequate increase, then the reason for this is to be sought in the russification process. Russification is first of all noticeable in isolated villages, the population of which is

177 surrounded by the Russians. Among the 300 Vepsians in Isaijeva village there were in 1887 only 10 persons, all of them older men, who knew Vepsian well. Since the young and middle-aged people spoke only Russian, with the death of the older ones this Vepsian group ceased to exist. This most probably happened at the beginning of this century. Fast russification has been noticeable also in the southernmost Vepsian village, Pjatina (Russian: Pyatino). Kettunen, who first visited this village in 1917, found here a few Vepsians who still spoke their mother tongue. But 17 years later, in 1934, there were only two Vepsian speakers: an old woman who had been brought there from another village and her husband who had learned his language largely from her.

Not only isolated villages, but also the villages in compact Vepsian areas show a clear trend toward russification, especially in the period of Bolshevist rule. The reason for this is the increasing influence of the schools, the press, and radio, the increased number of governmental jobs available which require a knowledge of Russian, service in the Red Army, work in factories, mixed marriages, etc. Even the Soviet authors do not conceal this general trend. Debets, for instance, writes (p. 139): "After the Great October Socialist Revolution...the process of mixture of the Vepsians and the Russians has been especially increased. It is easy to see how individual villages change their national character and change from Vepsian to Russian. So, for instance, the village Kiino in Shola rayon is

177 considered now Russian, but the old people still remember that 'formerly they were Chukhars.' In Syagozero, Oshta rayon, their answer to the question of their nationality is 'Russian,' although they all know Vepsian and use it generally more than Russian." This last statement is especially significant. The fact that the Vepsians are beginning to identify themselves with Russians may in the not too distant future lead to their complete fusion with the Russians.

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Annex "A," Subparagraph 1d,

Sociological Background

ETHNIC GROUPS

141 The following description of the Vepsians' physical characteristics is based on the study of G. F. Debets made in the rayons of Shol'sk and Oshtinsk in 1933. Debets secured the measurements from 255 male and 94 female Vepsians and from 73 males of Vepsian and Russian parents. The largest age grouping fell into the 25-39 age bracket.

The Vepsians are, in stature, somewhat smaller than the Russians of the same region, whereas the Vepsian-Russian mixtures occupy an intermediate position (average height for Vepsian men is 164.46 cm., for women 154.22 cm.; for the mixed racial group 164.79 cm., and for the Russians 165.80-166.81 cm.)

142 It has been pointed out that the population in the two rayons mentioned above is the lightest in the whole of the Soviet Union in regards to pigmentation. There is a great predominance of light eyes among the Vepsians (men 61.6 per cent, women 55.3 per cent), whereas the percentage of dark eyes is very small (men 1.6 per cent, women 1.1 per cent). As for the color of the hair, reddish-hair in different shadings is predominant (among men 87.7 per cent, among women 95.8 per cent). The percentage of

142 black hair is considerably less (among men 10.2 per cent, among women completely lacking). The lowest number falls into the flaxen-colored hair group (2.1 per cent of men and 4.3 per cent of women). The Russians of the same region are slightly darker than the Vepsians, whereas the cross-breeds fall somewhere between the Vepsians and the Russians. The hair of the Vepsians is usually straight and soft, as is the case with all groups in Northern and Eastern Europe. Body hair is only slightly developed.

There is little difference between the Vepsians and the Russians in regard to the growth of the beard, save that in the former it is a somewhat lesser growth.

141 The head of the Vepsians is a little shorter and lower and, consequently, more brachycephalic than that of the Russians. Average head measurements are as follows: head length--men 185.59 cm., women 178.58 cm.; head breath--men 153.34 cm., women 146.12 cm.; cephalic index--men 82.67, women 81.76.

The facial index of the Vepsian men is 88.40 (Debets gives 188.40, which must be a misprint), of women 87.32. The facial form differs somewhat between the men and women: the man's face is predominantly quadrangular (56.2 per cent), less rounded-oval (30.9 per cent), while that of the woman is mainly oval (49.4 per cent), less quadrangular (38.6 per cent).

141 The Russians have a more markedly round face.

The nose of the Vepsians is somewhat shorter than that of the Russians. The nasal index of the men is 71.30, of women 68.76. The height of the nasal bridge is average. There are more concave noses among the Vepsians than among the Russians. The tip of the nose of the Vepsians is also more often tilted.

The ear index of men is 53.80, of women 53.70. The ear fold is more turned in among the Vepsians than among the Russians.

147 Debets comes to the conclusion that the Vepsians can be classified as belonging to the so-called East European type, a type which is described by the Soviet anthropologists. It is rather close to the East Baltic race, being distinguished from the latter by only a few features, such as the lesser height and the predominance of concave noses. The Vepsians are more characteristic representatives of the East European race than the Russians of the same region.

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Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

191 177 Knowledge of foreign languages. Almost all of the Vepsians know Russian. Turunen states (p. 156) that, "The Vepsians have bilingualism in their blood." Russian tends to penetrate even into their everyday life, for the Vepsians sing Russian folk songs, the so-called chastushka, and tell their tales both in Vepsian and Russian. However, the knowledge of Russian is, among the older people, sometimes not very thorough. This appears for instance in loan-translations, some of which bear witness to the confusion of Russian words which are close in sound, such as Vepsian seista 'to stand, to cost' (from Russian stojat' 'to stand', and stoit' 'to cost'); and Vepsian veda- 'to convey, to weigh' (from Russian vezti ' to convey', and vesit' 'to weigh'). The younger generation, however, knows Russian well.

197 Vepsians are linguistically most closely related to the Karelians whose language they can learn to understand completely within a few days. The knowledge of Karelian is more widespread among the North Vepsians who live in the neighborhood of the Karelians and have frequent contact with them.

The Vepsian language and its dialects. Although Vepsian is close to Karelian and Finnish,

197 there are a few basic differences between them. A peculiarity of Vepsian is the retention of consonants where in Karelian and Finnish these have disappeared. Thus, the Vepsian says jagan or d'agan 'I divide' where the Karelian and the Finn say jaan; magadan 'I sleep' but in Finnish makaan; Vepsian punoda ' to plait, ' but in Finnish punoa. The same peculiarity is also found in Ludic, the transition dialect between Vepsian and Karelian to the northwest of Lake Onega.

Noteworthy in Vepsian is also the disappearance of vowels in the final and medial positions, as is the case in Estonian and in the western dialects of Finland: must 'black' -Finnish and Karelian musta; jumal or d'umal 'god'-Finnish and Karelian jumala; kukrod 'pouches'-Finnish kukkarot.

The Vepsian dialects have been divided by Finnish scholars into three main groups: North, Middle, and South Vepsian. Soviet scholars, according to the Bol'shaia Sovetskaia Entsiklopediia divide them into four groups by separating the eastern part of the Middle Vepsian dialect into a special dialect group. The latter division is not necessary, for the eastern dialects can more justly be considered a sub-group of Middle Vepsian.

The dialect differences in Vepsian are more distinct between North Vepsian, on the one hand, and Middle and South Vepsian on the other. These differences, however, do not impede mutual

197 understanding. Some of the peculiarities of North Vepsian are as follows: the j is represented by d' (d'arv 'lake', d'ob 'he drinks', elsewhere jarv, job); the consonants l, n, r are soft before e (tul'en 'I come', son'en 'of the blood vessel', pur'en 'I bite'); the plural adessive ending is the Russian-like l, elsewhere soft l' (heil 'by them', kün'z'il 'on the nails'); the first and second person plural ending are -m and -t, respectively, elsewhere -mai or -mei, -tai or -tei, (tul'em 'we come', tulet 'you come').

There are very few differences between Middle and South Vepsian. Some of these are: the Middle Vepsian e is represented by o or ö in South Vepsian in certain cases (Middle Vepsian tuleb 'he comes', sülgeb 'he spites', South Vepsian tulob, sülgöb); the adessive ending in Middle Vepsian is -ou or -ū, in South Vepsian -ō (Middle Vepsian edou, edū 'before', touvū 'in the winter', in South Vepsian edō, touvō); the diphthongs in Middle Vepsian have been preserved, in South Vepsian they have developed into long vowels (Middle Vepsian pakaine 'frost', nälgäine 'hungry', linduine 'little bird', South Vepsian pakān'e, nälgān'e, lindūn'e).

177 In the 1930's an attempt was made to estab-
186 lish a Vepsian literary language on the basis of the Middle Vepsian dialects. A significant role in this attempt was played by F. A. Andrejev and M. M. Hämalainen who, since 1932, have published in Latin script a Vepsian grammar, a reader in two parts, and a

197 Vepsian-Russian dictionary. In addition to these,
186 text books in mathematics and biology were also published in Vepsian. All of these books were prepared for use in the Vepsian schools. This liberal policy of the Soviet authorities toward the literary languages of the minorities was, however, completely changed at the end of the thirties. The literary languages of the Vepsians and other minorities were then liquidated, for, according to the new policy, they were supposed to be sufficiently "served by the Russian literary language."

197 Russian influence on Vepsian. Vepsian shows stronger Russian influence than any other Balto-Finnic languages. This is especially apparent in the Vepsian sound system which is completely Russian. Tunkelo lists eighteen Vepsian sound features which owe their existence to Russian influence. Such are, for instance, the use of voiced stops (b, d, g), the affricates (c, c', č, č') and the consonant clusters (such as br, pl, sp) at the beginning of the word; the increase of the sibilants (z, z' š, ž) and spirants (f, h, X); the shortening of double consonants and long vowels; the increase of the softening of the consonants; the regressive assimilation which appears in the modification of the consonants due to the character of the following sounds: e. g., uk 'old man' with the final -k, if the next word begins with a voiceless consonant, but ug with -g, if the next word begins with a voiced consonant or vowel.

Vepsian has borrowed a large percentage of

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197 the Russian words. Especially dangerous for the Vepsian language is the great number of Russian translation-loans, i.e. special Russian expressions simply translated into Vepsian.

197 The tendency to replace Russian for Vepsian
177 is clearly noticeable. In 1926, seven per cent of the Vepsians in Leningrad oblast considered themselves Vepsians only by nationality, not by language, for they had adopted Russian in place of their mother tongue. Considering that the percentage of Russified Karelians in 1926 was less than half this number (3.4 per cent), we can see that the Vepsians are especially in danger of losing their language.

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Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

156 The Vepsian character. The Vepsians are, in comparison with their neighbors, the Russians and Karelians, uncommunicative, re-
[60] served and less friendly. Kettunen on his field trip to Vepse was sometimes refused lodging for the night on the ground that life was very hard. The Russians, however, received him very kindly and offered him whatever they had. Kettunen further failed to find in the Vepsians' character the sincerity which is so characteristic of the Karelians.

The Russian authors praise the honesty and disinterestedness of the Vepsians, wondering that they can manage without locks and can charge strangers so little for a night's lodgings. But the first World War and the years of revolution following it have had, in this as well as in other respects, an adverse influence upon them.

837 Of the moral level of the Vepsians certain negative observations have been made. The faithfulness of married women has been found to be faltering and the number of children born outside of marriage great.

000 Way of life. According to all descriptions

511 Way of life. According To all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num-342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in 515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322
415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath knife.

796 Customs, superstitions, and recreation. The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride.

585 which ends with a secret ceremony: the nude bride, standing on a frying-pan, is washed all over, and this water is mixed into the pie dough. These pies are given to the bridegroom and the wedding people to eat so that they will all like the bride.

The wedding ceremony consists of two parts: the first and more important is the farewell party given at the bride's home before the wedding in the church; after the wedding comes the celebration at the bridegroom's
585 home. While the bride dresses herself for the
789 wedding, she has to put on several magic things, such as a stone of special shape on her neck, broken needles into her dress, and a string of pearls blessed by a monk around her neck; to obtain the pearls the girls have to make pilgrimages of hundreds of miles to the Valamo or the Solovetsk monasteries. Guns are then fired to scare off the evil spirits and the magic spells of wicked people. The bride and bridegroom have to sit close to each other so that they will not be alienated later on. It is especially important for them not to move from their places without an urgent reason. If they must leave, then someone sweeps the floor in front of them. Before the young people, together with their company, leave for the church to get married, the matchmaker goes three times around the whole party hitting the earth with a whip. After the wedding, several other customs have to be observed in the bridegroom's home, such as the chasing away of a bad spirit (pätšinrahkoo) from above the stove, etc.

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585 The wedding ceremonies of the North Vepsians differ considerably from those of the South Vepsians. A characteristic feature of the North Vepsian wedding is the repetitional arrival of the bridegroom's party to the bride's house on the wedding day and the withdrawal to a neighboring farm. Each time, the representatives of the bride have to go to this farm to ask them to come back. In these goings back and forth, one of the two best men (drushka) plays an important role; wherever they enter, he makes a sign of the cross with his whip on
[784] the door. Before the wedding party leaves for the church, the wizard (noid) has to perform several tricks in order to keep off the evil. The wizard and the best men have to keep vigil all the time during the wedding ceremonies so that no bad or jealous person will harm the bridal pair. Harm to the bridegroom is especially feared, lest he be unable to fulfill his duty as a husband during the wedding night.

764 With death are associated several customs. The corpse of an adult is kept for three days in the house, that of a child for two days. Right after death the corpse is washed and his best clothes put on. On the head of a man a cap is placed, on the head of a woman a white bonnet. Then the corpse is lifted onto
765 a table under the icons. After the message of death spreads through the village, the people begin to gather in the house of mourning. There weeping songs are sung both in Vepsian and in Russian. Hymns are sung only for well-to-do Vepsians.

527 The Vepsians have also several customs pertaining to the celebration of calendar festivals. On New Year's Day, for instance, they perform various magical actions. They dip splinters into a hole in the ice, light them, and predict, from the way the splinters burn, events of the coming year. They also take a pot of rich porridge into the kiln, bow to each corner, ask the spirits to come and eat the porridge and to help them during the harvesting period the next fall. In the evening they go to kulikoil, that is, to make fun in disguise in village houses. The jokers must be let in, even if the family is sleeping when they arrive, and they are shown respect which is almost mingled with fear.

771 Recent descriptions of the Vepsians show how strongly their everyday life is even today permeated with the darkest superstitions. When Kettunen in 1917-18 undertook to open their eyes, he had no success at all. Instead, some of them began even to consider him some kind of magician.

754 The Vepsians believe that sicknesses are not dependent upon the human organism but are caused by evil powers outside the body. They are convinced that only magic and witchcraft can cope with these evil forces. If someone falls sick after bathing, they go into the bathhouse, taking bread, salt and other offerings there, and read a charm to the spirit of the bathhouse. If the sickness is caused by the forest, then they try to reconcile the forest spirit with sacrifices. Often they resort to the help of a witch, who is usually in every village.

754 A cure can be effected only if it is accompanied by the reading of incantations.

Sometimes the magical tricks used in healing may have undesirable effects, such as the methods used by an old woman for curing a man's rheum. She read an incantation over the water, spat into it, waving at the same time the shears in her hand, and then threw the cold water on his naked back.

754 789 The Vepsians believe that not only supernatural spirits but also people can cause sickness and other mishaps by their "evil eyes." To protect themselves they have several magic rites to abolish the bad effects of these people. Thus, before going hunting, they smoke their guns in the fire to rid them of any kind of witch's spell. During the wedding ceremonies they shoot guns in the house to ward off the effects of evil spirits and evil people. The Vepsians consider the gypsies to be powerful magicians who must not be made angry. Since the gypsies are aware of this supposed power, they do not fail to profit by it. Kettunen tells of the arrival of cartful after cartful of gypsies at a South Vepse village during the wartime famine in 1917-18 and how they were treated in the best possible way by the villagers.

517 The Vepsians are gregarious and join together either for work or for pleasant pastimes. These gatherings are especially common in winter when everyone has much free time on his hands. On such occasions they sing, tell

517 stories and jokes, and tell riddles in order to find out who are the smartest among them.

527 From the Russians the Vepsians have acquired the habit of celebrating festivals on a large scale. One of such festivals, Jyrgin praznik, is described by Kettunen (pp. 48-49). For this feast each person spent his very last resources, willing to suffer hunger a few weeks later. After beer and liquor were made, and the foods prepared in all the houses, the festival began. "The huts that had no chimney as well as the white rooms in Tshaigla were teeming with people, who had come from near and far, with relatives, acquaintances and strangers. They revelled three, four days at a stretch, afternoons, nights and mornings in the light of a small lamp or a flickering splinter-fire. They drank, yelled, shrieked and fought, but most of all they danced, for even the old men seemed to consider dancing a polite recognition of the hospitality of the house. It was extremely funny to see those bearded old men performing solo dances in their big felt shoes, their serious faces sweating, as if fulfilling a difficult work obligation. The whole feast was like some kind of a 'God's feast' described by Agricola in which 'girls got drunk and women got drunk'; unfortunately, also, Agricola's verse of 'doing many shameful deeds' fits well these Vepsian bacchanalias."

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Annex "A," Subparagraph li,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

538 Folklore. Folklore is the most important manifestation of the Vepsian national culture. The literature in Vepsian, created mainly during the Bolshevik reign, is limited
517 to a few textbooks. Russian literature has never been able to satisfy the literary needs of the people. For this reason, it has been necessary to resort to an oral tradition which today is still alive to a certain degree. The Vepsians like company and have the habit of spending long winter evenings, especially during fasting time, together singing, telling stories, jokes and riddles. In this practice, the most talented people have become such skilled artists that their fame has passed beyond the boundaries of their own villages. Although the knowledge of the old Kalevala runes is limited to only a few fragments, which are not even generally known, the Vepsian lore is, nevertheless, quite abundant and variegated. Needless to say, it reveals a strong Russian influence.

533 The most common folk songs are the so-called chastushka (the term borrowed from Russian), which are sung by all of the Vepsian women. They consist of only four lines and have a simple melody. They deal mostly with

533 love, expressing now the longing for the lover, now some love wish, now again some moral or a confession. Most of the chastushka contain a comparison: The two first lines give a detail from nature or some other external observation, whereas the last two lines, the principal part of the song, describe the feelings of the singer. Some of the chastushka have been created on Russian models, but the Vepsians have often brought to them their own special features. During the Bolshevik rule the chastushka seem to have been especially favored; they are presented, for instance, during intermissions at the theaters. Three chastushkas are quoted below:

On the hill it is snowing,
The snow is blowing even into the grave.
My beloved is coming,
He is playing an accordion.

I mowed, I mowed the meadow,
The thick brush-wood.
There came a strange boy,
Just my own beloved.

The cuckoo is calling calling,
On the top of a big fir tree.
The girl is crying, crying,
On the neck of a handsome boy.

The Vepsians have also plenty of longer folk songs. Several of them relate touching experiences of life stories and, in general, make a more lasting impression than the chastushka.

533 Of special interest are the song-tales whose first lines are usually recited and which are then continued in the song. Due to the lack of musical instruments, especially in former times, special dance songs have been sung to accompany the dances.

538 Storytelling is the most favored pastime of the Vepsians. Some Vepsians have achieved in this art a high degree of skill. Especially common in the tale repertoire are the animal tales, but tales of priests, farm hands, the devil, the stupid but lucky youngest brother, and some anecdotes are often told. Since the Vepsians are bilingual, the stories are told either in Vepsian or in Russian. Fairy tales form the most vital genre among the Vepsians, and even the children practice telling them.

The Vepsians have so many proverbs that for almost every situation there is an appropriate saying. Part of them have been borrow-
541 ed from the Russians, but a part are also
538 clearly of local origin. The solving of riddles is practised not only among the children but also among adults. Sometimes a group of people come together to tell riddles and thus to find out who is smartest among them. Quoted here are several representative proverbs and riddles:

(a) Who grows up without discipline will die without honor.

524
538 (b) Who digs a grave for the other one will fall in himself.

(a) The small Makarii asks everybody to lift up his feet. /Treshold./

(b) Four brothers run next to each other, but cannot reach each other. /Wagon/

(c) In the middle the fire is burning, around is the Lake Onega. /Samovar./

751 Charms and incantations are used for healing sickness, averting dangers, and if the mishaps have already occurred, for finding relief from trouble. Especially interesting are the snake charms. The Vepsian charms and incantations seem to be, for the most part, of Russian origin.

533 The spiritual songs and legends are presented mainly by people who have seen much trouble--the old people and the beggars. Blind people on their begging trips used to sing them. The spiritual songs are taken over completely from the Russian songs.

Weeping songs are sung mainly on two occasions--in connection with marriage and, with death. But any adversity can be the subject of weeping songs. In recent years the Vepsians have sung of the war, which rolled over their villages and robbed them of their husbands,

533 sons and other relatives. The Vepsian weeping songs are much simpler than the Karelian ones. They are in free meter, and they express in simple terms the innermost feelings of the singers. Weeping songs are the deepest-rooted and most original products of Vepsian folklore.

I don't have mother any more,
My mother is dead.
I don't have anyone to whom to go,
Whom I will wait for,
No one will come to greet me.

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Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

212 Literacy. The number of literates among the Vepsians is low. In 1897 the percentage was as follows: men--27.34 per cent, women--1.86 per cent; average for both sexes--14.27 per cent. Kettunen states that in the 1917 elections the Vepsians were told to vote for ticket number 4, but this "illiterate mass" could not tell one ticket from another. In 1929 the percentage of literates was said to be 33.5 per cent, but according to Bol'shaia Sovetskaia Entsiklopediia, all the Vepsian children are now literate.

871 Schools. During the czarist rule there were no special schools for the Vepsians, nor was Vepsian taught in any school. The teachers were hostile to any nationalistic trends. The story is told that a list containing the Finnish alphabet beside the Russian was taken away from a student by his teacher and burned. The Bolsheviks, after coming to power, founded national schools for the national minorities, the Vepsians included, the reason for which was to keep the minorities from having too familiar contact with other nationalities by allowing them to retain a measure of cohesion. On the other hand, it gave to the Communists a good opportunity to parade their magnanimity

871 abroad. In Leningrad oblast, there were in 1928-29 eight four-year Vepsian schools. We do not have any information for the later fate of these schools. Bol'shaia Sovetskaia Entsiklopediia, dealing with the education of Vepse, states only laconically: "Seven-year general school training is introduced."

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Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

795 781 771 The Vepsians are officially Greek Catholic. The influence of the Church has been, however, very superficial, limited mainly to the observance of formalities, such as the sign of the cross, bowing down to the floor, and so on. Under such conditions the old, heathen beliefs have had an excellent chance to survive among the Vepsians up to the present day. Sometimes certain features of the Christian religion have been mixed with superstitions. Thus a Vepsian family, for instance, was afraid of breaking the fasts for fear that this might cause the sickness of a cow or another animal.

776 The Vepsian heathen religion is based on a belief in spirits. The dwelling house and all other buildings have their protective spirits, called "masters" and "mistresses." Such are pert-izhand 'master of the hut,' lavan izhand 'master of the cow-shed,' lavan emag 'mistress of the cow-shed,' külbetin izhand 'master of the bathhouse,' gomnan izhand 'master of the kiln,' and gomnan emag 'mistress of the kiln,' etc.; the two last-mentioned are called also rigibukoo and rigibab, respectively. Entering the bathhouse, the people bow toward each corner and ask a

776 blessing from the spirits. When a family changes its abode, these unseen masters and mistresses are asked to come along.

One of the most popular spirits of the Vepsians is metshiine, the forest spirit. He is as high as the forest wherein he dwells and is ever-present there. He can also assume a human shape. Metshiine sometimes helps the hunter, predicts future happenings to the people, etc. Communication with him requires the special skill of the magician who alone is able to make him appear. There are also other forest spirits, such as metsan izhand 'master of the forest' and metsan emag 'mistress of the forest,' towards whom the attitude seems to be one of trust, while the terms metsamhed ' forest men' and metsamhen poigad 'sons of the forest men' are even used as abusive words.

In the water lives the vedhiine, or turzhaz, who protects his herd against the nets and seines of fishermen. The hairy water spirit onah moves on misty and rainy days from one lake to another. Kŭhăroo and kaharoo are spirits of corn who bring luck to the crop.

Over the other world reign the man izhand 'earth master' and man emag 'earth mistress.'

Similar beliefs in spirits are to be found among the closest neighbors of the

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776 Vepsians, the so-called Ludians in eastern Olonets. It is possible that several features of these beliefs have been borrowed by the Vepsians and Ludians from the Russians.

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Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

203 The principal means for disseminating news among the Vepsians is by rumor, and this is done especially by women. The women and girls spin and do their needlework together. Spindles under their arms, they go from one house to another carrying news all over the village, in this way replacing the mailman. Their main interest is with the current happenings in the village, such as deaths, births, courtships, etc.

Kettunen gives the following example of the functioning of the "village mail" (p. 54): "For instance, a soldier arrives home from a 3-year unbroken service, and his wife has just given birth to a child. The woman who first hears of this, sets aside her spindle immediately and goes to the village, so that nobody else luckier than her has the chance to spread the news. Then the people in the village will follow each change in the relationship of this couple with the greatest excitement. 'He beat his wife with a leather belt,' somebody suddenly hears, and in five minutes the whole village repeats: 'He beat her with a leather belt.' Usually they whisper behind the back of the people involved, but there always is in the village some simple one who makes the results

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

203 of the general criticism known to the one concerned."

204 From one village the news spreads to the others, and so the rumors completely replace the newspaper. There was hardly any newspaper read in the South Vepsian area in 1917-1918. Kettunen tells of the excitement in Arskaht village when his own newspaper was due; not only were the men of the village anxious to see the only newspaper in their village but they were eager to use it for cigarette paper.

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Annex "A," Subparagraph 1p,

Sociological Background

HEALTH AND SANITATION

262 Dietary habits. The dietary habits of the Vepsians are simple. When Kettunen visited them in 1917-18, their menu was almost always the same, consisting of lean broth and greased potato slices or mashed potatoes baked in a pot. In the afternoon between 5 and 6 o'clock they drank tea without sugar and ate rye bread with it. Some of them drank up to ten glasses of tea.

Of the Vepsians' special foods the following should be mentioned: taukun, a dish prepared of a mixture of rye, oats, barley and pea meal, all mixed with clabbered milk; pudrod, rye-porridge; kisel', thickened fruit juice; türö, made of salt water or a kind of sour drink into which pieces of bread are crumbled; kyrz--dumplings made from pea meal. Small cakes are baked from oats flour as follows: thin dough is poured on a greased pan, which has no handle, and is put for a few seconds into the oven in which a fire is burning with a high flame. Meat pies are made usually on Sundays.

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Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

423 By the end of the last century the economic condition of the Vepsians had become disturbing. Several areas which they had long considered their own came, due to a division of the land, into the hands of the forest industrialists. Thus, for instance, in the southernmost community inhabited by the Vepsians, Borisovshchino, only 18,683 desyatins (1 desyatina = 2.7 acres) of the total of 138,514 desyatins of land were still in the possession of the Vepsian peasants. Moreover, the owners of the forests, who lived in Petersburg, gained sole right to the use of the lakes which were situated on their estates. One can understand the dissatisfaction of the Vepsians whose slash-and-burn activities and fishing were now considerably restricted, while at the same time their population was increasing. Several law-suits resulted in which the Vepsians tried desperately to regain their rights to the lands settled by their forefathers.

241 Agriculture and cattle-breeding. The Vepsians' main means of livelihood are agriculture and cattle-breeding. In 1897, 90.73 per cent of the Vepsians were engaged in farming. This situation has continued

241 unchanged to recent times; in 1927 the percentage of farmers among the Vepsians was said to be "more than 90 per cent." Barley, rye, oats, potatoes, turnips, cabbage, and flax were grown. Agriculture was not sufficient, however, to maintain a decent standard of living for the people and, in some places, until the introduction of the kolkhoz system, it was left to the [423] care of women and children. During the czarist regime the land was owned by the mir (village community) and it was divided between the peasants for only temporary tillage. Under Soviet rule the land belongs to the State and is distributed to the kolkhozes and sovkhozes.

241 412 Vepsian agricultural implements and methods of tillage have been very primitive. N. S. Rozov, who in 1926 made a field trip to the Middle Vepsians, did not see a single iron plough or iron harrow, and the peasants were generally using harrows made of branches. According to Ianson's information (published in 1929) more than 90 per cent of the Vepsian peasants in Leningrad oblast used the three-field system, and the same percentage employed only wooden implements.

241 A slash-and-burn economy was practised in all Vepse at least until the 1920's. In North Vepse the peasants got by this means their best flax and turnip land mainly from young hardwood forests. Since the newly-won lands for cultivation were usually far away from the villages and there were no roads leading to

241 them, the harvested crops were left in the fields until the beginning of winter.

Ianson relates that after the revolution of 1917 there was noticeable among the Vepsians a considerable trend toward improvement of cultivation methods, but in comparison with the rest of the population of Leningrad oblast the Vepsians were still considerably backward.

231 Cattle-breeding has also been on a low level. Isaijeva Vepsians raised many sheep (10-15 to a farm) because of their felt industry; they also had many chickens, an average of three cows and one horse per farm, but no pigs. The North Vepsians seldom had more than one cow and one horse for each family. Before the first World War they began to keep pigs, but abandoned this later. There were no pigs in South Vepse.

231 241 The latest source available on the Vepsians, Bol'shaia Sovetskaia Entsiklopediia, has this to say about the present situation of Vepsian agriculture and cattle-breeding: "The basic occupation /of the Vepsians/ is the socialistic collective economy (agriculture and cattle-breeding), in which advanced technics are utilized." This statement strongly contradicts all other sources which stress the primitiveness of the Vepsians' farming methods. Since it is not possible that great improvements among this backward people could have occurred overnight, we must be extremely skeptical of the "advanced Technics" referred To in this Soviet Source.

000 "advanced technics" referred to in this Soviet source.

226 Other means of livelihood. All other occupations besides farming have very little significance in Vepse. In 1897, only 0.89 per cent of these people got their livelihood from fishing and hunting. Fishing has importance only for the North Vepsians. Formerly they fished not only for their own food but also for trade. All the salmon was sold, whereas whitefish and other cheaper kinds of fish they [227] used themselves. Their fishing gear consisted of nets and seines. The seines were owned by two or three persons and the catch was divided between them.

In more recent times the catch is said to be quite small because of the decreasing supply of fish in the waters and the primitive fish- [776] ing methods. But even when the catch is good, the fishermen do not like to admit it either to their family or to outsiders, for they are afraid that the water spirit may get angry and tangle their nets.

The Middle and South Vepsians fish for their own food on Sundays and at other free times. For each village there are one to two seines belonging to several families. Kettunen, on the occasion of his second trip to the Vepsians in 1934, states that the illegal fishing has ruined the formerly rich abundance of fish in the Vepsian lakes.

000 of fish in the Vepsian lakes.

224 Hunting is practised only very little and mainly in winter. The hunter carries a special stick at the end of which the footprint of an animal is carved.

463 221 Since the occupations listed so far could not provide the Vepsians with their entire livelihood, they used, before the Bolsheviks came to power, to travel around seeking work. The Isaijeva Vepsians were known as felt shoemakers and they roamed wide areas in northern Russia making their shoes. They travelled to Middle Vepse, to the White Lake area, and to the south as far as the Vologda, Jaroslav and Tver governments. Twice a year they set forth on their journeys, two men together. The first trip, taken in October, lasted for 6-8 weeks, whereas the second trip in March or April was shorter. Men of the same village usually travelled in the same areas. The North Vepsians worked as stonemasons and stonecutters in St. Petersburg, Kronstadt, Helsinki and elsewhere. The Middle Vepsians from the village Ladv and its neighborhood were glaziers, and the South Vepsians used to work during the winters hauling lumber.

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Vepses

000 The map entitled "Vepsian Villages" was lost in transit. We publish here the map of Karelia which shows only the North Vepsians. The areas of the Middle and South Vepsians are to the south of them.

3:Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

101

AREAS INHABITED BY VARIOUS NATIONALITIES IN 1920

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Livonians

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000 SUBCONTRACTOR'S MONOGRAPH

ON

THE LIVONIANS

Prepared by the members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies.

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 [p iv is blank]

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Livonians

PREFACE

121 This is one of a series of monographs produced under HRAF Subcontracts. The Indiana University Subcontracts were awarded to provide primarily enthnographic coverage of the Uralic peoples. This monograph has not been edited or evaluated by HRAF. The views and opinions expressed are those of the authors.

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Livonians

INTRODUCTION

114 1. This series of monographs was prepared under contract HRAF-2 Indiana-1 by members of the faculty and staff of Indiana University's Graduate Program in Uralic and Asian Studies, and under the auspices of the Research Center in Anthropology, Folklore, and Linguistics. The undersigned, Chairman of the Program and of the Research Center, served as Principal Investigator. Ruth C. Heffner co-ordinated the project and was its general Editor. Other participants included, on the research staff -- Victor E. Hanzeli, Ken Ishimoto, Igor Kopytoff (Northwestern University), Nicholas Mihailoff-Shelly, Eeva Kangasmaa Minn, Felix J. Oinas, Alo Raun, Linda Raun, and Joseph Strmecki; and as cartographers -- Joan Harris, Robert Mayfield, and John Ray. The author or authors chiefly responsible for each handbook are indicated on the title page of each particular monograph.

128 2. The contract required that a topical format ("Annex A") be followed, wherever applicable. This requirement was, naturally, complied with, even though, from a purely scholarly point of view, a sharply different arrangement of the data, and of their interpretation, would have been more desirable.

3. The staff feel that the severe limitations of time and the inaccessibility of certain

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128 important resources resulted in a product which could be considerably bettered, given a more leisurely approach. The staff, of course, appreciate the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

114 4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions. In no case do these faults obscure the meaning or distort the substance of the information.

114 5. The scholarly stimulation afforded by the
122 researches undertaken for this project was not materially lessened by the obligation upon the staff to respond to the stringently specific requirements of the contract. While the peoples and languages of the Uralic group have been under continuous investigation at Indiana University for the past twelve years, work by our team on these monographs doubtless tended to enhance further the development of this field at this member institution of the Human Relations Area Files, Inc., whose assistance in providing this splendid opportunity is hereby gratefully acknowledged.

Thomas A. Sebeok
July 1955

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Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF THE SOCIETY

[162] 565 578 Although the number of Livonians is very small (in 1920 ca. 1500-2000, in 1949 ca. 1000), they are divided into several groups both on the basis of their economic situation and their attitude toward Livonian nationalism. Economically the Livonians form three district classes: a) the farmers, the merchants and the speculators; b) the small farmers; and c) the tenants. A certain antagonism exists between these classes, as evidenced in the fact that the so-called "bourgeois" have not been admitted into the co-operatives. These classes had, before the occupation by the Soviet Union in 1940, different political ideals also: the richer people were for the rightist conservative parties, while the poorer elements gave their support to the Social Democrats.

186 The Livonians are not unified either in their attitude toward Livonian nationalism. Two basic groups can be distinguished among them: the nationally conscious ones who strive for the preservation of Livonianism, and those who prefer to succumb to Latvianization. Between these two extremes are, of course, several transitional groupings with various degrees of interest in the problem.

The strong national awakening which took

186 place in Livonia under the instigation of Estonian and Finnish academic circles in the 1920's and which gave the Livonians their national flag and anthem and their national cultural society, had a strong unifying influence on the Livonians. Many of the people who up to that time had had little interest in the cause of Livonianism were seized with a patriotic fever and started teaching Livonian to their children and began again to speak their old language in their homes. The struggle for the fulfillment of their national program--the formation of their own county, establishment of their own schools and libraries--compelled them to forget the existing differences and to form a unified Livonian nation. The first national festivals, for instance the so-called flag festival in 1923, demonstrated a strong national enthusiam. But the ensuing oppression of their national movement on the part of the Latvian government soon calmed them down and forced them to take a more realistic attitude toward their national problem. Several less idealistically-spirited Livonians abandoned little by little their national ideals and returned again to the use of the Latvian language.

182 Livonianism is rather strong in villages
186 such as Iira, Koshtrõg, and Kuolka, where the majority of the Livonians speak the mother
182 tongue. However, wherever the Livonians form
177 a minority, they show a considerable tendency
578 for assimilation with the Latvians. An example of this is Mustnumm, an almost completely

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

101 The Livonians have no common name for themselves. To the west they call themselves raandalist 'coast people,' and to the east, kalamied 'fishermen.' Only after the first World War they started to use the name liiv, liivli 'Livonians.'[1] The latter name has, however, been used for centuries by their neighbors for designating the Livonians. The Russians call the Livonians livy, the Germans, Liven, and the Latvians, lihbeeshi.

101 Livonians are closely related to the
197 Estonians, Votes, Finns, Karelians and Vepsians. The language of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family
175 of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In

1 Some scholars think that the name liiv, etc., is connected with the word Estonian liiv, Finnish liiva 'sand'; others connect it with the name lüd 'Ludes' (Karelian-Vepsian mixed people), which in Karelian-Olonetsian occurs in the form livvikŏi.

195 the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan-words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably inthe first centuries A. D.

The Livonians arrived at the Baltic Sea by following the Dvina River. There they gradually spread along both sides of the mouth of this river along the seacoast, settling especially around the mouths of the rivers. The aborigines of these areas, the Latvians, were compelled to move inland. The Livonians are not mentioned in historic times at the south of the Dvina River, except for the regions around the river mouths. Probably the resistance there on the part of the Latvians was quite strong.

The Livonians' choice for their new home was fatal. It promised them cultural development and economic prosperity but, at the same time, a great danger from the neighboring peoples. They were soon put to the test, and their history tells us of constant wars.

The Swedish king Ivar Vidfamne is said to have conquered Kurland, Estonia and all

175 the eastern countries as far as Russia in the seventh century. The Livonians, allied with the Kurs, made in their turn expeditions by sea to foreign shores for military purposes.

Like several other Finno-Ugric peoples, the Livonians are mentioned (under the names liv', lib' and liub) in Nestor's Old Russian Chronicle. But they did not belong to the founders of the Russian Empire. As the trade between West and East proceeded via the Baltic Sea and the Dvina and Dnieper Rivers to the countries on the Caspian and Black Seas, it is natural that the Livonians became involved in it.

The Livonians had close association with the Duchy of Polotsk which arose along the Dvina River at the end of the tenth century. In the constant feuds between Polotsk and Novgorod, the Livonians with their kindred peoples took the side of the Polotsk and had to pay tribute.

Since the middle of the twelfth century the center of gravity in Livonian history has moved from east to west. In 1159 the merchants from Bremen "found" the Livonians' port at the mouth of the Dvina River. After a little skirmish the German merchants made business connections with the Livonians. The merchants were followed by missionaries. The Pope named the Augustinian monk Meinhard first bishop of Livland. With the permission of the

175 prince of Polotsk, he began his missionary activity there at the latest in 1184. The Livonians, however, soon grew tired of the Germans. Only a few of them were then converted to Christianity, and even these people soon gave up the new religion.

The successor of Bishop Meinhard, Berthold, arrived with a group of crusaders but was soon killed in a fight. This fight, however, ended unhappily for the Livonians, and they had to surrender to the Germans and be baptized.

The third bishop, Albert, who arrived in 1200 with his troops, was a clever and energetic man who laid a firm foundation for Christianity in the Baltic countries. Albert demanded twenty sons of the Livonian chiefs as hostages and took them to Germany. Among them was a Livonian chief (called also "king") Kaupo, who later made a trip to the Pope in Rome and was hated by the Livonians as a traitor. In 1201 Bishop Albert founded the City of Riga. A year later he established a military order of knights, known as the "Order of the Brethren of the Sword." The Russians unwillingly watched all this happen, for the strengthening of German power at the Baltic threatened to close the Russian trade route. For this reason constant skirmishes occurred between the two peoples. Conscious of the conflicts between the Germans and the Russians, the Livonians tried to induce the latter to drive the Germans

175 out of the country. The Russians, however, were of no use in this respect, so the Livonians had to rely on their own strength. In 1206 the Livonians, assisted by the Latvians, conquered the Holm fortress and lay siege to Riga. In the ensuing fight on Holm Island, the Christians were victorious. The Livonians' leader, Ako, fell and his head was sent to Riga to Bishop Albert as a symbol of the victory.

After the Livonians' resistance was broken at the lower course of the Dvina River, Bishop Albert in 1206 directed his blow against the Livonians of Toreida county to the north. The former Livonian chief, Kaupo, in charge of the German army, and assisted by 3000 Semgallians (a Latvian tribe), conquered Toreida, his own former fort, but was unable to take the fort of the brave Livonian chief Dabrel. In the same year the Livonians attempted to crush the Germans completely, but without success. Then they finally had to submit, and they began to accept more and more Christian baptism along with German rule. After this they and the Latvians helped the Germans to subjugate the Estonians. This campaign, however, required twenty years of hard warfare.

The rule of the Livonian Order, a time of oppression and slavery for the Livonians as well as for other peoples of the Baltic countries, lasted until 1561. When the Livonian

175 Order was liquidated, the Livonians in the south and in the north became administratively separated from each other. The Livonians who lived in Kurland came in 1562 under the rule of Duke Gottfried Kettler (the last Master of the Order) and his heirs, since Kurland was established as a Duchy under Polish supremacy. The golden era of the Duchy was the period of the rule of Kettler's grandson, Duke James I, when Kurland had a strong fleet and even possessed colonies in Africa and North America. In 1795 the Duchy was annexed to Russia. The Livonians in the so-called Livland, which comprised the area to the north of the Dvina River as far as central Estonia, came in 1561, together with the whole of Livland, under the domination of Poland. In the 1620's Gustavus II Adolphus conquered Livland for Sweden. In 1710 Livland came under Russian rule. Thus in the eighteenth century the Livonians both in Livland and Kurland became Russian subjects.

The Livonians have not been able to withstand the century-long fights in these areas and the constant pressure of Latvianization. The Livonians in Livland were completely Latvianized in the middle of the nineteenth century. Of the Livonians in Kurland, a small group of ca. 3000 was extant at the beginning of the twentieth century. But the World Wars dealt them fatal blows. In 1915, all the Livonians left their homes, part of them as refugees, and the remainder later on the order

175 of the Germans, and moved to the Latvian inland areas, to Estonia and to Russia. After the end of the war, only part of them (ca. 1500) returned.

182 From 1918 to 1940 the Livonians lived under the Latvian rule in the Republic of Latvia. In the 1920's a strong revival was noticeable among them instigated by the Estonians and Finns, but this was constantly held back by the Latvianization policies of the Latvians. In 1940-44 the Livonians lived through the hardships of the Second World War and were compelled to leave their homes again. Since 1944 the remnants of them have belonged, like the whole of Latvia, to the Soviet Union.

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4; Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

Annex "A," Subparagraph Ic,
Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

162 131 Area inhabited by the Livonians. The number of Livonians in 1949 was about 1000, and they lived in the northernmost end of the Kurland Peninsula, in Dondangen rayon of the Latvian SSR. In the 1930's the Livonians lived in the following twelve villages: Luuzh, Piza (Latvian, Pissen), Iira (Latvian, Lielirbe), Uushkila (Latvian, Jaunciems), Siikrõg (Latvian, Sihkraggen), Ire (Latvian, Mazirbe), Koshtrõg (Latvian, Koshtraggen), Pitrõg (Latvian, Pihtraggen), Vaid (Latvian, Waiden), Säänag (Latvian, Saunaggen), Kuolka (Latvian, Kolken), and Mustnumm (Latvian, Mellesille). In the last-mentioned village only a very few
361 Livonians were to be found. All the Livonian villages are about a hundred steps from the coastline, behind the first sand hills. The houses of the villages are clustered together, except Säänag and Vaid which consist of individual farms scattered over the area of a few versts. The Latvian settlements are a couple of versts from the coast, separated from the Livonian villages by small valleys with sand banks.

167 Migration. In the times of serfdom in the last century the Livonians used to escape from the barons' whip to Saaremaa (in Estonia), and

167 later also to America. Some of them emigrated to Sweden. There has been a special kind of emigration, which has lasted up to the present day, namely the leaving of the seacoast by the educated Livonians. Almost none of the educated Livonians who have been able to get white collar jobs in Latvian towns have returned to their native area. Even the one Livonian who received a university education, a man educated at Helsinki University at the Finns' expense, in the hope that he would become a pastor for his fellow-countrymen, preferred to remain in Finland.

167 The majority of the immigrants to the
Z3 Livonians' area have been Latvians who, since the middle of the last century, have been settling in the Livonian villages in growing numbers. Among the immigrants were also numerous Estonians from Saaremaa. The latter used to come as seasonal immigrants for summer work on the farms as farmhands, fishermen and workers in the anchovy factory in Kuolka. Scores of children from Saaremaa were employed as herdsmen on the Livonian shore. Some of the Estonians never returned to Saaremaa, but stayed as permanent immigrants among the Livonians and mingled with them. After Latvia became independent, the close connections between the Livonians and Estonians from Saaremaa were prohibited. Thus the migration came to an end.

162 Population trends. The area of the Livonians was in former times much larger than now, comprising parts of Livland, which has received its name from them, and extensive areas in Kurland. In Livland the Livonians in the twelfth and thirteenth centuries inhabited a rather wide coastal zone, which, beginning from the mouth of the Salis River, extended as far as to the west of the mouth of the Dvina River. The Livonians in Livland were Latvianized in the course of the following centuries. According to a description of 1631, Livonian was spoken there only in a few villages. In 1846 the academician Sjögren, a Finnish scholar, found only 22 Livonians in the region of the Salis River. By 1858 the number of the Livonians had decreased to 8, according to the academician Wiedmann, the last of whom died in 1868. In Kurland the Livonians' area in the twelfth and thirteenth centuries extended from the northernmost point of the Kurland Peninsula, Domesnäs Cape, both southward and westward along the seacoast, farther than nowadays; in the west it reached at least the present city of Windau (Latvian, Ventspils). Most probably the Livonians also lived among the Latvians in the whole of western Kurland as far as 55° North Latitude.

161 The number of Livonians was recorded in the official Russian statistics in 1865 as 2315. In 1888 their number had increased to 2873. From later times there are no exact data available. Some scholars assume that at the

161 outbreak of the World War in 1914, the total number of the Livonians probably surpassed 3000. The census arranged by the Latvian government in 1920 listed only 866 Livonians. The reason for this low number is to be sought probably in the fact that many Livonians were registered as Latvians by the census takers. The total number of Livonians who knew their mother tongue was at the beginning of the 1920's estimated by Loorits as slightly under 2000, and by Kettunen ca. 1500. This number has decreased during the last decades.

177 The main reason for the decreased number of Livonians is Latvianization. Living among the Latvians, they have little by little given up their language and merged with their stronger neighbors. We do not have any way of knowing just how the Latvianization of the Livonians actually proceeded in Livland, but we have evidence for the result. The denationalization of the Livonians in Kurland, however, can be followed more clearly, especially during the last century. An especially strong Latvianization in Kurland started in the time of the corvée (middle of the last century?) when 70 Livonian farmers were chased out of their ancestral homes for their resistance to the baron of Duondangen, and Latvians were brought in to replace them. Since then the Livonians mixed with the Latvians and Latvian began to be used more and more as their spoken language. Latvianization has been strengthened by mixed marriages and especially

177 by the aggressive policy of denationalization of the Livonians by the Latvian church and schools. Church services have always been held in Latvian, even though the congregation in [191] former times did not understand it. In the schools the Latvian teachers punished the speakers of Livonian by beating them and sending them to stand in the corner. Livonian was [166] laughed at and called the "horse language." An especially strong blow was dealt to Livonianism during the first World War when all the Livonians had to leave their homes and spend several years among the Latvians or the Russians. When after the war they returned to their homes, the younger generation hardly knew any Livonian at all. Loorits, who visited these people in 1920, gives the following description: "Livonian is known in all villages, but it is a half-dead language which is usually not spoken. There are still families who speak Livonian, but even more numerous are those where the children do not know any Livonian at all." (Liivi rahva olevik, p. 76.)

After the war, the academic circles of free Estonia and Finland tried to assist in the preservation of the small Livonian ethnic group, but the Latvians, on the other hand, did everything possible to accelerate their assimi- 177 lation. The Livonians' dream of having their 668 own county was, after great efforts made by the Livonians, finally granted by one Latvian government but refused by the next one. Lead-

177 ing Livonian patriots were investigated and
[668] frequently molested by the police. The teaching of Livonian was to some extent tolerated in the schools (two hours a week as an elective), but the futility of it was preached incessantly.
[517] In the 1930's there developed a nationally conscious Livonian intelligentsia under Estonian and Finnish schooling, but they were not given teachers' posts in their own villages. The Latvians also refused to pay regular salaries to teachers of the Livonian language but gave them only pocket money. In answer to the Livonians' petitions to grant them some money for printing books in Livonian, a big library in Latvian was sent to them. In Livonian villages four branches of the Latvian cultural societies were organized. The above-mentioned measures all served one purpose: the quick Latvianization of the handful of Livonians still left.

[166] During the second World War the Livonians were sent again away from their seacoast homes to their neighbors, the Latvians. Undoubtedly this again deprived them of many of their kinsmen. The complete Latvianization of the few Livonians who have remained is, at any rate, a question of only a few decades.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

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4: Indiana U. S-4,5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1d,
Sociological Background

ETHNIC GROUPS

141 The most important study of the Livonians' physical characteristics is the doctoral dissertation of Fr. Waldhauer, Zur Anthropologie der Liven (1879), which contains the results of measurements and other anthropological observations made on one hundred Livonian men. According to Waldhauer, the Livonians along the seacoast have mixed very little with other people. They are experienced and bold seamen, self-assertive and free in their conduct. They are strong, slender, with strong bones and muscles. Weak individuals are seldom encountered. The reason for this is, according to Waldhauer, that the Livonians in their early youth go to sea and either die or else develop into strong and sturdy men.

The average height of the Livonian men is 173.6 cm. The tallest measured by Waldhauer was 187 cm. and the shortest 161 cm. Other measures were as follows: measurement while seated 89.2 cm., body measurement 66.8 cm., shoulder width 38.0 cm., width of the pelvis 29.9 cm., the length of the upper extremities 78.8 cm. and of the lower extremities, 98.6 cm.

142 The hair is generally straight, although curly hair is sometimes seen (18 per cent).

142 Fair hair occurs in 2 per cent of the cases and black in 4 per cent; the hair of the remainder (94 per cent) varies between fair and dark brown. The beard is strong, but its actual growth begins late; therefore the younger men, up to 25 years, rarely have beards. The color of the beard is brown or dark brown; Waldhauer did not meet any men with red beards. Body hair is abundant, especially on the extremities.

The eye color varies only a little. It is either medium dark grey (70 per cent), grey brown (18 per cent), or brown (11 per cent). The grey-blue color of eyes is very rare among the men (1 per cent), but more frequent among the women.

141 The head is medium long and medium wide. The cephalic index is 79.9; thus the Livonians may be classified as mesocephalic, bordering however on brachycephalic. The face is narrow and long and its shape is a lengthy oval; round faces are rare. The facial features are generally even, and the cheekbones are not markedly prominent. The forehead is high, the men's eyebrows strong. The nose is medium in length and usually straight. The mouth is of medium size, the lips thin. The eyes are big in 44 per cent of cases, middle-sized in 50 per cent and small in 6 per cent. The teeth are generally good; only 16 per cent had dental decay.

141 Another study dealing with the anthropological features of the Livonians was published by E. Landau in 1909. Landau photographed 30 Livonians, measured 14 and made some other anthropological observations. His study constitutes a little addition to that of Waldhauer. Among the Livonians measured by Landau there were 9 brachycephalic, 3 mesocephalic
[142] and 2 dolicocephalic. Landau says that the color of hair is generally light or dark brown, but fair and auburn hair also occur. He also met a couple of red-bearded Livonians. The form of the face is, according to Landau, generally a wide oval. The lower chin is broad, the nose medium sized, straight, and with a wide bridge. Landau considers the Livonians, on the whole, attractive and healthy.

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Livonians

Annex "A," Subparagraph 1e,
Sociological Background

LANGUAGES

191 The Livonians know, besides their native tongue, Latvian, which enjoys the privilage of the literary language and is in many families used also as the everyday spoken language. Among the older generation the knowledge of Estonian is also very widespread, due to the close association between the Livonians and the Estonians of Saaremaa. Only a few know Russian.

197 The Livonian language is closely related to Estonian, especially to South Estonian. It is divided into two dialects: West and East Livonian. West Livonian comprises the Piza and Luuzh villages, and East Livonian the villages beginning from Uushkila eastward. The language of Iira village constitutes an intermediate dialect. The differences between West and East Livonian are rather insignificant, as one can expect in such a small area. The main phonetic distinction is the preservation of the ę̄ vowel (back e, which occurs also in Estonian and Votic) in the eastern dialects, while in the West it has developed to ü and further to i; for instance: East Livonian vę̄za 'sprout, shoot,' vę̄ę̄rə̑Z 'strange,' West Livonian vüza, vüürə̑Z. There is a difference also in the development of the long ā: its preservation in West and change almost to an

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197 o in East Livonian; for instance, West Livonian maa 'earth,' saaʔtə' to send,' East Livonian moo, sooʔtə.

Latvian has had a strong influence on Livonian. This influence manifests itself especially in phonetics and in the vocabulary. [194] In phonetics, the Latvian influence appears in the delabialization of ü and ö (both short and long), in the loss of h, in the development of the Livonian intonations, etc. Many ancient Livonian words have been substituted by loan-words from Latvian even in such important areas as cattle raising, agriculture and fishing. Kettunen in his big dictionary has indicated more than 3000 words of Latvian origin. The Latvianization of Livonian has gone so far that even Latvian verbal prefixes have been borrowed. Very numerous are the translation loans from Latvian.

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Annex "A," Subparagraph 1f,
Sociological Background

SOCIAL STRUCTURE

565 Class system. Class distinction among the Livonians is based on economic differences. Before the occupation by the Soviet Union in 1940, there were basically three kinds of people who represented three different classes: a) the farmers, that is, the owners of ancestral farms (4-8 ha. of arable land and 25-50 ha. of meadows); b) the small farmers who lived on the land of the farmers or of the former noblemen (owning at the most 8 ha.); and c) the tenants. There was also developing a special class of speculators, called the "bourgeois," who in the class system corresponded in prestige at least to the old farmers.

Class distinctions were more noticeable in East Livonia where the people were generally more prosperous. Here, for instance, the "bourgeois" were not admitted into the co-operatives. The class differences appeared also in the political convictions: the farmers were more for the rightist parties, the poorer elements for the Social Democrats.

575 Societies. The only cultural organization
517 of the Livonians, Liivõd iit (The Livonian Company), started its work in 1923, after several difficulties presented by the Latvian government were overcome. It embraced

575 all the Livonians who were nationality con-
517 scious, and became the center of the Livonian revival. The Society had its choir, dramatic company, library, etc. With the help of the Estonian, Finnish and Hungarian brother nations, a modern "house of culture" was erected for the Society. The work of the Society was stopped upon the occupation of Latvia by the Soviet Union in 1940.

474 The only economic associations were the co-operatives, which were organized for the sale of fish and procurement of fishing gear.

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Annex "A," Subparagraph 1h,
Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

181
157 Livonians' character. The Livonians are said to be bashful but brave and determined. In their boldness, their knowledge of languages, and in their spirituality they are supposed to be ahead of their neighbors, the Latvians. If one can make friends with the Livonians and win their trust, they will become very friendly and trust one with their most intimate secrets. They are reported to be a very honest and forthright people. Seldom do they lock their granaries, and they send their horses and sheep into the forests for weeks on end without supervision. The drawbacks to the Livonian character are said to be their greediness, which is revealed in an unscrupulous desire to loot wrecked ships, their stubbornness and their drunkenness.

Spiritual development. The Livonians live in a spiritual childhood. Loorits illustrates this in his description of a middle aged well-to-do farmer who has lived in the United States and in South Russia, who knows English and Russian well, but who cannot believe that the earth rotates and that the sun is a fiery mass bigger than the earth. "Mass, what is mass?" he asks incomprehensibly and shakes his head: "Oh, oh, how these philosophers lie."

181 It was also impossible for them to under-
157 stand why certain anthropologists were digging up their dead. Since Professor Setälä's last visit to the Livonians took place not long before the outbreak of the first World War, they were convinced that the professor had sent the war. When Loorits and Professor Kettunen were doing field-work among them after the war, the Livonians considered this a bad omen, for "the war will come again."

183 Customs and superstitions. The Livonians stick faithfully to their old customs and traditions. Especially the customs of marriage and burial, as the most important events of a man's life, are followed in the greatest detail.

585 Wedding customs are slightly different in various villages. In Ire, for instance, they are as follows: When the young man has chosen his bride, they both go on horseback to have their banns read. During the following few weeks the girl is very busy with preparations for her wedding gifts. The wedding takes place on Sunday morning at the regular church service. Before going to church, the bridal pair is betrothed. This happens when they are seated at a table and their hands are placed upon each other; certain relatives also place their hands upon or underneath the hands of the young people. The bridegroom and the bride then go to church in different carriages, the bride wearing a high pearl

585 crown on her head and long wide silk ribbons fluttering behind her. She has a wide apron on her waist and white stockings on her feet. After the wedding ceremony the newlyweds drive together to the bride's home, where the farewell party is held. The best men and maids of honor go to another house where they dance until evening. When they finally arrive at the farewell party, they find many people waiting for them at the closed gate and asking for a passport. The newcomers give them a big paper, but this does not help; only a bottle of liquor serves to let them enter. Meanwhile, the bride and her mother have hidden themselves. When the mother is finally found, she is asked for the keys of the granary in order to look for the bride there. At first a bunch of wrong keys is given; only after they have given money do they get the right key. In the granary they find three brides instead of one, the eyes of all of them covered. When the right one is finally picked out, all go into the house to eat and drink, after which follows joyful dancing.

After the bride has distributed her gifts and the people have danced and sung, they all go on horseback to the bridegroom's home. The bridegroom has gone there before the others to wait for his bride. There the companions of the bridal pair are replaced by others. At the bridegroom's home the main program consists also of dancing and eating. In the evening the bride is led to the granary,

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

527 white bread and dance. On New Year's Eve at
789 midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.)[1]

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Annex "A," Subparagraph 4,
Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

531 Folk art. Livonian folk art is rather meagre. If we compare the Livonian national dress, which is now completely out of use, with the Estonian and Latvian dress we can see that the Livonian clothing is far inferior in beauty. The same poverty appears also in the Livonian wooden articles. The small Livonian tribe has not been able to maintain its traditional popular art, nor has it accepted any fruitful influences from the Latvian folk art. But when the Livonians long ago were an independent people, the situation was quite different. Much silver jewelry was found in their former habitat, which gives evidence of the careful work, the variety of form and the artistic talent of the early Livonians.

533 Folklore. The lion's share of the present
177 Livonian song repertoire is simply translated from Latvian, but original songs are rare. Old features common to Estonian and Finnish songs have not been preserved. Interesting perhaps is the inclination of the Livonians toward the alliterative beginning rhyme, which is typical of Balto-Finnic folk songs. Many of the Latvian songs were borrowed by them a few generations ago, so that they now have a firm Livonian popular tradition already. Some of the Latvian folk songs (the old four-

533 line songs, or dainas, and the later romances,
177 or zinges) have come to the Livonians by way
[91] of literature. Several songs are sung by the Livonians in two languages --Livonian and Latvian. Some of the Livonian songs have been borrowed from the Estonians in Saaremaa, and a very few from the Germans.

533 The most vital among the Livonian folk songs sung in the native language are the children's songs. The more Latvian gained ground as the language of public life and the more Livonian was confined to home use, the more have the former Livonian songs passed over into the children's repertoire.

The women, who have stuck closer to home and had less contact with the outside world, have had less opportunity to learn Latvian, and, as a result, are the last and only bearers of the folk song tradition. But a few decades ago even the women began to sing to their children the Latvian songs and to teach them Latvian, so as to prepare them for their future life.

177 The Livonians still sing their old songs
533 on Easter morning. On other occasions, however, the songs are sung mainly in Latvian. This holds true especially of the wedding songs for which Latvian singers have been brought from the inland area. This was occurring even some time ago when the majority of the wedding guests did not even understand much Latvian. Many love songs also are sung in Latvian.

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[177] The Livonian fairy tales are, in the main, 538 borrowed from Latvian. Telling tales and 517 different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the [197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

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214 poems in Livonian. The Akateeminen Heimoklubi (Academic Club for the Kindred People) has published in Helsinki since 1931 a small mimeographed periodical entitled Liivli in Livonian under the editorship of K. Stahlberg and, later, K. Stalte.

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Annex "A," Subparagraph 1j,
Sociological Background

EDUCATION

[212] 871 The Livonians are all literate, thanks to the schools. In the twenties there was one elementary school in Kuolka, Ire and in Piza. Before the first World War the number of schools was even greater; there was one school in Piza and two schools in both Kuolka and Ire. These schools were Latvian and served the cause of Latvianization. Livonian was taught only two hours a week as an elective.

The Livonian children who wished to continue their education attended the high school in Dondangen or went even farther away to Talsen or Windau. Before the first World War there was a naval school in Ire. Several of these educated seamen of various ranks [177] have been ardent patriots. Other educated Livonians, however, who have gotten jobs in Latvian towns as postal clerks, or in other positions have usually been completely Latvianized.

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

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Annex "A," Subparagraph 1k,
Sociological Background

RELIGION

795 The Livonians are mainly Lutherans. They were converted to Christianity 700 years ago by the German knights who used fire and sword to convince them. Lutheranism also was spread among them by the Germans. In later times other denominations have appeared along the Livonian coast. There are a few hundred converts to Greek Orthodoxy who yielded to the enticements of the Russians in the last century. The Baptist doctrine has also spread among them.

There are three Lutheran churches on the Livonian coast, in Ire, Piza and Kuolka. The Lutheran pastor, a Latvian, lives in Ire and preaches in all three churches. The only Orthodox church is to be found in Kuolka. The Baptists have two chapels in Iira and Pitrog and several preachers.

771 The Livonians have not been able to comprehend fully the Christian religion. They can understand only the religious fairy tales and the legends of the Bible, such as the horrors of Doomsday and burning in hellfire. Some of them interpret the Bible in a special way. Loorits tells of an old man who, because of the casual similarity between the names in the Bible and certain Estonian names,

771 assumed that Estonian was the first language of the world, and that Adam and Eva were Estonians. He was venerated by the women almost as a prophet. Characteristic of the religious fanaticism of the Livonians is the following event which took place in Pitrõg in the winter of 1920. A group of devout believers decided, after they had destroyed their mundane property, to travel to heaven. For this purpose they gathered in ardent prayer to a "holy" man to wait for the cloud which would take them from this shore of misery to better pastures. Although several dates were set for their travel to heaven, nothing came of it. Finally the people began to accuse their leader of being a devil instead of a holy man.

795 The influence of the Baptist sect is
771 stronger among the Livonians than that of the established church. This sect is flourishing in several villages, such as Iira, Uushkila, Siikrõg, Pitrõg, etc. The Baptists have followed in practice the principle of self-improvement and brotherly love, and this may have influenced the high level of honesty still to be found among the Livonians. But the sect of the Baptists has also had its negative influence. The believers emphasize too much external formality and celebrate Sunday in the most extreme way.

771 In addition to the church religion, there exists among the Livonians a heathen religion also, which officially is condemned. This

771 religion is based on a belief in nature spirits, beliefs about the dead, and a belief in magic. These beliefs form the cornerstones of the
[177] Livonian folk religion. As Loorits has shown, the Livonian folk religion has been exposed to very strong foreign influences (Kur, Latvian, German, etc.), whereas the genuine Proto Balto-Finnic inheritance in it is comparatively small.

776 For the Livonians nature appears animated, filled with all kinds of spirits. Almost every natural phenomenon has its mother. Thus there are mothers for snow, wind, earth, flax, forests, berries, the sea, etc. Fathers are, however, rare among the spirits (e.g. the forest father, sea father, etc.). Since the sea plays an especially prominent role in the Livonians' life, sea spirits are most numerous in the folk beliefs. Besides the sea mother and sea father, there are sea people, who live as the people on the earth do. The sea maidens bathe and dance in the waves and tend the blue seacows. There are also horses in the sea whose names are used to scare the children. The children of Pharaoh, the successors of the troops of the Pharaoh who perished in the Red Sea while chasing the Israelites, are supposed to be part human and part fish.

The Livonian spirits are completely anthropomorphic and their life is similar to the life of the people themselves. They have their houses, gardens and animals, their own

776 social classes, kings and castle ladies, farm hands and maidens, even priests and an army. The spirits are divided, too, on the model of a family, into fathers, mothers, sons and
[777] daughters. The spirits have preserved only a little of their heathen origin, but show a strong Catholic influence. Several of them have been taken over from Latvian, such as the God's sons, the sun's daughters, the mother of happiness, etc.

[777] 775 The Livonians' beliefs concerning the dead are strongly influenced by the Latvians. Widespread is the conception of death as a special being (novõ) which predicts the death of the people by noise. The Livonians believe that the body of the dead stays in the grave until the resurrection, but the soul goes during the knell into heaven or wanders through the world. When the dead is taken to the graveyard, other dead come to meet him riding on the animal which was killed for the burial. They sit sometimes on the coffin, which therefore becomes
[764] quite heavy. The dead person accompanies the burial procession back to the house door or even enters the room. For him a towel, an empty plate and a spoon are put on the end of the table which is closest to the door. Some people are believed to be able to see the dead during the burial. The time between Michaelmas and St. Martin's Day is called "souls' time," since the dead are then roaming around. In former times it was customary to feed the dead with porridge, bread, beer and milk every

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

775 Monday evening during the "souls' time."

The dead live in the other world or among the people. Life after death is believed to be the continuation of the earthly life. On Christmas night or on Saturday nights they have services in the lighted church. If their tranquillity is distrubed, they do everything to have their peace restored again. The sorcerers, unbaptised children and children killed by their mothers, haunt the living. Those who commit suicide, who are murdered or who otherwise die an untimely death, are said to wander around until their hour of death arrives as set by God. From the unnatural dead have been developed the "cold-shoe," the universal phantom of the Livonians, spooks and nightmares.

754 The belief in magic is important in the Livonian pagan religion. The names of the sorcerer (bur'a and skun'shtnika) have been taken over from the Latvians. One can recognize a sorcerer by his constant spitting and by his unmatched socks. The sorcerers can spoil the entire life of their fellowmen by sending them sickness and misery. On the other hand, they can also do wonders: make the thieves sick and cause them to lose their way. The sorcerers have a secret book, called the Seventh Book of Moses, of which one copy is kept in a church wall in Riga. Often the sorcerers have close connections with the devil. The favorite times for their activity are the nights before

754 great holidays or weddings. The fact that they can change their form has caused the rise of mythological explanations of whirlwinds and nightmares, and the belief in werewolves, all of which are popular among the Livonians.

Besides the evil sorcerers, there are also good ones in the Livonian mythology. The latter were originally mediators between human beings and the spirits; they were the priests and wise healers, in a word, the great benefactors and helpers of the people. Due to the persecution of the sorcerers by the Christian religion, several of the good qualities of the sorcerers have been dimmed, and only their functions as soothsayers and healers have been preserved up to the present time. There are certain sicknesses for which there is no other cure except the sorcerer's spell. Loorits states that the sorcerers possess a power in the hearts of the people which is much stronger than that of the whole church and the pastors put together.

782 According to the chronicle of Henricus de Lettis, the Livonians in the thirteenth century practiced the sacrifice of human beings and animals. In the course of the centuries, these sacrifices have disappeared. An evidence of the early animal sacrifices can be seen in the custom of killing certain animals at burials. More vital are, however, all kinds of material offerings which are brought, or were brought in the recent past, to various spirits. When

782 starting to build a house, it is customary when to put
342 some money, sugar and liquor under the foundation so that the protective spirit of the house will eat and drink and guard the house. When the house is finished, some white bread, liquor and beer is put on the loft for the house spirit. It is believed that if the people do not take care of the house spirit, the lightning will strike and
782 burn the house. When sowing flax liquor is poured for the flax mother. In former times the people used to place various offerings at the edge of the field for several field spirits, and when they ate in the forest, they left some food on a hill for the forest god.

Especially common are the offerings to the sea mother and sea father. To launch a new boat or start a voyage, the Livonians used to pour some liquor into the sea. Liquor and white bread are offered to the sea also on Easter morning. When going to fish for the first time in the spring, they pray and make offerings; when they return, they throw a handful of fish into the sea. Offerings are also made during a storm and when going to swim for the first time.

778 The Livonians formerly had holy stones and holy trees. One such stone was to be found in Knabenberg (Latvian, Puishkalns); the Livonians and Latvians worshipped it and honored it with offerings. A holy linden at Augenmünde (seven versts from Piza village) has been famous for centuries in all of North

4; Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

778 Kurland. During war times the people used to pray under it and throw its leaves into the water. If the leaves floated against the current, this meant that their prayer was heard by God.

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Annex "A," Subparagraph 1p
Sociological Background

HEALTH AND SANITATION

262 252 Dietary habits. In first place among the Livonian foods belongs fish, which is eaten the year round in different forms, either fresh, salted or smoked. Along with fish are eaten bread and potatoes. The bread is kneaded in small troughs, four to six loaves at a time, and the potatoes are either boiled or fried with butter. Very often the Livonian housewives make soups and porridges. They prepare soups from potatoes, peas, and beans, either separately or mixed, and from grits, flour, etc. A dumpling soup made from grated potatoes is very tasty. The general name for different kinds of porridges is sandrokk 'thick porridge,' as opposed to the rokk, boiled from sour milk in the summer. In the winter the Livonians drink tea and coffee prepared from home products. On Saturday evenings rolls (kakk) made of barley flour appear on the table. For holidays they make pies, cheese cakes and home-brewed beer. Since the Livonian forests are rich in berries, especially in blueberries and whortleberries, different kinds of preserves are prepared from them.

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph Ir,
Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE

186 National symbols. The Livonians won their own flag and their national anthem at the beginning of the twenties during their national renaissance. The Livonian flag, its green, white, and blue symbolizing the colors of the forest, the beach sand and the sea, was consecrated during the flag festival in the fall of 1923. At this festival representatives of Estonian and Finnish students presented, in addition to their enthusiastic greetings, several musical compositions to accompany the Livonian words written by Miina Hermann (Härma) (Estonian) and Heikki Klemetti (Finnish). A Finnish guest in his report on the festivals stated that "I have nowhere seen such a strong feeling as was noticeable among the Livonians."

[538] The Livonian national anthem was written in 1924 by Karl Stalte, the sexton of Ire village and the only Livonian poet. The melody of the anthem is the same as that of the Finnish and Estonian anthem. It is, however, not a translation or imitation, but "independently...expresses the love of the Livonians for their shore washed by the sea, where grow the old fir trees hardened by storms, where dwells the fisherman fighting against the forces of nature, and where rings the dear holy sound of

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
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186 Livonians" (Kettunen, Liivil. kansallistunto, p. 244.)

186 648 The aspirations of the Livonian leaders were at the beginning of the 1920's rather modest, namely, to join all the Livonian villages into one county, to have their own schools and books, and to preserve their native tongue. Some Latvian Livophiles at a meeting in Riga openly talked of cultural autonomy for the Livonians, but the aspirations of the Livonians themselves did not fly so far. The more tenacious among them insisted upon the creation of their own independent county. Up until this time, the Livonians had been connected administratively with two Latvian townships which reached tens of kilometers inland. The Livonians, although their villages were completely isolated from the inland areas, had nevertheless to fulfill several obligations, such as repairing bridges, hauling firewood for the township, the church and the schools, and the like. The Livonians had good reason to want their own county. But the Latvians, apparently fearing the rise of Livonian nationalism, tried in every way to prevent this. When the plebiscite, arranged at the seacoast in 1923, demonstrated an overwhelming majority to be in favor of the special Livonian county, the Latvian government finally had to yield. The next administration, however, cancelled this decision.

186 The Livonians' attempts to have their own schools had no better luck (see Subparagraph 1j). ⁂ More happily was solved the question of

⁂ [cf. P. 40, cat. 116 - Analyst]

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186 the publication of Livonian books, thanks to the help of the Estonian and Finnish nations (see Subparagraph 1i).1

1 [cf. pp. 37-38, category IIc - Analyst]

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Livonians

Annex "A," Subparagraph 3a,
Economic Background

AGRICULTURAL POTENTIAL

423 In former times the Livonians were the
241 tenants of two estates--the West Livonians of the Popen estate and the East Livonians of the Dondangen estate. Especially bad was the situation of the West Livonians. The farmers here had only one to four hectares, for which they had to pay high rent and fulfil several other obligations, such as delivery of wood for the township and the village pastor, repairing of roads, gathering hay and so on. The situation in East Livonia was somewhat better, since the farms there were bigger (4-8 hectares of arable land and 25-50 hectares of meadow), the soil was better and the lease conditions were more favorable. The baron of Dondangen sold the farms to the Livonians some time before the end of the czarist rule, while the West Livonians remained tenants until the beginning of the Latvian Republic.

241 The agriculture of the Livonians is not highly productive. The main summer grains which are grown are barley, oats and summer
[439] rye. The deficit in grain was in former time eked out by imports from Saaremaa (in Estonia), and, since 1920, from Latvia. Only potatoes give a good yield. For fertilizer, the Livonians use manure and brown seaweed. Agricultural implements are rather primitive.

241 In the twenties there were only a few "German" ploughs and steel harrows and a couple of horse-drawn rakes for the whole Livonian sea-coast. Grain was being threshed partly by hand, partly by a machine which was bought before the first World War.

The smallness of the fields is partly compensated by the gardens which are to be found in every household. In the gardens are grown a few apple trees, berries, and various kinds of vegetables, such as cabbages, carrots, beets, peas, beans, radishes, turnips and [231] chicory. The Livonians used to be famous for their apiculture, but after the first World War this has been neglected.

233 Cattle raising had regressed in the
422 twenties as a result of the war. Before the war, because of the moist valley meadows between the woods and the sands, it had been a fairly flourishing enterprise. Even the small farmers kept several cows for which they rented some meadowland from the baron. The larger farmers had at least ten cows.

226 The main means of livelihood of the Livonians is fishing. The fishing begins early in the spring at the time of the ice breaking and lasts until the sea freezes, usually about Christmas time. During milder winters fishing sometimes goes on all the time. Early in the spring, usually in April, the fishing of salmon and codfish begins. In May comes the flounder

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226 season, which lasts until late fall. This is one of the most important fish for the Livonians. After St. John's Day vimba bream is caught also. In August starts the season of anchovies and, a little later, of sea-bleaks.

In the fall, about the time of the potato harvest, there is a second season for codfish.

The fish are sold in the towns along the seashore, mainly in Riga and Windau. In czarist times, the fishermen themselves shipped their fish abroad also.

113

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Livonians

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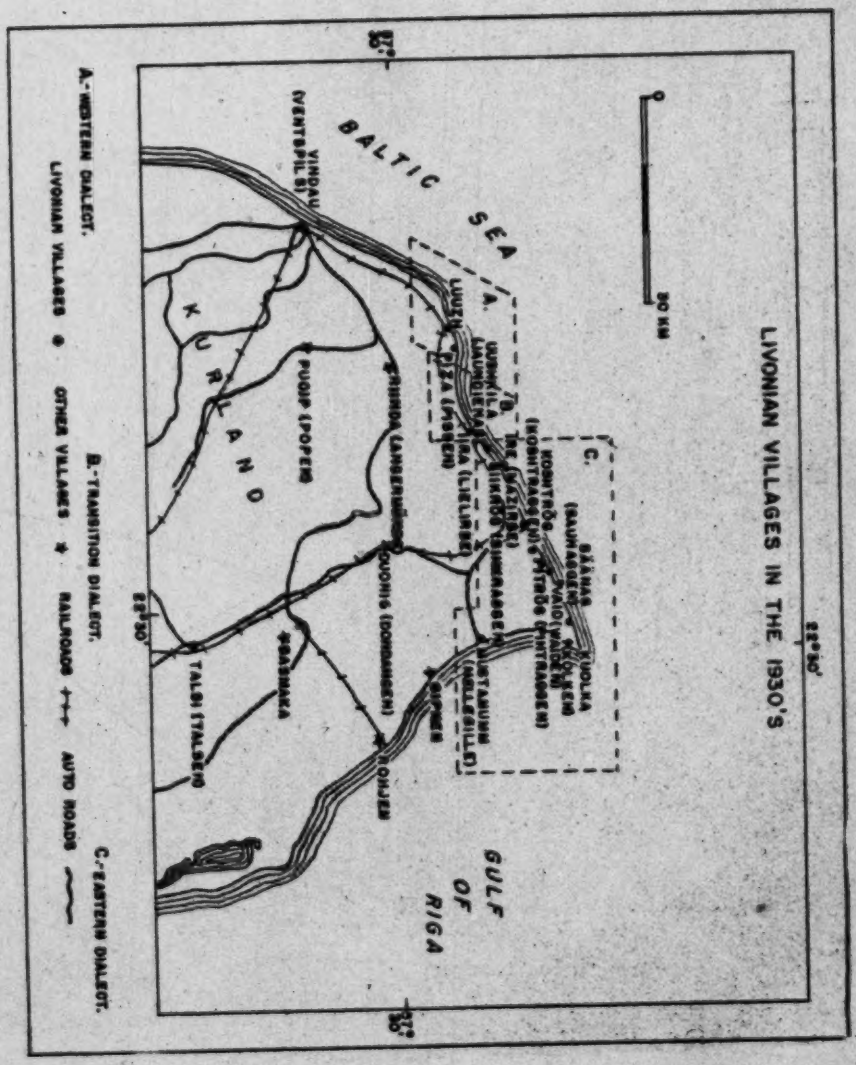

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

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CONSTITUTION

(FUNDAMENTAL LAW)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As Amended to November 1947

April 1950 50¢

American Russian Institute

58 Park Avenue · New York 16, New York

p. 1

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C O N S T I T U T I O N

(Fundamental Law)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As amended to November 1947

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p. ii

000 Estonian SSR Errata (70,4 = Art. 70, line 4)
4, after "such enterprises" insert "banks, transport and means of communication". 18, add "Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR". 19r,2 after "organizations" insert "and institutions". 31d, delete "and city". 31f, "Confers" not "Institutes". 47,5 before "Estonian" insert "USSR and of the Council of Ministers of the ". 66, add at end "subject to confirmation by the corresponding Ministries". 70,4 period after "Deputies", delete rest of sentence. 71,3 delete "Tallin...Paldiski". 71,4 after "Deputies" insert "of these cities". 93, delete "and collective farms".

p.iii

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C O N S T I T U T I O N

(Fundamental Law)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As amended to November 1947

Chapter I. The Social Structure

642 Art. 1. The Estonian Soviet Socialist Republic is a socialist state of workers and peasants.

Art. 2. The political foundation of the Estonian Soviet Socialist Republic is the Soviets of Working People's Deputies, firmly established as a result of the overthrow of the power of the capitalists and big landowners and the establishment of the dictatorship of the proletariat.

Art. 3. All power in the Estonian Soviet Socialist Republic belongs to the working people of town and country as represented by the Soviets of Working People's Deputies.

471 Art. 4. The economic foundation of the Estonian Soviet Socialist Republic is the socialist system of economy and the socialist ownership of the instruments and means of production, firmly established as the result of the liquidation of the capitalist system of economy, the abolition of private ownership of the instruments and means of production in large industrial enterprises and the nationalization of such enterprises with a view to the complete abolition of the exploitation of man by man and the construction of a socialist system of society.

Art. 5. Socialist property in the Estonian SSR exists either in the form of state property (belonging to the whole people) or in the form of co-operative property.

475 Art. 6. The land, its mineral wealth, waters, forests, mills, factories, mines, rail, water and air transport, banks, communications, 421 large state-organized agricultural enterprises (state farms, machine and tractor stations and the like), as well as municipal enterprises and the bulk of the dwelling houses in the cities and industrial localities, are state property, that is, belong to the whole people.

474 Art. 7. The common enterprises of co-operative organizations, with their livestock and implements, the products of co-operative organizations, 421 as well as their common buildings, constitute the common, socialist property of the co-operative organizations.

p. 1

1 [Errata: insert "banks, transport and means of communication." Cf. Errata sheet, Cat. 116, p. iii--Analyst]

[Estonian Constitution as of November, 1947]

472 Art. 8. Alongside the socialist system of economy in the Estonian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

[Estonian Constitution as of November, 1947]

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642 Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Estonian SSR exercises state authority independently, retaining its sovereign rights in full.

[701] Art. 13a. The Estonian SSR has its own Republican military formations.

649 Art. 13b. The Estonian SSR has the right to enter into direct relations with foreign states and to conclude agreements and exchange diplomatic and consular representatives with them.

631 Art. 14. The Estonian SSR consists of the districts of Kharjuma, Yarvama, Lyunema, Petserima, Pyarnuma, Sarema, Tartuma, Valgema, Vilyandima, Viruma, Vyruma; and of the cities of Tallin, Tartu, Narva, Pyarnu and Paldiski which do not form part of districts.

642 Art. 15. The Estonian SSR reserves the right freely to secede from the Union of Soviet Socialist Republics.

Art. 16. The territory of the Estonian SSR may not be altered without its consent.

Art. 17. The laws of the USSR are binding within the territory of the Estonian SSR.

641 Art. 18. Every citizen of the Estonian SSR is a citizen of the USSR. Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR.[1]

642 Art. 19. The jurisdiction of the Estonian SSR as represented by its higher organs of state power and organs of state administration, embraces:

a) Adoption of the Constitution of the Estonian SSR and control over its observance;

b) Establishment of the administrative-territorial divisions of the Estonian SSR and of the boundaries of districts and volosts;

c) Legislation of the Estonian SSR;

d) Maintenance of public order and safeguarding the rights of citizens;

e) Approval of the national-economic plan of the Estonian SSR;

f) Approval of the state budget of the Estonian SSR and of the report on its fulfilment;

g) Determination of state and local taxes; imposts and non-tax revenues in conformity with the laws of the USSR, as well as direction of the fulfilment of local budgets;

h) Direction of insurance and savings;

i) Administration of the banks, industrial, agricultural and trading enterprises and organizations subordinate to the Republic, as well as direction of local industry;

j) Control and superintendence of the condition and administration of enterprises subordinate to the Union;

k) Establishment of the procedure governing the use of land, mineral wealth, forests and waters;

l) Direction of dwelling-houses and the municipal economy, dwelling house construction and the modernization of cities and other inhabited places;

[1] [Errata: Cf. Errata sheet, Cat. 116, p.i.i for addition--Analyst]

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[Estonian constitution as of November, 1947]

642 n) Road building; direction of local transport and communications;

o) Labor legislation;

p) Direction of public health;

q) Direction of elementary, secondary and higher education;

r) Direction of the cultural, educational and scientific organizations and institutions of the Estonian SSR, and administration of the cultural, educational and scientific organizations and institutions of all-Republican importance;

s) Direction and organization of physical culture and sports;

t) Organization of the judicial organs of the Estonian SSR;

u) Granting the rights of citizenship of the Estonian SSR;

v) Amnesty and pardon of citizens convicted by judicial organs of the Estonian SSR;

w) Organization of the military formations of the Estonian SSR;

x) Establishment of the representation of the Estonian SSR in international relations.

Chapter III. The Higher Organs of State Power of the Estonian Soviet Socialist Republic

646 Art. 20. The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR.

Art. 21. The Supreme Soviet of the Estonian SSR is elected for a term of four years by the citizens of the Estonian SSR voting by election districts on the basis of one deputy for every 10,000 of the population.

Art. 22. The Supreme Soviet of the Estonian SSR exercises all rights vested in the Estonian SSR in accordance with articles 13 and 19[2] of the Constitution of the Estonian SSR, in so far as they do not by virtue of the Constitution, come within the jurisdiction of organs of the Estonian SSR that are accountable to the Supreme Soviet of the Estonian SSR, that is, the Presidium of the Supreme Soviet of the Estonian SSR, the Council of Ministers of the Estonian SSR, and the Ministries of the Estonian SSR.

Art. 23. The Supreme Soviet of the Estonian SSR is the sole legislative organ of the Estonian SSR.

Art. 24. A law is considered adopted if passed by the Supreme Soviet of the Estonian SSR by a simple majority vote.

[643] Art. 25. Laws passed by the Supreme Soviet of the Estonian SSR are published in the Estonian and Russian languages over the signatures of the President and Secretary of the Presidium of the Supreme Soviet of the Estonian SSR.

Art. 26. The Supreme Soviet of the Estonian SSR elects a Chairman of the Supreme Soviet and two Vice-Chairmen.

Art. 27. The Chairman of the Supreme Soviet of the Estonian SSR presides at the sittings of the Supreme Soviet of the Estonian SSR and has charge of the conduct of its business and proceedings.

1 [Errata: add "and INSTITUTIONS." Cf. Errata-Sheet, Cat. 116, p. iii--Analyst]

2 [Cf. Cat. 116, pp. 2-4--Analyst]

5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

643 Art. 28. Sessions of the Supreme Soviet of the Estonian SSR are con-
646 vened by the Presidium of the Supreme Soviet of the Estonian SSR twice a year.

Extraordinary sessions are convened by the Presidium of the Supreme Soviet of the Estonian SSR at its discretion or on the demand of one-third of the deputies to the Supreme Soviet of the Estonian SSR.

Art. 29. The Supreme Soviet of the Estonian SSR elects the Presidium of the Supreme Soviet of the Estonian SSR, consisting of a President of the Presidium of the Supreme Soviet of the Estonian SSR, two Vice-Presidents, a Secretary of the Presidium and five members of the Presidium of the Supreme Soviet of the Estonian SSR.

643 Art. 30. The Presidium of the Supreme Soviet of the Estonian SSR is accountable to the Supreme Soviet of the Estonian SSR for all its activities.

Art. 31. The Presidium of the Supreme Soviet of the Estonian SSR:

a) Convenes the sessions of the Supreme Soviet of the Estonian SSR;

b) Gives interpretations of the laws of the Estonian SSR in operation;

c) Conducts nation-wide polls (referendums);

[645] d) Annuls decisions and orders of the Council of Ministers of the Estonian SSR, and likewise decisions and orders of the district Soviets of Working People's Deputies if they do not conform to law;

e) In the intervals between sessions of the Supreme Soviet of the Estonian SSR, releases and appoints Ministers of the Estonian SSR, on the recommendation of the Chairman of the Council of Ministers of the Estonian SSR, subject to subsequent confirmation by the Supreme Soviet of the Estonian SSR;

f) Confers titles of honour of the Estonian SSR;

g) Exercises the right of pardoning citizens convicted by judicial organs of the Estonian SSR;

h) Appoints and recalls diplomatic representatives of the Estonian SSR to foreign states;

i) Receives the letters of credence and recall of diplomatic representatives accredited to it by foreign states.

646 Art. 32. The Supreme Soviet of the Estonian SSR elects a Credentials Committee to verify the credentials of the members of the Supreme Soviet of the Estonian SSR.

On the report of the Credentials Committee, the Supreme Soviet of the Estonian SSR decides whether to recognize the credentials of deputies or to annul their election.

Art. 33. The Supreme Soviet of the Estonian SSR, when it deems necessary, appoints commissions of investigation and audit on any matter.

It is the duty of all institutions and officials to comply with the demands of such commissions and to submit to them all necessary materials and documents.

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Art. 34. A member of the Supreme Soviet of the Estonian SSR may not be prosecuted or arrested without the consent of the Supreme Soviet of the

[Estonian Constitution as of November, 1947]

646 Estonian SSR, or, when the Supreme Soviet of the Estonian SSR is not in session, without the consent of the Presidium of the Supreme Soviet of the Estonian SSR.

643 646 Art. 35. On the expiration of the term of office of the Supreme Soviet of the Estonian SSR, the Presidium of the Supreme Soviet of the Estonian SSR orders new elections to be held within a period not exceeding two months from the date of expiration of the term of office of the Supreme Soviet of the Estonian SSR.

Art. 36. On the expiration of the term of office of the Supreme Soviet of the Estonian SSR, the Presidium of the Supreme Soviet of the Estonian SSR retains its powers until the newly-elected Supreme Soviet of the Estonian SSR shall have formed a new Presidium of the Supreme Soviet of the Estonian SSR.

Art. 37. The newly-elected Supreme Soviet of the Estonian SSR is convened by the outgoing Presidium of the Supreme Soviet of the Estonian SSR not later than one month after the elections.

[646] 645 Art. 38. The Supreme Soviet of the Estonian SSR appoints the Government of the Estonian SSR, namely, the Council of Ministers of the Estonian SSR.

Chapter IV. The Organs of State Administration of the Estonian SSR

Art. 39. The highest executive and administrative organ of state power of the Estonian SSR is the Council of Ministers of the Estonian SSR.

Art. 40. The Council of Ministers of the Estonian SSR is responsible and accountable to the Supreme Soviet of the Estonian SSR, or, in the intervals between sessions of the Supreme Soviet of the Estonian SSR, to the Presidium of the Supreme Soviet of the Estonian SSR.

Art. 41. The Council of Ministers of the Estonian SSR issues decisions and orders on the basis and in pursuance of the laws in operation of the USSR and the Estonian SSR, and of the decisions and orders of the Council of Ministers of the USSR, and verifies their execution.

Art. 42. Decisions and orders of the Council of Ministers of the Estonian SSR are binding throughout the territory of the Estonian SSR.

Art. 43. The Council of Ministers of the Estonian SSR:

a) Coordinates and directs the work of Republican and Union-Republican Ministries of the Estonian SSR and of other economic, administrative and cultural institutions under its jurisdiction; coordinates and directs the work of the authorised representatives of all-Union Ministries;

b) Prepares the national-economic plan of the Estonian SSR, transmits it to the Supreme Soviet of the Estonian SSR for its approval and adopts measures to carry it out;

c) Prepares the state budget of the Estonian SSR and draws up the local budgets of the Estonian SSR; transmits the state budget to the Supreme Soviet of the Estonian SSR for its approval and adopts measures for the fulfilment of the state and local budgets of the Estonian SSR;

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645

d) Adopts measures for the maintenance of public order, for the protection of the interests of the state, and for the safeguarding of the rights of citizens;

e) Directs and verifies the work of the Executive Committees of the district Soviets of Working People's Deputies;

f) Sets up, whenever necessary, special Committees and Central Administrations under the Council of Ministers of the Estonian SSR for economic and cultural affairs;

g) Directs the organization of the military formations of the Estonian SSR;

h) Exercises guidance in the sphere of the relations of the Estonian SSR with foreign states, on the basis of the general procedure established by the USSR governing the relations of Union Republics with foreign states.

Art. 44. The Council of Ministers of the Estonian SSR has the right to annul orders and instructions of the Ministers of the Estonian SSR, decisions and orders of Executive Committees of district Soviets of Working People's Deputies and likewise to suspend decisions and orders of district Soviets of Working People's Deputies.

Art. 45. The Council of Ministers of the Estonian SSR is appointed by the Supreme Soviet of the Estonian SSR and consists of:

The Chairman of the Council of Ministers of the Estonian SSR;
The Vice-Chairmen of the Council of Ministers of the Estonian SSR;
The Chairman of the State Planning Commission of the Estonian SSR;
The Ministers of the Estonian SSR of:
Defence
Foreign Affairs
Light Industry
Local Industry
The Food Industry
The Housing Construction and Building Materials Industry
The Fish Industry
The Shale and Chemical Industry
The Timber Industry
Finance
Agriculture
State Farms
Trade
Internal Affairs
State Security
Justice
Public Health
Education
Cinematography
The Municipal Economy
Social Maintenance
State Control and
The Representatives of all-Union Ministries.

[Estonian Constitution as of November, 1947]

Art. 46. The Ministers of the Estonian SSR direct the branches of state administration which come within the jurisdiction of the Estonian SSR.

Art. 47. The Ministers of the Estonian SSR, within the limits of the jurisdiction of their respective Ministries, issue orders and instructions on the basis and in pursuance of the laws in operation of the USSR and the Estonian SSR, of the decisions and orders of the Council of Ministers of the USSR and of the Council of Ministers of the Estonian SSR and of the orders and instructions of the Union-Republican Ministries of the USSR, and verify their execution.

Art. 48. The Ministries of the Estonian SSR are either Union-Republican or Republican Ministries. The following Ministries of the Estonian SSR are Union-Republican:

Ministry of Defence
Ministry of Foreign Affairs
Ministry of Light Industry
Ministry of The Food Industry
Ministry of The Fish Industry
Ministry of The Timber Industry
Ministry of Agriculture
Ministry of State Farms
Ministry of Finance
Ministry of Trade
Ministry of Internal Affairs
Ministry of State Security
Ministry of Justice
Ministry of Public Health
Ministry of Cinematography
Ministry of State Control;

The following Ministries of the Estonian SSR are Republican:

Ministry of Local Industry
Ministry of The Housing Construction and Building Materials Industry
Ministry of The Shale and Chemical Industry
Ministry of Education
Ministry of The Municipal Economy
Ministry of Social Maintenance.

Art. 49. Each Union-Republican Ministry of the Estonian SSR directs the branch of state administration of the Estonian SSR entrusted to it, with the exception of only a limited number of enterprises, according to a list confirmed by the Presidium of the Supreme Soviet of the USSR, and is subordinate both to the Council of Ministers of the Estonian SSR and the corresponding Union-Republican Ministry of the USSR.

Art. 50. Each Republican Ministry of the Estonian SSR directs the branch of state administration entrusted to it and is directly subordinate to the Council of Ministers of the Estonian SSR.

Art. 51. The Government of the Estonian SSR or a Minister of the Estonian SSR to whom a question of a member of the Supreme Soviet of the Estonian SSR is addressed must give a verbal or written reply in the Supreme Soviet of the Estonian SSR within a period not exceeding three days.

1 [Errata: insert "USSR and of the Council of Ministers of the", Cf. Errata sheet, cat. 116, p. iii' --Analyst]

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution 25 of November, 1947]

Chapter V. The Local Organs of State Power

631 Art. 52. The organs of state power in districts, cities, volosts, settlements and villages are the Soviets of Working People's Deputies.

Art. 53. The Soviets of Working People's Deputies of districts, cities, volosts, settlements and villages are elected by the working people of the respective districts, cities, volosts, settlements and villages for a term of two years.

Art. 54. The Soviets of Working People's Deputies of districts, cities, volosts, settlements and villages direct cultural, political and economic affairs on their territory, draw up the local budgets, direct the work of the organs of administration subordinate to them, ensure the maintenance of public order, assist in strengthening the defensive capacity of the country and ensure the observance of the laws and the protection of the rights of citizens.

Art. 55. The Soviets of Working People's Deputies adopt decisions and issue orders within the limits of the powers vested in them by the laws of the USSR and the Estonian SSR.

Art. 56. The executive and administrative organ of the Soviet of Working People's Deputies of districts, cities, volosts, settlements and villages is the Executive Committee elected by it, consisting of a Chairman, Vice-Chairman, a Secretary and members.

[623] Art. 57. The executive and administrative organ of the Soviet of Working People's Deputies in small volosts, cities, settlements and villages is the Chairman, the Vice-Chairman and the Secretary elected by the Soviet of Working People's Deputies.

Art. 58. The Executive Committees of the Soviets of Working People's Deputies exercise guidance in cultural, political and economic affairs within their territory on the basis of decisions taken by the corresponding Soviets of Working People's Deputies and superior state organs.

Art. 59. Sessions of district Soviets of Working People's Deputies are convened by their Executive Committees not less than four times a year.

[623] Art. 60. Sessions of volost Soviets of Working People's Deputies are convened by their respective Executive Committees not less than six times a year.

Art. 61. Sessions of Soviets of Working People's Deputies of cities, settlements and villages are convened by their respective executive organs not less than once a month.

Art. 62. The Soviets of Working People's Deputies each elect a Chairman and a Secretary for the duration of their sessions to conduct the sittings of the sessions.

The Chairman of a village Soviet convenes the Soviet and conducts its sittings.

[Estonian constitution 23 of November, 1947]

631 Art. 63. The executive organs of the Soviets of Working People's Deputies are directly accountable both to the Soviets of Working People's Deputies which elected them and to the executive organs of the respective superior Soviets of Working People's Deputies.

Art. 64. The superior Executive Committees of the Soviets of Working People's Deputies have the right to annul decisions and orders of inferior Executive Committees and to suspend decisions and orders of inferior Soviets of Working People's Deputies.

Art. 65. The superior Soviets of Working People's Deputies have the right to annul decisions and orders of inferior Soviets of Working People's Deputies and of their Executive Committees.

632 Art. 66. The district Soviets of Working People's Deputies set up the following Departments of their Executive Committees:

- a Department of Land
- a Department of Finance
- a Department of Trade
- a Department of Public Health
- a Department of Public Education
- a Department of Local Industry
- a Department of the Municipal Economy
- a Department of Labor
- a Department of Roads
- a General Department
- a Planning Commission, and a Cadres Sector

under the Chairmen of the Executive Committees and in addition, in accordance with the specific features of the economy of the district, the district Soviets of Working People's Deputies may set up other Departments or Administrations subject to confirmation by the corresponding Ministries.

[625] Art. 67. The all-Union Ministries and the Ministry of Internal Affairs set up their Administrations under the district Soviets of Working People's Deputies in accordance with the conditions of the district and on the basis of the laws of the USSR and of the Estonian SSR.

Art. 68. The Departments and Administrations of the district Soviets of Working People's Deputies are subordinate in their activities both to the district Soviets of Working People's Deputies and their Executive Committees and to the corresponding Ministries of the Estonian SSR.

633 Art. 69. The city Soviets of Working People's Deputies set up the following Departments of their Executive Committees:

- a Department of Public Health
- a Department of the Municipal Economy
- a Department of Labour
- a Department of Public Education
- a General Department
- a Department of Social Maintenance
- a Department of Trade
- a Department of Finance
- a Planning Commission
- a Cadres Sector

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November 1947]

633 under the Chairman of the Executive Committee and, in addition, in accordance with the specific features of the city's industry and its suburban and municipal economy,

a Department of Local Industry and
a Department of Land.

Art. 70. The Departments of the city Soviets of Working People's Deputies are subordinate in their activities both to the respective city Soviets of Working People's Deputies and their Executive Committees and to the corresponding Departments of the district Soviets of Working People's Deputies.

Art. 71. The Departments of the Tallin, Tartu, Narva, Pyarnu and Paldiski City Soviets of Working People's Deputies are subordinate in their activities both to the Soviets of Working People's Deputies of these cities and their Executive Committees and to the corresponding Ministry of the Estonian SSR directly.

631 Art. 72. On the expiration of the terms of office of the Soviets of Working People's Deputies, their executive and administrative organs retain their powers until the newly elected Soviets shall have formed new executive and administrative organs.

Chapter VI. The Budget of the Estonian Soviet Socialist Republic

652 Art. 73. The state budget of the Estonian SSR is drawn up by the Council [645] of Ministers of the Estonian SSR and submitted by it to the Supreme Soviet of the Estonian SSR for its approval.

Upon its approval by the Supreme Soviet of the Estonian SSR the 646 state budget of the Estonian SSR is published for general information.

Art. 74. The Supreme Soviet of the Estonian SSR elects a Budget Commission, which reports its conclusions on the state budget of the Estonian SSR to the Supreme Soviet.

Art. 75. The report on the fulfilment of the state budget of the Estonian SSR is approved by the Supreme Soviet of the Estonian SSR and published for general information.

631 Art. 76. The budgets of the district, city, volost, settlement and village [652] Soviets include the revenues from the local economy, deductions from the state revenues collected within their territory and likewise receipts from local taxes and imposts in amounts fixed by the laws of the USSR and the Estonian SSR.

Chapter VII. The Courts and the Procurator's Office

692 Art. 77. In the Estonian SSR justice is administered by the Supreme Court of the Estonian SSR, the District Courts, the Special Courts of the USSR established by decision of the Supreme Soviet of the USSR, and the People's Courts.

[Estonian constitution as of November, 1947]

693 Art. 78. In all Courts cases are tried with the participation of people's assessors, except in cases specially provided for by law.

692 Art. 79. The Supreme Court of the Estonian SSR is the highest judicial organ of the Estonian SSR. The Supreme Court of the Estonian SSR is charged with the supervision of the judicial activities of all the judicial organs of the Estonian SSR.

446 Art. 80. The Supreme Court of the Estonian SSR is elected by the Supreme Soviet of the Estonian SSR for a term of five years.

Art. 81. District Courts are elected by the district Soviets of Working People's Deputies for a term of five years.

Art. 82. People's Courts are elected by the citizens of the cities and volosts on the basis of universal, direct and equal suffrage by secret ballot for a term of three years.

695 [523] Art. 83. Judicial proceedings in the Estonian SSR are conducted in the Estonian and Russian languages, persons not knowing these languages being guaranteed the opportunity of fully acquainting themselves with the material of the case through an interpreter and likewise the right to use their own language in court.

Art. 84. In all Courts of the Estonian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defense.

693 Art. 85. Judges are independent and subject only to the law.

Art. 86. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Estonian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Estonian SSR.

Art. 87. The Procurator of the Estonian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Estonian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

641 461 Art. 90. Citizens of the Estonian SSR have the right to work, that is, the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

[Estonian Constitution as of November, 1947]

641 VCI The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[466] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

641 [657] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[562] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[563] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

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[Estonian Constitution as of November, 1947]

641 Art. 97. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Estonian SSR are guaranteed by law:

a) freedom of speech;
b) freedom of press;
c) freedom of assembly, including the holding of mass meetings;
d) freedom of street processions and demonstrations;

These civil rights are ensured by placing at the disposal of the working people and their organisations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

[575] Art. 98. In conformity with the interests of the working people, and in order to develop the organisational initiative and political activity of the masses of the people, citizens of the Estonian SSR are guaranteed the right to unite in public organisations: trade unions, cooperative societies, youth organisations, sport and defence organisations, cultural, technical and scientific societies; and the most active and politically-conscious citizens in the ranks of the working class and other sections of the working people unite in the Communist Party of the Soviet Union (Bolsheviks), which is the vanguard of the working people in their struggle to strengthen and develop the socialist system and is the leading core of all organisations of the working people, both public and state.

[694] Art. 99. Citizens of the Estonian SSR are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator.

Art. 100. The inviolability of the homes of citizens and privacy of correspondence are protected by law.

Art. 101. The Estonian SSR affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for scientific activities, or for struggling for national liberation.

Art. 102. It is the duty of every citizen of the Estonian SSR to abide by the Constitution of the Estonian Soviet Socialist Republic, to observe the laws, to maintain labour discipline, honestly to perform public duties, and to respect the rules of socialist intercourse.

[685] [421] Art. 103. It is the duty of every citizen of the Estonian SSR to safeguard and fortify public, socialist property as the sacred and inviolable foundation of the Soviet system, as the source of the wealth and might of the country, as the source of the prosperity and culture of all the working people.

Persons committing offences against public, socialist property are enemies of the people.

Art. 104. Universal military service is law.

Military service in the Red Army is an honourable duty of the citizens of the Estonian SSR.

[685] Art. 105. To defend the country is the sacred duty of every citizen of the Estonian SSR. Treason to the motherland - violation of the oath of allegiance, desertion to the enemy, impairing the military power of the state, espionage - is punishable with all the severity of the law as the most heinous of crimes.

5:Amer. Russ. Instr. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

000 ...ason - is punishable with all the severity of the law as the most heinous ... crimes.

Chapter IX. The Electoral System

666 Art. 106. Members of all Soviets of Working People's Deputies - of the Supreme Soviet of the Estonian SSR and of the district, city, volost, settlement and village Soviets of Working People's Deputies - are chosen by the electors on the basis of universal, equal and direct suffrage by secret ballot.

Art. 107. Elections of deputies are universal: all citizens of the Estonian SSR who have reached the age of eighteen, irrespective of race or nationality, sex, religion, education, domicile, social origin, property status or past activities, have the right to vote in the election of deputies and to be elected, with the exception of insane persons and persons who have been convicted by a court of law and whose sentences include deprivation of electoral rights.

[641] Every citizen of the Estonian SSR who has reached the age of twenty-one is eligible for election to the Supreme Soviet of the Estonian SSR, irrespective of race, nationality, sex, religion, education, domicile, social origin, property status or past activities.

Art. 108. Elections of deputies are equal: each citizen has one vote; all citizens participate in elections on an equal footing.

[562] Art. 109. Women have the right to elect and be elected on equal terms with men.

Art. 110. Citizens serving in the Red Army have the right to elect and be elected on equal terms with all other citizens.

Art. 111. Elections of deputies are direct: all Soviets of Working People's Deputies, from village and city Soviets of Working People's Deputies to the Supreme Soviet of the Estonian SSR are elected by the citizens by a direct vote.

Art. 112. Voting at elections of deputies is secret.

Art. 113. Candidates are nominated by election districts.

The right to nominate candidates is secured to public organizations and societies of the working people: Communist Party organizations, trade unions, cooperatives, youth organizations and cultural societies.

Art. 114. It is the duty of every deputy to report to his electors on his work and on the work of his Soviet of Working People's Deputies, and he may be recalled at any time upon decision of a majority of the electors in the manner established by law.

Art. 115. Elections to the Soviets of Working People's Deputies of the Estonian SSR are held by election districts on the basis of representation fixed by the Ordinance Concerning Elections to Soviets of Working People's Deputies of the Estonian SSR.

[Estonian Constitution as of November, 1947]

Chapter X. Arms, Flag, Capital

186 Art. 116. The arms of the Estonian SSR are a sickle and hammer against the rays of the rising sun surrounded by a wreath formed on the left side by pine branches and on the right by ears of rye. Both sides of the wreath are interwoven by a red band bearing the inscription "Workers of All Countries, Unite!" in the Estonian and Russian languages and below the initials "Eesti NSV". At the top of the arms is a five-pointed star.

Art. 117. The state flag of the Estonian SSR is of red cloth with a gold sickle and hammer and the gold letters "ENSV" in the upper corner near the staff. The ratio of width to length is 1:2.

Art. 118. The capital of the Estonian Soviet Socialist Republic is the City of Tallin.

Chapter XI. Procedure for Amending the Constitution

642 646 Art. 119. The Constitution of the Estonian SSR may be amended only by decision of the Supreme Soviet of the Estonian SSR adopted by a majority of not less than two-thirds of the votes of the Supreme Soviet.

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000 Note: The Russian text from which this translation was made was published by Kgiz (Estonian State Publishing House) Politicheskaya Literatura, Tallin, 1947.

5: American Russian Institute
642

RG4 Estonia RG4

[For the complete text of the Constitution of the Estonian Soviet Socialist Republic of August 25, 1940 as amended to November 1947, see category 116, entire source]

113, 642 Estonia RG4

[For comparisons of the Estonian Soviet Socialist Republic of August 25, 1940 as amended to November 1947 with other constitutions of the Soviet Union, see 70: American Russian Institute, R1 Soviet Union, category 116.]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

PREFACE

• 121 This is one of a series of monographs produced under HRAF Subcontracts. The Indiana University Subcontracts were awarded to provide primarily ethnographic coverage of the Uralic peoples. This monograph has not been edited or evaluated by HRAF. The views and opinions expressed are those of the authors.

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3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
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3: Indiana U. S-4,5 1955 RG4 Estonia RG4 Vepses

128 the circumstances which necessitated rapid completion of their monographs, but urge that these handbooks be revised and expanded at an early opportunity, as well as kept up to date, to insure both comprehensive coverage and the availability of information that is always timely and accurate.

114 4. Because of the pressure of time and the fact that the members of the research team are not native speakers of the English language, some of the manuscripts, despite editing, lack stylistic polish; occasional lapses from the idiomatic will, it is hoped, be eliminated from future versions. In no case do these faults obscure the meaning or distort the substance of the information.

114 5. The scholarly stimulation afforded by the
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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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George P. Springer
HRAF Research Associate
For Soviet Orbit

Milton D. Graham
HRAF Research Coordinator

2: Indiana U. S-4,5 1955 RG4 Estonia RG4
Votes

INTRODUCTION

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Livonians

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172 while the others remained on Baltic shores.

[13] To the south of the Estonians lived the Livonians and the Baltic peoples: the Latvians, and, Lithuanians in the northeast, their Vote, Vepsian and Finnish-speaking relatives in Ingermanland. East of Lake Peipus at this time was a thin sprinkling of Slavs.

Until about 1300 B. C. the inhabitants of present-day Estonia lived around rivers and lakes, ekeing a livelihood mainly from fishing and hunting. Later on some primitive agriculture, as well as a new custom of burial of the dead in underground graves, was introduced from Central Europe.

Trade with the Goths living at the mouth of the Vistula River and their own position as cultural moderators between the Roman Empire and the Nordic peoples speeded up the cultural

Annex "A" Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

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131
361

Area inhabited by the Votes. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Votes is considered to be not more than 600 or 700. They live in the northwestern part of Ingermanland in the Katila (Russian Kotly), Kaprio (Russian Kopor'ye) and Kosemkina rayons. In 1943, they lived in the following villages: a) (in Kattila rayon:) Baabina (Jarvakaiskylä), Kattila, Korvettula, Ylä-Luzhitsa, Mati, Pihlaala, Pontilova, Pummala, Raanala (Lempola), Psenrudja, Sauvokkala; b) (in Kaprio rayon:) Ikäpäivä; c) (in Kosemkina rayon:) Joenperä, Liiva, and Kukkosi (Russian Kurovitsy).

161

Population trends. The Votes are nowadays the smallest Balto-Finnic nation. In former times their number as well as their area was much larger than it is now. Even in 1848 there were, according to P. Köppen, altogether 5148 Votes who lived in 32 villages. In an official announcement of 1862 their number was said to be 4500. In the Russian census of 1897 the Votes are not mentioned at all. They are probably included in those 288 "Chuds" who are said to live in the Jam and Petergof districts in the Petersburg government, while the majority of them were probably included in the Finns in Russia or maybe in the Russians. Prof. Kettunen, who

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162 131 Area inhabited by the Livonians. The number of Livonians in 1949 was about 1000, and they lived in the northernmost end of the Kurland Peninsula, in Dondangen rayon of the Latvian SSR. In the 1930's the Livonians lived in the following twelve villages: Luuzh, Piza (Latvian, Pissen), Iira (Latvian, Lielirbe), Uushkila (Latvian, Jaunciems), Siikrõg (Latvian, Sihkraggen), Ire (Latvian, Mazirbe), Koshtrõg (Latvian, Koshtraggen), Pitrõg (Latvian, Pihtraggen), Vaid (Latvian, Waiden), Säänag (Latvian, Saunaggen), Kuolka (Latvian, Kolken), and Mustnumm (Latvian, Mellesille). In the last-mentioned village only a very few 361 Livonians were to be found. All the Livonian villages are about a hundred steps from the coastline, behind the first sand hills. The houses of the villages are clustered together, except Säänag and Vaid which consist of individual farms scattered over the area of a few versts. The Latvian settlements are a couple of versts from the coast, separated from the Livonian villages by small valleys with sand banks.

167 Migration. In the times of serfdom in the last century the Livonians used to escape from the barons' whip to Saaremaa (in Estonia), and

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

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CHAP. I.

A Geographical Description of Livonia.

131 LIvonia or *Liefland* hath *Muscovy* on the *East*, on *West* it is enclosed on the *Baltick* Sea, on the *South* it borders upon *Samogitia*, *Lithuania*, and *Prussia*, and on the *North* side it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick*, commonly call'd the *Livonian Bay*. Its extent is of about 600 *English* Miles in length, and near 200 in breadth. It contains four different Provinces, *viz*. *Esthonie*, *Odevoa*, *Lettie*, and *Courland*, besides the Island of *Oesel*; though some have made *Harland* and *Wirland* also distinct Provinces, which are no more than certain Districts belonging to *Esthonia*.

635 103

The Province of *Esthonie* or *Estbland* being bounded to the *North* with the *Finland Bay*, on the *South* by the River *Divina* or *Dune*, and part of the Province of *Lettie*,

131 133

11: Scheffer O-4, 5 (ca. 1660) 1704
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tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *German Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impaired by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*.

In the Diſtrict of *Wirland* are only three places of Note, *viz.* *Weſenberg*, near the River *Weſenaa*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleborg*, and *Borcholm*.

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*.

It

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz. Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Wurzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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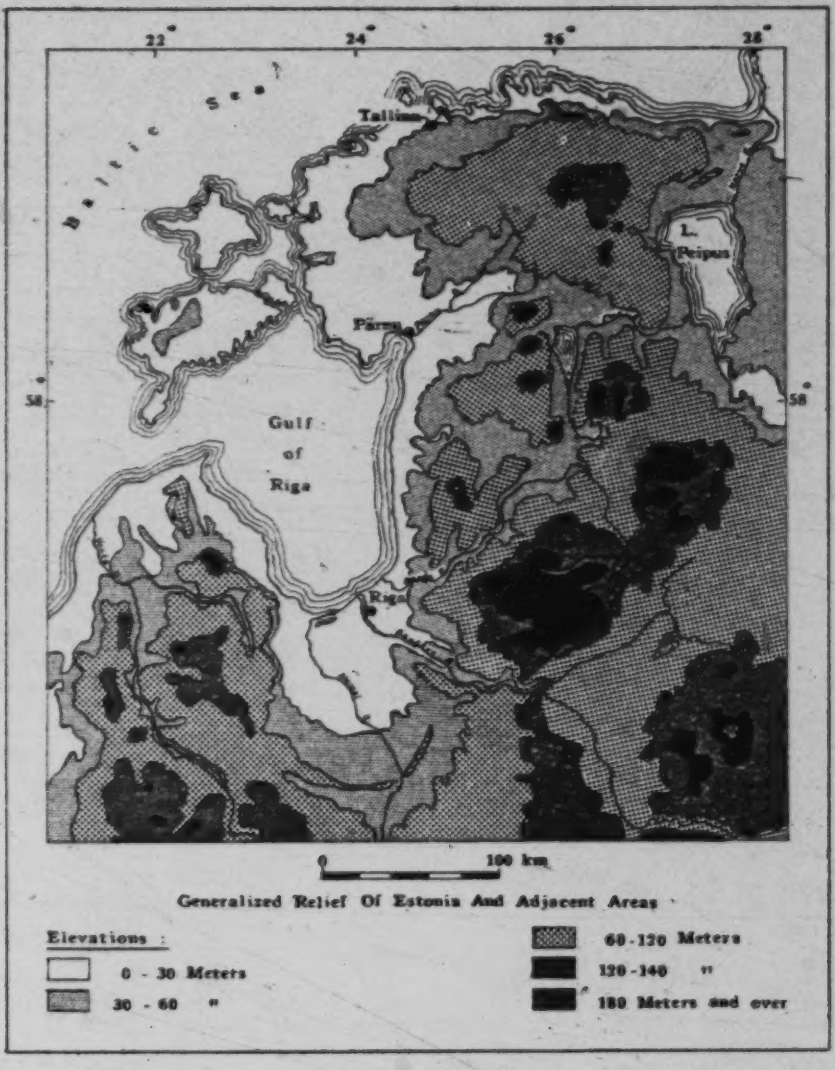

Generalized Relief Of Estonia And Adjacent Areas

Elevations :

- 0 - 30 Meters
- 30 - 60 "
- 60-120 Meters
- 120-140 "
- 180 Meters and over

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

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It

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

654 312 interest for use in clearing fields, for draining, and so on.

134 241 Estonian soil is not by nature particularly rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Estonian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3b,

Economic Background

INDUSTRIAL POTENTIAL

135 Raw Material Resources. Although Estonia lacks metal ores she possesses several other valuable natural resources: oil-shale, peat, phosphorite, limestone and dolomite, clay, sand, and gypsum in addition to her forests and "white coal" (water power).

Oil-shale is Estonia's most valuable natural resource. It is found in northeastern Estonia in the large coastal areas of Virumaa. These reserves are estimated at approximately 5 billion tons. They are situated close to the earth's surface and in some places open onto the surface. Oil-shale can be used as fuel or the processing of oil. Estonian oil reserves amount to approximately one billion tons. From

/35 this raw oil can be obtained in refineries high-quality heating and impregnation oils, gasoline, motor petrol, Diesel oils, pitch and asphalt, and other products. Oil-shale as a fuel is more economical than coal, and many industries and railroads changed during the Estonian independence period from coal to oil-shale.

There are great reserves of peat in Estonian moors which are estimated at approximately 1.5 billion tons of air-dry peat. This is about 30 per cent of the total fuel value of the oil-shale reserves. By furnishing peat for domestic use the Estonian state freed the more valuable oil-shale and timber for export.

Phosphorite (P_2O_5) reserves are in North Estonia, in Harjumaa coastal areas, and are estimated at 51 million tons. The consumption of phosphorite in Estonian agriculture is

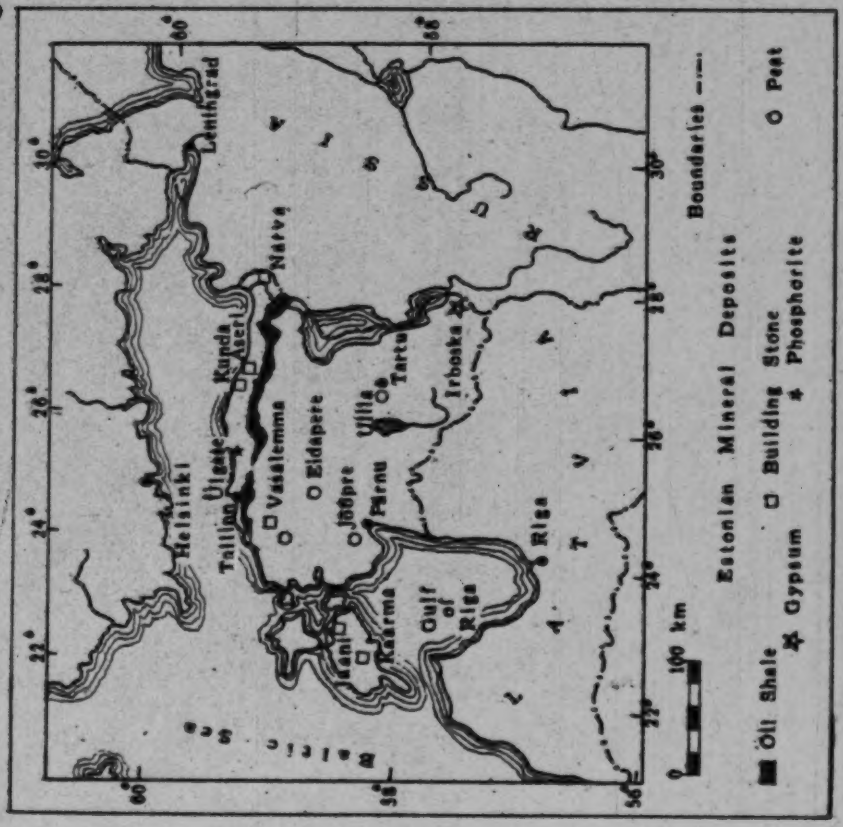
135 approximately 40,000 tons yearly. It is used either as raw chopped phosphorite or processed as superphosphate. It is also used as a poultry food.

Limestone, clay and gypsum were being increasingly used in the domestic industries of independent Estonia. Unlimited quantities of clay enabled brick-kilns to produce high-quality bricks. The government supported and encouraged also the construction of brick buildings for safety purposes. Limestone is an old building material in Estonia and several centuries-old limestone walls and fortresses are still standing.

137 Timber. Estonia does not possess such forest riches as does Finland, but the yearly growth of Estonian forests (3.40 cubic meters per ha.) is greater than in Sweden (2.06) and Finland (1.77). Timber is used in Estonia's plywood,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

● 135



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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

137 paper and woodpulp industries, and also for heating.

376 "White Coal." The total power capacity of Estonian streams is about 170,000 HP per year. In 1939 only about 40 per cent of it was being exploited.

382 Plant Development and Expansion Capability. The oil-shale industry was founded in the first year of Estonian independence, 1918. At about the same time experimentation was begun for oil refinery from oil-shale. There were no mines nor oil refineries in czarist Russia. Among the plants which developed during Estonian independence should be mentioned four leading enterprises:

382
473 First, Estonian Oil-Shale Industry, Inc. was reorganized from the State Oil-Shale Industry in 1936 by making it an incorporated enterprise

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1d,

Sociological Background

ETHNIC GROUPS

144 Like other Europeans, the Estonians are a mixed people. Although both East Baltic and Nordic features are found among them, the Estonians differ not only from the eastern Finno-Ugrians but also from the eastern Balto-Finns, and appear to bear closest resemblance to the western Finns of Finland, who in turn closely resemble the Scandinavians.

141 On the island of Saaremaa and along the western and northern coasts, the tallest people are found, with a mean stature of 172 cm. or over, while inland the mean stature is 170, and in the southeastern parts of Estonia the mean is 168 cm. Estonians are a tall, heavily built people as the following anthropometrical data will illustrate:

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

	Men [acc. to J. Villems]	Women [acc. to J. Aul]
Mean stature	172.3 cm.	160.1 cm.
Sitting height	90.5 cm.	85.6 cm.
Body height	54.5 cm.	48.8 cm.
Arm length	80.2 cm.	70.8 cm.
Span	180.6 cm.	165.5 cm.
Leg length	90.5 cm.	86.1 cm.
Bi-acromial diameter	39.0 cm.	34.8 cm.
Bi-iliac diameter (hip breadth)	28.7 cm.	28.0 cm.
Chest breadth	-	25.2 cm.
Chest depth	20.6 cm.	18.3 cm.
Chest	92.7 cm.	83.9 cm.

Head and face measurements:

	Men [J. Villems]	Women [J. Aul]
Maximum head length	192 mm.	182.7 mm.

141 Maximum head breadth..... 155 mm. ... 149.5 mm.

Cephalic index..... 80.8 .... 81.9

Cephalic index on Saaremaa Island..... 80 .... 80.9

Total head height 225 mm.... 213.9

Minimum frontal..... 109 mm. ... 106.8 mm.

Bizygomatic diameter..... 141 mm. .... 132.6 mm.

Bigonial diameter.... 109 mm. ... 101.3 mm.

Morphological facial length..... 123 mm. ... 111.9 mm.

Morphological facial index..... 85.8 .... 84.6

142 According to these and other anthropometrical data[1] Estonians may be described as slender rather than massive, long-limbed, and broad-shouldered rather than narrow-shouldered, with rather small hands and feet, large chests, and

[1] [see cat. 116, pp. 89-91 - - Analyst]

142 well-developed hips. A special feature of the Estonians is the typically low chest.

141 The cranium is mesocephalic with a tendency to brachycephalism.

According to some measurements there are among Estonians:

brachycephalics..... 47.7 per cent

mesocephalics..... 45.4 per cent

dolichocephalics..... 6.9 per cent

Facial indices of the Estonians indicate the following percentages:

long- or narrow-faced (leptoprosopic)..... 38.2 per cent

moderate face form (mesoprosopic)..... 36.1 per cent

broad-faced (europrosopic)..... 25.7 per cent

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narrow noses.....84.7 per cent
medium noses ..... 14.7 per cent
broad noses..... 0.6 per cent

142 Concavity of the profile occurs among 38.6 per cent of the people.

The eyes are of medium size and the eyefold is median (32 mm.).

The epicanthic fold is extremely rare, being found among only about 2.45 per cent of the population.

Eye color:

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1d,

Sociological Background

ETHNIC GROUPS

141 The following description of the Vepsians' physical characteristics is based on the study of G. F. Debets made in the rayons of Shol'sk and Oshtinsk in 1933. Debets secured the measurements from 255 male and 94 female Vepsians and from 73 males of Vepsian and Russian parents. The largest age grouping fell into the 25-39 age bracket.

The Vepsians are, in stature, somewhat smaller than the Russians of the same region, whereas the Vepsian-Russian mixtures occupy an intermediate position (average height for Vepsian men is 164.46 cm., for women 154.22 cm.; for the mixed racial group 164.79 cm., and for the Russians 165.80-166.81 cm.)

142 It has been pointed out that the population in the two rayons mentioned above is the lightest in the whole of the Soviet Union in regards to pigmentation. There is a great predominance of light eyes among the Vepsians (men 61.6 per cent, women 55.3 per cent), whereas the percentage of dark eyes is very small (men 1.6 per cent, women 1.1 per cent). As for the color of the hair, reddish-hair in different shadings is predominant (among men 87.7 per cent, among women 95.8 per cent). The percentage of

142 black hair is considerably less (among men 10.2 per cent, among women completely lacking). The lowest number falls into the flaxen-colored hair group (2.1 per cent of men and 4.3 per cent of women). The Russians of the same region are slightly darker than the Vepsians, whereas the cross-breeds fall somewhere between the Vepsians and the Russians. The hair of the Vepsians is usually straight and soft, as is the case with all groups in Northern and Eastern Europe. Body hair is only slightly developed.

There is little difference between the Vepsians and the Russians in regard to the growth of the beard, save that in the former it is a somewhat lesser growth.

141 The head of the Vepsians is a little shorter and lower and, consequently, more brachycephalic than that of the Russians. Average head measurements are as follows: head length--men 185.59 cm., women 178.58 cm.; head breath--men 153.34 cm., women 146.12 cm.; cephalic index--men 82.67, women 81.76.

The facial index of the Vepsian men is 88.40 (Debets gives 188.40, which must be a misprint), of women 87.32. The facial form differs somewhat between the men and women: the man's face is predominantly quadrangular (56.2 per cent), less rounded-oval (30.9 per cent), while that of the woman is mainly oval (49.4 per cent), less quadrangular (38.6 per cent).

141 The Russians have a more markedly round face.

The nose of the Vepsians is somewhat shorter than that of the Russians. The nasal index of the men is 71.30, of women 68.76. The height of the nasal bridge is average. There are more concave noses among the Vepsians than among the Russians. The tip of the nose of the Vepsians is also more often tilted.

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113 SOURCE

Debets, G. F.
1941. Vepsy. /The Vepsians./ Uchenye zapiski Moskovskogo gosudarstvennogo universiteta, Vol. 63, pp. 139-174.

Annex "A," Subparagraph 1d,
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The average height of the Livonian men is 173.6 cm. The tallest measured by Waldhauer was 187 cm. and the shortest 161 cm. Other measures were as follows: measurement while seated 89.2 cm., body measurement 66.8 cm., shoulder width 38.0 cm., width of the pelvis 29.9 cm., the length of the upper extremities 78.8 cm. and of the lower extremities, 98.6 cm.

142 The hair is generally straight, although curly hair is sometimes seen (18 per cent).

142 Fair hair occurs in 2 per cent of the cases and black in 4 per cent; the hair of the remainder (94 per cent) varies between fair and dark brown. The beard is strong, but its actual growth begins late; therefore the younger men, up to 25 years, rarely have beards. The color of the beard is brown or dark brown; Waldhauer did not meet any men with red beards. Body hair is abundant, especially on the extremities.

The eye color varies only a little. It is either medium dark grey (70 per cent), grey brown (18 per cent), or brown (11 per cent). The grey-blue color of eyes is very rare among the men (1 per cent), but more frequent among the women.

141 The head is medium long and medium wide. The cephalic index is 79.9; thus the Livonians may be classified as mesocephalic, bordering however on brachycephalic. The face is narrow and long and its shape is a lengthy oval; round faces are rare. The facial features are generally even, and the cheekbones are not markedly prominent. The forehead is high, the men's eyebrows strong. The nose is medium in length and usually straight. The mouth is of medium size, the lips thin. The eyes are big in 44 per cent of cases, middle-sized in 50 per cent and small in 6 per cent. The teeth are generally good; only 16 per cent had dental decay.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

141 Another study dealing with the anthropological features of the Livonians was published by E. Landau in 1909. Landau photographed 30 Livonians, measured 14 and made some other anthropological observations. His study constitutes a little addition to that of Waldhauer. Among the Livonians measured by Landau there were 9 brachycephalic, 3 mesocephalic [142] and 2 dolicocephalic. Landau says that the color of hair is generally light or dark brown, but fair and auburn hair also occur. He also met a couple of red-bearded Livonians. The form of the face is, according to Landau, generally a wide oval. The lower chin is broad, the nose medium sized, straight, and with a wide bridge. Landau considers the Livonians, on the whole, attractive and healthy.

113

SOURCES

Kajava, Yrjö, et al.

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Eye color:

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blue..... 24.6 per cent

brown..... 13.5 per cent

Hair color (according to J. Villems):

fair..... 35.6 per cent

brown to dark brown..... 43.6 per cent

red..... 0.6 per cent

Ash blond hair occurs quite frequently.

Their complexion is fair, varying from rosy-white to pale- or grey-white. Yellow shades
143 occur more often than dark ones. Blood groups, according to G. Rooks (1932), are as follows:

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The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
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cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412.
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

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144 Anthropometrically,[1] there appears to be a large Nordic content among Estonians, more so than among the Liv, since in the past there has been a considerable mixture between Estonians and Swedes, and between Estonians and the early North Germans.

SOURCES

113 Coon, Carleton. The Races of Europe. New York, 1939.

Eesti, Teatmeteos. [Estonia, A Reference Book.] Geislingen, 1949.

[1] [see cat. 116, pp. 89-95 -- Analyst]

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Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

145 Estonian women are mature generally at 14.58 years. Growth continues among them until an average age of 20 years, whilte growth among men lasts for some years longer.

144 Anthropometrically,[1] there appears to be a large Nordic content among Estonians, more so than among the Liv, since in the past there has been a considerable mixture between Estonians and Swedes, and between Estonians and the early North Germans.

SOURCES

113 Coon, Carleton. The Races of Europe. New York, 1939.

Eesti, Teatmeteos. [Estonia, A Reference Book.] Geislingen, 1949.

[1] [see cat. 116, pp. 89-95 -- Analyst]

626 In Estonia, as in almost every modern
156 western country, rigid conformity to social mores has not been required and considerable deviant behavior has occurred. Deviators were not so badly condemned as in ancient times, but the communities tried to apply remedial means for controlling behavior.

The most effective stimuli motivating or inhibiting behavior in Estonia have been prestige and, to some extent, material rewards. Under various foreign rules many Estonians have suffered different types of punishment for political activities and have emerged national heroes. The present Communist rule is so unjust in its punishments that these are not, for the most part, affecting the prestige of the punished among their fellow Estonians.

557 Nepotism occurred in independent Estonia in the form of patronage doled out by prominent

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

•156 The Vepsian character. The Vepsians are, in comparison with their neighbors, the Russians and Karelians, uncommunicative, reserved and less friendly. Kettunen on his field trip to Vepse was sometimes refused lodging for the night on the ground that life was very hard. The Russians, however, received him very kindly and offered him whatever they had. Kettunen further failed to find in the Vepsians' character the sincerity which is so characteristic of the Karelians.

[60]

The Russian authors praise the honesty and disinterestedness of the Vepsians, wondering that they can manage without locks and can charge strangers so little for a night's lodgings. But the first World War and the years of revolution following it have had, in this as well as in other respects, an adverse influence upon them.

837 Of the moral level of the Vepsians certain negative observations have been made. The faithfulness of married women has been found to be faltering and the number of children born outside of marriage great.

000 Way of life. According to all descriptions

Annex "A," Subparagraph 1h,
Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

181
157 Livonians' character. The Livonians are said to be bashful but brave and determined. In their boldness, their knowledge of languages, and in their spirituality they are supposed to be ahead of their neighbors, the Latvians. If one can make friends with the Livonians and win their trust, they will become very friendly and trust one with their most intimate secrets. They are reported to be a very honest and forthright people. Seldom do they lock their granaries, and they send their horses and sheep into the forests for weeks on end without supervision. The drawbacks to the Livonian character are said to be their greediness, which is revealed in an unscrupulous desire to loot wrecked ships, their stubbornness and their drunkenness.

Spiritual development. The Livonians live in a spiritual childhood. Loorits illustrates this in his description of a middle aged well-to-do farmer who has lived in the United States and in South Russia, who knows English and Russian well, but who cannot believe that the earth rotates and that the sun is a fiery mass bigger than the earth. "Mass, what is mass?" he asks incomprehensibly and shakes his head: "Oh, oh, how these philosophers lie."

181 It was also impossible for them to under-
157 stand why certain anthropologists were digging
● up their dead. Since Professor Setälä's last visit to the Livonians took place not long before the outbreak of the first World War, they were convinced that the professor had sent the war. When Loorits and Professor Kettunen were doing field-work among them after the war, the Livonians considered this a bad omen, for "the war will come again."

183 Customs and superstitions. The Livonians stick faithfully to their old customs and traditions. Especially the customs of marriage and burial, as the most important events of a man's life, are followed in the greatest detail.

585 Wedding customs are slightly different in various villages. In Ire, for instance, they are as follows: When the young man has chosen his bride, they both go on horseback to have their banns read. During the following few weeks the girl is very busy with preparations for her wedding gifts. The wedding takes place on Sunday morning at the regular church service. Before going to church, the bridal pair is betrothed. This happens when they are seated at a table and their hands are placed upon each other; certain relatives also place their hands upon or underneath the hands of the young people. The bridegroom and the bride then go to church in different carriages, the bride wearing a high pearl

162 Tartumaa.....181, 296

Valgamaa..... 39, 278

Viljandimaa..... 74, 993

Virumaa.....146, 318

Võrumaa..... 83, 145

• 161 The mean density of the population of the Republic of Estonia was 25. 3 persons per square kilometer. The average density in rural areas was 15. 3 persons per square kilometer, being highest in Setumaa (36. 1) and lowest in Pärnumaa (12. 1).

369 166 After the liberation from slavery of the Estonian peasants in the 1860's, Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

1 [See cat. 116, pp. 23-26--Analyst]

000countries overseas.

727 Altogether, the losses of the original Estonian population during World War II could possibly be as high as 200,000. After World War II the deportations continued, so that at the present time it is impossible to estimate how much of the original population is now left in Estonia. [161] Population estimates from Soviet Estonia now appear to be about the same as, or even larger than, those for Estonia of 1939. These surprisingly high estimates, however, may perhaps be explained by the large numbers of Soviet military personnel, workers, and political officials who have been brought into this country.

167 661 The present trend of migration in the Estonian SSR presents a sad picture of the depopulation of the country of its original inhabitants. According to information gathered from German POW's

666 only 31 seem to be native Estonians, if one may judge by their names. The rest are Russians or citizens of the Soviet Union of Estonian extraction. In these elections one delegate for each 10,000 inhabitants was elected. Accordingly, [16] the population of Estonia should be now 1,250,000, since 125 delegates were elected. The increase in population, as compared with the data for 1951, is 100,000. This increase is the result mainly of the import of Russians into Tallinn and the oil-shale mining district of Virumaa.

665 The number of members in the Communist Party in Estonia is not high, that is, it is about the same as in Russia proper. Increases in the number are due mainly to Russian officials brought into Estonian for political purposes.

Annex "A" Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

161 131 361 Area inhabited by the Votes. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Votes is considered to be not more than 600 or 700. They live in the northwestern part of Ingermanland in the Katila (Russian Kotly), Kaprio (Russian Kopor'ye) and Kosemkina rayons. In 1943, they lived in the following villages: a) (in Kattila rayon:) Baabina (Jarvakaiskylä), Kattila, Korvettula, Ylä-Luzhitsa, Mati, Pihlaala, Pontilova, Pummala, Raanala (Lempola), Psenrudja, Sauvokkala; b) (in Kaprio rayon:) Ikäpäivä; c) (in Kosemkina rayon:) Joenperä, Liiva, and Kukkosi (Russian Kurovitsy).

161 Population trends. The Votes are nowadays the smallest Balto-Finnic nation. In former times their number as well as their area was much larger than it is now. Even in 1848 there were, according to P. Köppen, altogether 5148 Votes who lived in 32 villages. In an official announcement of 1862 their number was said to be 4500. In the Russian census of 1897 the Votes are not mentioned at all. They are probably included in those 288 "Chuds" who are said to live in the Jam and Petergof districts in the Petersburg government, while the majority of them were probably included in the Finns in Russia or maybe in the Russians. Prof. Kettunen, who

●/61 visited the Votes before and during the first World War (1913-15), estimates their population to be around 1000. The same is also Prof. Setälä's estimation. The Russian census in 1926 lists only 705 Votes. Lensu, who collected linguistic and folkloristic material among the Votes in 1927-28, estimates their number to be a little more than 500.

177 There is no doubt that the great decrease in the Votes is due to their assimilation with other nationalities of Ingermanland, namely with Russians, Ingrians and Finns. The Finns who live in several Votic villages have constituted the least danger for the Votes' denationalization, mainly due to their religion. Being of a different religion (the Finns are Lutherans and the Votes Greek Orthodox), the inter-marriages as well as any close association between them were, especially in former times, rare. The nearness of the Russians and Ingrians, who are both of the same religion as the Votes, has, however, been fatal to the Votes.

[175] The first considerable Russian settlement in the "Votic Fifth" arose at the end of the fifteenth century. This colonization policy was continued until the Swedish conquest in 1617, when it ceased for a century. During the time of Peter the Great and his successors it was taken up again and pursued even more vigorously than before. The result of this policy was the creation of Votic-Russian mixed villages everywhere in the Votic area, except in the westernmost part. Since the number of Russians constantly increased in these villages, the Votes began to speak Russian, to take over Russian customs, habits

Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHIC DISTRIBUTION OF POPULATION

101
[161] Area inhabited by the Vepsians. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Vepsians is considered to be from 30,000-35,000. They live in the following administrative units of the Soviet Union: 1) Sheltozero rayon in Karelo-Finnish SSR; 2) Vinnits, Ojat' and Kapsha rayons in the Leningrad oblast; and 3) Oshta, Shola and Efimovskii rayons in Vologda oblast.

162 There are no data available on the number of Vepsians in each of these groups. The data of the 1926 census on the Vepsians are classified according to okrugs (except for the Karelo-Finnish SSR). The number of Vepsians at that time was as follows:

1. In Sheltozero rayon in Karelo-Finnish SSR..... 8,663

2. In Lodeinopolye okrug (the Vinnits, Oshta and Ojat' rayons)..... 16,484

3. In Cherepovets okrug (the Efimovskii and Shola rayons)... 5,357

166 [367] economy caused flights to Finland (especially among the North Vepsians) and a rush to the towns. The demand for manpower in governmental, municipal and industrial fields also increased the number of the Vepsian-speaking population in the towns. Deportations and mass-arrests, which started concurrently with forced collectivization, caused further changes [167] in the distribution of the population. And finally we should not forget the role of the second World War, due to which a considerable number of Vepsians moved in two directions--either to the east to the Russians or to the west to the Finns. Flight to Finland was especially easy in North Vepse, which was for some time occupied by Finland. After the end of the war in 1944, Finland was obliged to return the refugees to the Soviet Union. At least a part of them, however, escaped to Sweden and could thus not be compelled to return.

• 161 Population trends. The first numerical data for the Vepsians were published by Köppen in 1848, according to which there were 15,617 Vepsians, of them 8,550 in Olonets government and 7,067 in Novgorod government. The official Russian publication of 1873 gave the number of the Vepsians as 26,172. According to the census of 1897, the Karelians' number was 25,559, of whom there were in Olonets government 16,147, in Novogrod government 9,157, and elsewhere 255. In the last figures

161 the Isaijeva Vepsians (295) were not included. Finnish scholars considered the Vepsians' number by the end of the czarist regime to be around 25,000, which, however, may be less than their actual number.

The increase of the Vepsians in the 50-year period from 1848 to 1897 was 63.66 per cent, which is less than the average increase of the whole population of this area. Especially low was the increase in the Novgorod government -- 29.58 per cent. The increase of the Vepsians in the following 30 years, from 1897 to 1926, was even lower than before--28.2 per cent.

What is the reason for this slow increase of the Vepsians?

Let us examine first their natural increase. It has been widely noticed that the Vepsian families have many children. [163] We have exact data from one community in North Vepse, [165] Sheltozero, which would confirm this statement. In the years 1923 to 1926 the birth-rate in Sheltozero per year was 53.4, while the death-rate for the same period was 35.4. The natural increase in this community thus was 18, which was higher than the average increase of 16 in Karelia.

177 If, despite this considerable natural increase, the number of Vepsians does not show an adequate increase, then the reason for this is to be sought in the russification process. Russification is first of all noticeable in isolated villages, the population of which is

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

162 Population trends. The area of the Livonians was in former times much larger than now, comprising parts of Livland, which has received its name from them, and extensive areas in Kurland. In Livland the Livonians in the twelfth and thirteenth centuries inhabited a rather wide coastal zone, which, beginning from the mouth of the Salis River, extended as far as to the west of the mouth of the Dvina River. The Livonians in Livland were Latvianized in the course of the following centuries. According to a description of 1631, Livonian was spoken there only in a few villages. In 1846 the academician Sjögren, a Finnish scholar, found only 22 Livonians in the region of the Salis River. By 1858 the number of the Livonians had decreased to 8, according to the academician Wiedmann, the last of whom died in 1868. In Kurland the Livonians' area in the twelfth and thirteenth centuries extended from the northernmost point of the Kurland Peninsula, Domesnäs Cape, both southward and westward along the seacoast, farther than nowadays; in the west it reached at least the present city of Windau (Latvian, Ventspils). Most probably the Livonians also lived among the Latvians in the whole of western Kurland as far as 55° North Latitude.

•161 The number of Livonians was recorded in the official Russian statistics in 1865 as 2315. In 1888 their number had increased to 2873. From later times there are no exact data available. Some scholars assume that at the

161 outbreak of the World War in 1914, the total number of the Livonians probably surpassed 3000. The census arranged by the Latvian government in 1920 listed only 866 Livonians. The reason for this low number is to be sought probably in the fact that many Livonians were registered as Latvians by the census takers. The total number of Livonians who knew their mother tongue was at the beginning of the 1920's estimated by Loorits as slightly under 2000, and by Kettunen ca. 1500. This number has decreased during the last decades.

177 The main reason for the decreased number of Livonians is Latvianization. Living among the Latvians, they have little by little given up their language and merged with their stronger neighbors. We do not have any way of knowing just how the Latvianization of the Livonians actually proceeded in Livland, but we have evidence for the result. The denationalization of the Livonians in Kurland, however, can be followed more clearly, especially during the last century. An especially strong Latvianization in Kurland started in the time of the corvée (middle of the last century?) when 70 Livonian farmers were chased out of their ancestral homes for their resistance to the baron of Duondangen, and Latvians were brought in to replace them. Since then the Livonians mixed with the Latvians and Latvian began to be used more and more as their spoken language. Latvianization has been strengthened by mixed marriages and especially

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

162 On 1 January 1939, an unofficial estimate credited Estonia with 1,333,940 inhabitants. According to the last official Estonian census, 1 March 1934, the count was 1,126,413, of which number 47 per cent were male, 53 per cent female; 33 per cent were ranked urban and 67 per cent rural.

The population of the major Estonian cities on July 1, 1939 was as follows:

Tallinn	140,665
Tartu	58,307
Narva	26,000
Pärnu	22,942

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Nõmme..... 22,725

Viljandi..... 12,725

Valga..... 10,074

Rakvere..... 10,139

Võru..... 6,463

Haapsalu..... 5,964

Kuressaare..... 5,346

The metropolitan area of Tallinn, including Nõmme and Pirita, had almost 166,000 inhabitants.

In 1934 the distribution of population according to counties was thus:

Harjumaa..... 243,122

Järvama..... 58,954

Läänemaa..... 75,039

Pärnumaa..... 94,653

Saaremaa..... 55,851

Setumaa..... 64,712

/62 Tartumaa.....181, 296

Valgamaa..... 39, 278

Viljandimaa..... 74, 993

Virumaa.....146, 318

Võrumaa..... 83, 145

161 The mean density of the population of the Republic of Estonia was 25. 3 persons per square kilometer. The average density in rural areas was 15. 3 persons per square kilometer, being highest in Setumaa (36. 1) and lowest in Pärnumaa (12. 1).

369 166 After the liberation from slavery of the Estonian peasants in the 1860's,[1] Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

1 [Src cat. 116, pp. 23-26--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

In spite of all this urbanization,[1] Estonia was during its independence still an agricultural country, with 59 per cent of its population occupied in agriculture, forestry and fishery. This picture has not changed much noticeably during the ten years of Soviet occupation.

According to the 1934 census, the Estonian population, considered by age groupings, showed the following percentages:

AGE (years)	MALE (per cent)	FEMALE (per cent)	AVERAGE PERCENTAGE
0-9	16.8	14.5	15.6
10-19	15.4	13.4	14.4
20-29	19.1	16.8	17.9
30-39	15.2	15.5	15.3
40-49	12.0	13.2	12.6
50-59	10.0	11.2	10.6
60-69	7.1	8.8	8.0
70-79	3.6	5.3	4.5

1 [See cat. 116, pp. 77-78.-:79- Analyst]

162 80-89	0.8	1.2	1.0
90-99	0.0	0.1	0.1

163 The Estonian birth rate has never been high.
165 The 1930-34 average was 16.8 per mille. At the same time, the death rate averaged 14.9 per mille, leaving a natural increase of 1.9 per mille. This median death rate was higher than the average among other people with the same birth rate. In earlier years (in the last decade of the nineteenth century, for example) the birth rate of the Estonians has been considerably higher--
[563] 29.9 per mille. The birth rate among the Russian minority was 7 to 8 per cent higher than that for the Estonian population, but the Estonian German and Jewish populations had higher death rates than birth rates.

165 Before Estonian independence the infant

165 mortality rate was extremely high, but during the years of independence it dropped, as a result of the better medical care available for infants and mothers. The death rate dropped also in the age group of 10-19, but it still remained high in the age group of 1-9.

162 563 The overwhelming majority of the population of Estonia in 1934 were Estonian--88.2 per cent, or almost one million people. Until World War II the minorities in Estonia ranked as follows:

Russians	8.2 per cent
Germans	1.5 per cent
Swedes	0.7 per cent
Latvians	0.5 per cent
Others (Jews, etc.)	0.9 per cent

From prehistoric times Estonians have had

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

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Estonia is a country of polyglots. A great percentage of people speak three local languages and the educated class usually speaks more. Estonian, German and Russian are the major languages spoken in Estonia. According to the census of 1934 Estonian was spoken as the native tongue by 88.2 per cent of the inhabitants of Estonia. At the same time Russian was the native language of 8.2 per cent of the inhabitants --Russians living in the southeastern part of Setumaa and on the banks of the Narva River. Two towns, Petseri and Narva, had also a considerable number of Russians. German is spoken as the native tongue by 1.5 per cent of the population of Estonia--by the Baltic Germans,

1:Indiana U. S-4,5(1954-5)1955 RG4 Estonia RG4

162 85 per cent of whom left Estonia in the fall of
191 1939 and settled in Germany.

191 Since German has always been taught in Es-
871 tonian schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. To-
[177] gether with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward [162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children 462 being two or three. Mothers in middle-class [565] families often worked as teachers, clerks or nurses, using hired help at home. There were

200 abolished.

795] There was no established church in independ-
798 ent Estonia. Full freedom of worship and conscience was guaranteed in the Constitution of the Republic of Estonia. All religious services were free to be held so long as they did not conflict with public order and morale.

162 According to the census of 1922, 78.3 per cent
795 of the population of Estonia was Lutheran, 19 per cent Greek Catholic, 0.5 per cent Baptist, 0.2 per cent Roman Catholic, 1 per cent belonged to other Christian churches (Methodist, Adventist, etc.) and 0.4 per cent was Jewish. To the Lutheran Church in Estonia belonged Estonians, Germans, and Swedes, whereas the membership of the Greek Orthodox Church was made up mainly of Russians and Estonians. The distribution of Lutherans by districts was almost

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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795 even except in Setumaa, Saaremaa and Pärnumaa. The Greek Orthodox Church in these districts had the following figures: in Setumaa 90. 9 per cent; in Saaremaa 39. 7 per cent; and in Pärnumaa 31. 5 per cent.

795 Before the independence of Estonia the Lutheran Church was administered according to the Statute of the Evangelical Lutheran Church in Russia, sanctioned in 1832 by Czar Nicholas I, and based on the Swedish Church Statute introduced in 1692 and in Livonia in 1694. From the [565] point of view of organization, the Lutheran Church in preindependence times was an established Church because the large landowners and state officials had the decisive power. The Estonian Evangelical Lutheran Church accepted its constitution in 1919 at the second Church Congress at Tallinn. According to this

464 Revolution Estonian colonies were more prosperous than the surrounding Russians.

162 642 178 Table 1 shows the division of Estonia's population into occupational groups.

According to Table 1, industrialization was increasing in independent Estonia. By 1939, 55 per cent of the population was occupied in agriculture and 24 per cent in industry. Noticeably decreasing was the number of people who had no established occupation (domestic help, seasonal workers, etc.)

464 162 The percentage of active people who were earning a livelihood for themselves and their families in 1934 was 71 per cent. Workers and employees made up only 33.7 per cent of this figure, including family members who worked without wages. In the United States the corresponding persentage was 74.2. The largest

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

444 group among the active population was the self-
162
employed group, those who worked in their own independent enterprises with members of their families or alone, such as small-holders and
465 craftsmen of various types. The total income of all working groups was in 1939 about 182.2 million Estonian kroons. Of this sum the various occupational groups received the following shares:

Industry	41.7
State and local governmental employees	25.7
Agriculture	13.1
Trade, including banking and insurance	11.6
Professional groups	4.1
Transportation	2.5

433 Estonia's economy rests on agriculture and industry. In 1939 the net agricultural output

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I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Table 1. Estonia's Population by Occupation

Occupations	1922				1934	
	Men	Women	Total	Per cent	Total	Per cent
Agriculture	305,381	347,132	652,513	59.0	662,561	58.8
Industry	85,403	88,703	174,106	15.7	195,949	17.4
Trade	21,549	24,777	46,326	4.2	55,569	4.9
Transportation and communication	20,075	16,948	37,023	3.3	38,193	3.4
Social work, including teachers	35,061	26,851	61,912	5.6	73,642	6.5
Unsettled occupations	37,882	58,201	96,183	8.7	44,873	4.0
Others	14,888	24,108	38,996	3.5	55,626	5.0
Total	520,239	586,820	1107,059	100.0	1126,413	100.0

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Table 2. Distribution of Population by Occupational Status in 1934

Occupational Group	Employers with hired help	Self-employed		Workers and Tenants	Employees	Professional Groups and Occupation Unknown
		members of family	alone			
Agriculture	103,096	419,126	18,524	116,496	4,007	1,311
Industry	11,887	6,573	43,733	121,895	11,607	254
Trade	5,265	7,137	14,733	16,257	12,071	106
Transportation and Communication	442	444	5,146	22,482	9,581	98
Social work	----	----	----	15,340	35,448	22,854
Domestic help	----	----	----	18,848	98	----
Others	----	----	----	----	----	55,626
Occupation unknown	121	175	584	17,420	890	6,737
Total	120,811	433,455	82,720	328,739	73,702	86,986

362 727 have reported, there has been very little building activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 162 Class distinctions were not sharp in independent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] [735] Estonia, a land of few big cities and therefore of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHIC DISTRIBUTION OF POPULATION

101 [161] Area inhabited by the Vepsians. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Vepsians is considered to be from 30,000-35,000. They live in the following administrative units of the Soviet Union: 1) Sheltozero rayon in Karelo-Finnish SSR; 2) Vinnits, Ojat' and Kapsha rayons in the Leningrad oblast; and 3) Oshta, Shola and Efimovskii rayons in Vologda oblast.

162 There are no data available on the number of Vepsians in each of these groups. The data of the 1926 census on the Vepsians are classified according to okrugs (except for the Karelo-Finnish SSR). The number of Vepsians at that time was as follows:

1. In Sheltozero rayon in Karelo-Finnish SSR..... 8,663

2. In Lodeinopolye okrug (the Vinnits, Oshta and Ojat' rayons)..... 16,484

3. In Cherepovets okrug (the Efimovskii and Shola rayons)... 5,357

162 4. In Leningrad okrug (the Kapsha rayon) 2,202

Total 32,706

In the literature it is customary to divide the Vepsians into three groups on the basis of linguistic and geographical differences. The size of these groups in the 1930's was estimated as follows:

1. The North or Onega Vepsians in Sheltozero rayon..... ca. 10,000

2. The Middle Vepsians--south of the Svir River as far as the Korvoil village..... ca. 14,000

3. The South Vepsians--south of the Korvoil village..... ca. 10,000

Total ca. 34,000

The fourth group is formed by the so-called Isaijeva Vepsians who lived in Isaijevo volost to the east of the White Lake; their number in 1873 was 295. They were probably completely russified at the beginning of this century.

In this report this last division -- North, Middle, South and Isaijeva Vepsians--will be used.

166 369 Changes in the composition of the population. The Vepsians are a typical rural population, and until recently they almost never lived in cities. Since 1930, however, considerable changes have taken place in their distribution. The collectivization of the

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF THE SOCIETY

[142] 565 578 Although the number of Livonians is very small (in 1920 ca. 1500-2000, in 1949 ca. 1000), they are divided into several groups both on the basis of their economic situation and their attitude toward Livonian nationalism. Economically the Livonians form three district classes: a) the farmers, the merchants and the speculators; b) the small farmers; and c) the tenants. A certain antagonism exists between these classes, as evidenced in the fact that the so-called "bourgeois" have not been admitted into the co-operatives. These classes had, before the occupation by the Soviet Union in 1940, different political ideals also: the richer people were for the rightist conservative parties, while the poorer elements gave their support to the Social Democrats.

186 The Livonians are not unified either in their attitude toward Livonian nationalism. Two basic groups can be distinguished among them: the nationally conscious ones who strive for the preservation of Livonianism, and those who prefer to succumb to Latvianization. Between these two extremes are, of course, several transitional groupings with various degrees of interest in the problem.

The strong national awakening which took

Annex "A," Subparagraph 1c,
Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

162 131 Area inhabited by the Livonians. The number of Livonians in 1949 was about 1000, and they lived in the northernmost end of the Kurland Peninsula, in Dondangen rayon of the Latvian SSR. In the 1930's the Livonians lived in the following twelve villages: Luuzh, Piza (Latvian, Pissen), Iira (Latvian, Lielirbe), Uushkila (Latvian, Jaunciems), Siikrõg (Latvian, Sihkraggen), Ire (Latvian, Mazirbe), Koshtrõg (Latvian, Koshtraggen), Pitrõg (Latvian, Pihtraggen), Vaid (Latvian, Waiden), Säänag (Latvian, Saunaggen), Kuolka (Latvian, Kolken), and Mustnumm (Latvian, Mellesille). In the last-mentioned village only a very few 361 Livonians were to be found. All the Livonian villages are about a hundred steps from the coastline, behind the first sand hills. The houses of the villages are clustered together, except Säänag and Vaid which consist of individual farms scattered over the area of a few versts. The Latvian settlements are a couple of versts from the coast, separated from the Livonian villages by small valleys with sand banks.

167 Migration. In the times of serfdom in the last century the Livonians used to escape from the barons' whip to Saaremaa (in Estonia), and

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

162 Population trends. The area of the Livonians was in former times much larger than now, comprising parts of Livland, which has received its name from them, and extensive areas in Kurland. In Livland the Livonians in the twelfth and thirteenth centuries inhabited a rather wide coastal zone, which, beginning from the mouth of the Salis River, extended as far as to the west of the mouth of the Dvina River. The Livonians in Livland were Latvianized in the course of the following centuries. According to a description of 1631, Livonian was spoken there only in a few villages. In 1846 the academician Sjögren, a Finnish scholar, found only 22 Livonians in the region of the Salis River. By 1858 the number of the Livonians had decreased to 8, according to the academician Wiedmann, the last of whom died in 1868. In Kurland the Livonians' area in the twelfth and thirteenth centuries extended from the northernmost point of the Kurland Peninsula, Domesnäs Cape, both southward and westward along the seacoast, farther than nowadays; in the west it reached at least the present city of Windau (Latvian, Ventspils). Most probably the Livonians also lived among the Latvians in the whole of western Kurland as far as 55° North Latitude.

161 The number of Livonians was recorded in the official Russian statistics in 1865 as 2315. In 1888 their number had increased to 2873. From later times there are no exact data available. Some scholars assume that at the

1:Indiana U. S-4.5(1954-5)1955 RG4 Estonia RG4

162 80-89	0.8	1.2	1.0
90-99	0.0	0.1	0.1

163 The Estonian birth rate has never been high.
165 The 1930-34 average was 16.8 per mille. At the same time, the death rate averaged 14.9 per mille, leaving a natural increase of 1.9 per mille. This median death rate was higher than the average among other people with the same birth rate. In earlier years (in the last decade of the nineteenth century, for example) the birth rate of the Estonians has been considerably higher--
[563] 29.9 per mille. The birth rate among the Russian minority was 7 to 8 per cent higher than that for the Estonian population, but the Estonian German and Jewish populations had higher death rates than birth rates.

165 Before Estonian independence the infant

161 the Isaijeva Vepsians (295) were not included. Finnish scholars considered the Vepsians' number by the end of the czarist regime to be around 25,000, which, however, may be less than their actual number.

The increase of the Vepsians in the 50-year period from 1848 to 1897 was 63.66 per cent, which is less than the average increase of the whole population of this area. Especially low was the increase in the Novgorod government -- 29.58 per cent. The increase of the Vepsians in the following 30 years, from 1897 to 1926, was even lower than before--28.2 per cent.

What is the reason for this slow increase of the Vepsians?

Let us examine first their natural increase. It has been widely noticed that the Vepsian families have many children. We have exact [163] data from one community in North Vepse, [165] Sheltozero, which would confirm this statement. In the years 1923 to 1926 the birth-rate in Sheltozero per year was 53.4, while the death-rate for the same period was 35.4. The natural increase in this community thus was 18, which was higher than the average increase of 16 in Karelia.

177 If, despite this considerable natural increase, the number of Vepsians does not show an adequate increase, then the reason for this is to be sought in the russification process. Russification is first of all noticeable in isolated villages, the population of which is

over 100 Polish schools. The survival of even a small Polish minority in Lithuania will make it possible for Polish nationalists to maintain their traditional claim on the city of Vilna. Ba. 563

The number of Jews in the Baltic States was also drastically reduced, but in their case the Germans, not the Soviet Government, were chiefly responsible. Many thousands of Baltic Jews were exterminated by the Germans because the Soviet authorities had failed to evacuate them in time.

From a narrow-minded, nationalistic point of view the Baltic peoples might perhaps have welcomed at one stage the disappearance of national minorities, which until 1939 had lived in their midst. In the event they discovered that the departure of Swedes, Poles, Germans and Jews was hardly to their advantage since it only made room for Russian colonists.

SOVIET ESTONIA

Of the three Baltic peoples the Estonians are in the greatest danger of falling victim to the Russian advance. This is due mainly to the fact that the Estonians are fewer in number than either Latvians or Lithuanians. Their numerical inferiority is aggravated by the fact that their natural increase is lower than that of the majority of Western European peoples. In 1938 the rate of natural increase in Estonia was 1·7 per 1,000 inhabitants, which was the lowest of all European countries with the exception of France, and, on account of the Civil War, Spain. In 1940 the situation in Estonia deteriorated to such an extent that a decline of 0·6 per 1,000 was recorded. Ba. 163 Es. [63]

In Latvia the position in regard to the population increase is slightly better than in Estonia, its index being at 4·9 in 1938, and 3·7 in 1940. Both Estonians and Latvians are peoples with a Western European birth-rate living in Eastern Europe and they will undoubtedly suffer from all the inconveniences inherent in such an anomaly, in the first place from the pressure exercised by the population of the Soviet Russian Empire whose rate of increase was 17·8 in 1938.

The Russian pressure will become particularly active and real in the case of Estonia because of the close proximity of that country to Leningrad. Leningrad, with a population of over 3,000,000, must inevitably extend its grip over the whole of Estonia with its 1,000,000 inhabitants, and Estonia will then be degraded to a kind of economic annexe of the second largest Soviet city. The construction of a gas pipe-line linking the gas-works of Kokhtla-Järve in Eastern Estonia with Leningrad is an indication that such a development is well under way. Kokhtla-Järve, a new Estonian town which was built during the first post-war Five-Year Plan, is the 'centre of the Estonian Donbass' and is expected to become the largest shale-producing centre in the U.S.S.R. Es. 361 315 Es. [316]

The development of the new shale mines, shale-refining plants, electric

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1p,

Socioligical Background

HEALTH AND SANITATION

433 In normal times Estonia never suffered from food shortages. There was plenty of food; it has been estimated that Estonia could have fed three times her population during her independence period.

164 Diseases. Tuberculosis and cancer were the diseases which had the highest mortality rate. Rheumatism was frequent. Smallpox was almost eliminated in Estonia by the compulsory vaccination of children, and cases of infantile paralysis were very rare.

744 Estonia's public health services were decentralized in 1928. The actual work then was carried out by local self-governments, but was organized and controlled by the Public Health

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90-99	0.0	0.1	0.1

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• 165 The 1930-34 average was 16.8 per mille. At the same time, the death rate averaged 14.9 per mille, leaving a natural increase of 1.9 per mille. This median death rate was higher than the average among other people with the same birth rate. In earlier years (in the last decade of the nineteenth century, for example) the birth rate of the Estonians has been considerably higher--
[563] 29.9 per mille. The birth rate among the Russian minority was 7 to 8 per cent higher than that for the Estonian population, but the Estonian German and Jewish populations had higher death rates than birth rates.

165 Before Estonian independence the infant

165 mortality rate was extremely high, but during the years of independence it dropped, as a result of the better medical care available for infants and mothers. The death rate dropped also in the age group of 10-19, but it still remained high in the age group of 1-9.

162 563 The overwhelming majority of the population of Estonia in 1934 were Estonian--88.2 per cent, or almost one million people. Until World War II the minorities in Estonia ranked as follows:

Russians	8.2 per cent
Germans	1.5 per cent
Swedes	0.7 per cent
Latvians	0.5 per cent
Others (Jews, etc.)	0.9 per cent

From prehistoric times Estonians have had

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The increase of the Vepsians in the 50-year period from 1848 to 1897 was 63.66 per cent, which is less than the average increase of the whole population of this area. Especially low was the increase in the Novgorod government--29.58 per cent. The increase of the Vepsians in the following 30 years, from 1897 to 1926, was even lower than before--28.2 per cent.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonis RG4

369 enlarged school system or in municipal, government and other offices. The majority of students who graduated from high schools tended to remain in the cities. Although Estonia had relatively few larger industries (see Subparagraph 3b, Economic Background), there were numerous fairly prosperous small industries where employment was to be found.

369
166 Estonian society over the past hundred years could be characterized as an extremely dynamic one. After the final liberation from slavery[1] and attachment to the soil there rapidly developed an independent farmer class, and the surplus rural people sought occupation in the growing cities where industrialization took place in the [428] last quarter of the nineteenth century. As farms were usually inherited by the eldest son, the other farm children were sent to city schools

[1] [See cat. 116, pp. 23-26 -2- Analyst]

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

369 to learn some craft or trade. This constant
• 116 migration and change of social status, adjustment to a new way of life and to the new social, political, and cultural ideas moving from West and East to the Baltic coast, all have helped to create a perpetually changing life for the Estonian people. This has been especially true of the urban areas. More stability could be traced in rural communities until the Communist Occupation, although the land reform at the beginning of independence changed the pattern
186 of rural living considerably. However, despite these rapid changes,[1] the Estonian people had then and have always had a high sense of unity and loyalty to country. This could be illustrated by numerous examples from history, as well as by more recent events: the numerous large-scale revolts against suppression; the

1 [See cat. 116, pp. 2-3 -- analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

162 Tartumaa.....181, 296

Valgamaa..... 39, 278

Viljandimaa..... 74, 993

Virumaa.....146, 318

Võrumaa..... 83, 145

161 The mean density of the population of the Republic of Estonia was 25. 3 persons per square kilometer. The average density in rural areas was 15. 3 persons per square kilometer, being highest in Setumaa (36. 1) and lowest in Pärnumaa (12. 1).

369 166 After the liberation from slavery of the Estonian peasants in the 1860's,[1] Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

[1] [See cat. 116, pp. 23-26--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

369
166

created a strong demand for workers. By this time Estonia had already progressed from a feudalistic country to a capitalistic one. Dr. E. Kant has traced the population in rural Estonia during the period 1922-34 and has noticed that internal migration within Estonia has been far from uniform; the highland regions, for example, were depopulated far more rapidly than the lower areas. One exception, however, [563] to this trend was the southeastern corner of Estonia (Petserimaa) with its high percentage of Russians. Here the density of the rural population was steadily increasing. Although one cannot speak of any real overpopulation in Estonia, the density in the highlands has always been greater, and it is natural that these areas have given their surplus population to the cities.

In spite of all this urbanization, Estonia was

162 4. In Leningrad okrug (the Kapsha rayon) 2,202

Total 32,706

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2. The Middle Vepsians--south of the Svir River as far as the Korvoil village..... ca. 14,000

3. The South Vepsians--south of the Korvoil village..... ca. 10,000

Total ca. 34,000

The fourth group is formed by the so-called Isaijeva Vepsians who lived in Isaijevo volost to the east of the White Lake; their number in 1873 was 295. They were probably completely russified at the beginning of this century.

In this report this last division -- North, Middle, South and Isaijeva Vepsians--will be used.

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166 economy caused flights to Finland (especially among the North Vepsians) and a rush to the towns. The demand for manpower in governmental, municipal and industrial fields also increased the number of the Vepsian-speaking population in the towns. Deportations and mass-arrests, which started concurrently with forced collectivization, caused further changes in the distribution of the population. And finally we should not forget the role of the second World War, due to which a considerable number of Vepsians moved in two directions--either to the east to the Russians or to the west to the Finns. Flight to Finland was especially easy in North Vepse, which was for some time occupied by Finland. After the end of the war in 1944, Finland was obliged to return the refugees to the Soviet Union. At least a part of them, however, escaped to Sweden and could thus not be compelled to return.

161 Population trends. The first numerical data for the Vepsians were published by Köppen in 1848, according to which there were 15,617 Vepsians, of them 8,550 in Olonets government and 7,067 in Novgorod government. The official Russian publication of 1873 gave the number of the Vepsians as 26,172. According to the census of 1897, the Karelians' number was 25,559, of whom there were in Olonets government 16,147, in Novogrod government 9,157, and elsewhere 255. In the last figures

177 by the aggressive policy of denationalization of the Livonians by the Latvian church and schools. Church services have always been held in Latvian, even though the congregation in [191] former times did not understand it. In the schools the Latvian teachers punished the speakers of Livonian by beating them and sending them to stand in the corner. Livonian was [166] laughed at and called the "horse language." An especially strong blow was dealt to Livonianism during the first World War when all the Livonians had to leave their homes and spend several years among the Latvians or the Russians. When after the war they returned to their homes, the younger generation hardly knew any Livonian at all. Loorits, who visited these people in 1920, gives the following description: "Livonian is known in all villages, but it is a half-dead language which is usually not spoken. There are still families who speak Livonian, but even more numerous are those where the children do not know any Livonian at all." (Liivi rahva olevik, p. 76.)

After the war, the academic circles of free Estonia and Finland tried to assist in the preservation of the small Livonian ethnic group, but the Latvians, on the other hand, did everything possible to accelerate their assimi- 177 lation. The Livonians' dream of having their 668 own county was, after great efforts made by the Livonians, finally granted by one Latvian government but refused by the next one. Lead-

177 ing Livonian patriots were investigated and
[668] frequently molested by the police. The teaching of Livonian was to some extent tolerated in the schools (two hours a week as an elective), but the futility of it was preached incessantly.
[517] In the 1930's there developed a nationally conscious Livonian intelligentsia under Estonian and Finnish schooling, but they were not given teachers' posts in their own villages. The Latvians also refused to pay regular salaries to teachers of the Livonian language but gave them only pocket money. In answer to the Livonians' petitions to grant them some money for printing books in Livonian, a big library in Latvian was sent to them. In Livonian villages four branches of the Latvian cultural societies were organized. The above-mentioned measures all served one purpose: the quick Latvianization of the handful of Livonians still left.

• [166] During the second World War the Livonians were sent again away from their seacoast homes to their neighbors, the Latvians. Undoubtedly this again deprived them of many of their kinsmen. The complete Latvianization of the few Livonians who have remained is, at any rate, a question of only a few decades.

1:IndianaU. S-4, 5(1954-5)1955 RG4 Estonia RG4

563 as the gentry in estates spread all over the
[423] country. After the land reform in the twenties, the estates were nationalized and the land redistributed to landless people (war veterans, etc.), leaving to the former great landowners only the cores of their former vast possessions. Many of the former owners refused to accept what remained to them of their estates and migrated to Estonian cities or even to Germany, receiving reasonable compensation for their land from the Estonian government.

Approximately 84 per cent of the Estonian Germans during the period of Estonian independence were city dwellers. The Swedish minority was generally concentrated on the northeastern islands of Ruhnu, Vormsi and Pakri, as well as
•[162] on Noarootsi, Riguldi, Nõva and Naissaar. In the turbulent days from 1939 to 1941, almost all

563 of the Estonian Germans migrated to Germany
•167 and in 1944, before the second Russian occupation, the Swedish population of Estonia left en masse for Sweden.

727 During World War II the population of Estonia
661 suffered great losses. During the first occupation of Estonia by the Soviet Union in 1940-41, especially in June 1941, a mass deportation of over 10,000 Estonians took place to remote territories of the Soviet Union. In addition to these losses, the Soviet officials, when withdrawing their military forces from Estonia (in June-September, 1941) before the advancement of the German army, mobilized over 33,000 men, among them many regulars in the Estonian army, and took them to Russia. The approximate number of Estonian citizens deported, mobilized, arrested and murdered by Soviet officials during

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

727 the first occupation from 1940 to 1941 is estimated
[44] at around 100,000.

During the 1941-44 German occupation the losses of the Estonian people were also considerable. Although there are no controlled data as yet, estimations have been made that 4000-6000 people were exterminated; 5000-6000 killed in action or in guerrilla warfare; and 2000-3000 killed in bombardments, making a loss of from 11,000 to 15,000 people altogether.

167 Before the second Russian occupation of Estonia in the fall of 1944 some 63,000 Estonians left their home country as refugees, mainly going to Sweden and to Western Europe. In 1945 there were in Sweden 28,000 Estonian refugees and in western Germany, Austria, Belgium and Denmark over 30,000. Beginning with the year 1947 the latter group migrated to England and to countries overseas.

000countries overseas.

727 Altogether, the losses of the original Estonian population during World War II could possibly be as high as 200,000. After World War II the deportations continued, so that at the present time it is impossible to estimate how much of the orig-

[161] inal population is now left in Estonia. Population estimates from Soviet Estonia now appear to be about the same as, or even larger than, those for Estonia of 1939. These surprisingly high estimates, however, may perhaps be explained by the large numbers of Soviet military personnel, workers, and political officials who have been brought into this country.

• 167 661 The present trend of migration in the Estonian SSR presents a sad picture of the depopulation of the country of its original inhabitants. According to information gathered from German POW's

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

167 who have returned from the Soviet Union, data
661 obtained from recent refugees, and clandestine letters, there was at least one mass deportation of Estonians, Latvians and Lithuanians in March, 1949, as well as numerous smaller ones. The March deportation was concerned mainly with the rural population, its aim being to get rid of the opponents of collectivization. This deportation had the desired effect for the Soviet occupants of Estonia: kolkhozation proceeded smoothly from then on. As for the number of deportees in March, 1949, controlled data are lacking, but all sources agree that it was more extensive than the June, 1949, mass deportation of 10,000 people.

ooo One could conclude that all migration in the Estonian SSR is at present a forced migration and is carried out according to the plans of the Communist Party, which is eager to get rid of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 The leaders of the Estonian people are now
• 167 outside the home country as exiles in Sweden, England, the United States and Canada. The Exile Government of the Estonian Republic, established in 1953 with its seat in Stockholm, Sweden, has as its acting President the oldest living minister of the last K. Pats' government, August Rei, who belonged to the last cabinet as Estonia's ambassador to the U.S.S.R. in Mos-
668 cow. The most important national organizations of the Estonians in exile are the Estonian National Council in Sweden and the Estonian National Committee in New York City.

166 [167] economy caused flights to Finland (especially among the North Vepsians) and a rush to the towns. The demand for manpower in governmental, municipal and industrial fields also increased the number of the Vepsian-speaking population in the towns. Deportations and mass-arrests, which started concurrently with forced collectivization, caused further changes in the distribution of the population. And finally we should not forget the role of the second World War, due to which a considerable number of Vepsians moved in two directions--either to the east to the Russians or to the west to the Finns. Flight to Finland was especially easy in North Vepse, which was for some time occupied by Finland. After the end of the war in 1944, Finland was obliged to return the refugees to the Soviet Union. At least a part of them, however, escaped to Sweden and could thus not be compelled to return.

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Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

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361 Livonians were to be found. All the Livonian villages are about a hundred steps from the coastline, behind the first sand hills. The houses of the villages are clustered together, except Säänag and Vaid which consist of individual farms scattered over the area of a few versts. The Latvian settlements are a couple of versts from the coast, separated from the Livonian villages by small valleys with sand banks.

•167 Migration. In the times of serfdom in the last century the Livonians used to escape from the barons' whip to Saaremaa (in Estonia), and

167 later also to America. Some of them emigrated to Sweden. There has been a special kind of emigration, which has lasted up to the present day, namely the leaving of the seacoast by the educated Livonians. Almost none of the educated Livonians who have been able to get white collar jobs in Latvian towns have returned to their native area. Even the one Livonian who received a university education, a man educated at Helsinki University at the Finns' expense, in the hope that he would become a pastor for his fellow-countrymen, preferred to remain in Finland.

167 The majority of the immigrants to the
53 Livonians' area have been Latvians who, since the middle of the last century, have been settling in the Livonian villages in growing numbers. Among the immigrants were also numerous Estonians from Saaremaa. The latter used to come as seasonal immigrants for summer work on the farms as farmhands, fishermen and workers in the anchovy factory in Kuolka. Scores of children from Saaremaa were employed as herdsmen on the Livonian shore. Some of the Estonians never returned to Saaremaa, but stayed as permanent immigrants among the Livonians and mingled with them. After Latvia became independent, the close connections between the Livonians and Estonians from Saaremaa were prohibited. Thus the migration came to an end.

21: Kolarz J-4 (no date) 1952 R1 Soviet Union R1
Estonians R64

Es. 433 464 727 167 The development of the new shale mines, shale-refining plants, electric power stations, etc., while increasing the economic potential of the U.S.S.R. as a whole, has perceptibly intensified the manpower problem from which Estonia is suffering as a consequence of the war. Thousands of Estonians fell in action during the hostilities, thousands were deported to the East by Soviet authorities in 1941 and many thousands more fled from their mother-country westward to escape the Soviet régime. The loss of such a considerable number of her inhabitants – many of them able-bodied people in the prime of life – has depleted the already scanty manpower resources of the little country. Hardly a single article on Estonian economy appearing in Soviet publications after the war has omitted to stress that Estonia's exceptional shortage of labour was a handicap for the reconstruction work in that country. This shortcoming has been remedied in the usual way, namely by importing Russian manpower in large enough numbers to fill the gaps created by the voluntary or forced exodus of the Estonians. Russian technical experts, mining engineers and skilled workers are helping to keep the wheels of Estonian economy turning. This applies especially to the 'Estonian Donbass', where can be found coal-miners from the Donets Basin and from the Moscow Province and shale-miners from the distant Volga.[31]

S.U. 164 569 While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[32] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[33]

Es. 661 665 When Soviet troops occupied Estonia in June 1940 the Estonian Communist Party was extremely small. In Estonia itself it had been decimated by the terror of the 'bourgeois régime', while the ranks of the Estonian communists in Russia had been depleted through Stalin's big purge. In the first half of 1940 small communist organizations existed in Tallin, where the party had between 120 and 150 members, and in other Estonian towns such as Tartu, Narva and Pärnu. In February 1941, over seven months after the establishment of the Soviet régime, the Estonian Communist Party had 2,107 full members and candidate-members which corresponded to 0·2 per cent of the total population of the country.* The newly recruited party members included

* *Sovetskaya Estoniya*, April 7th and 8th, 1951.

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

592 In general, the family pattern in Estonia
362 underwent the same changes as it did in the Western world. Rural families, as compared to city ones, were more conservative. In the former a more patriarchal authority was preserved, whereas urban families were more democratic, especially in those cases where the husband and wife both worked outside the home. But the husband's legal supremacy still existed; the property in the family belonged to the husband unless the couple had legally separated it.

• 168 The primary function of the family was to rear physically, mentally and morally healthy children. This was done in co-operation with the school, the church and the community. The State and the community were concerned during the years of Estonia's independence with the decline in the size of the average family. Bonuses for working parents in case of the birth of

●168 a child were introduced by the State and local self governments. Working mothers received a paid vacation for four weeks before and six weeks after the birth of the child. These measures helped to increase the birth rate to a certain extent but not sufficiently. Economic difficulties immediately after World War I, the depression at the beginning of the 1930's, and the approaching thunder in the political skies of Europe played their part in keeping the birth rate low.

855 [586] A family environment was considered best for growing children, and since the divorce rate was not high in Estonia, the great majority of children [736] received parental love and care. Children's homes, usually run by local governments, were established for children from broken homes.

000 The parents normally enjoyed prestige in the

562 gatherings. On those occasions the mothers of
593
[168] large families received rewards.

593 Family reunions tended to keep alive the feel-
[527] ing of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 During the Communist regime the authori-
858 ties have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

174 is supposed to have been completed by the beginning of the Christian era. Soon after that the Finns migrated to Finland and settled the area north of the Gulf of Finland.

172 Archeologists, however, disagree with this linguistic theory. Their excavations have brought to light evidence that the present Estonian area was occupied long before the birth of Christ and that no change of inhabitants occurred around the beginning of the Christian era. According to theories of the Estonian archeologist Dr. R. Indreko, the Finno-Ugric peoples came to the East Baltic region from Central Europe about 7000 B. C., after the glacial period, in the early Stone Age. They were reindeer hunters and later they became fishermen also. Some of these peoples later migrated eastward and settled by the Volga and the Ural Mountains.

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172 while the others remained on Baltic shores.

[13] To the south of the Estonians lived the Livonians and the Baltic peoples: the Latvians, and, Lithuanians in the northeast, their Vote, Vepsian and Finnish-speaking relatives in Ingermanland. East of Lake Peipus at this time was a thin sprinkling of Slavs.

Until about 1300 B. C. the inhabitants of present-day Estonia lived around rivers and lakes, ekeing a livelihood mainly from fishing and hunting. Later on some primitive agriculture, as well as a new custom of burial of the dead in underground graves, was introduced from Central Europe.

Trade with the Goths living at the mouth of the Vistula River and their own position as cultural moderators between the Roman Empire and the Nordic peoples speeded up the cultural

172 development of the Baltic peoples. Even after the fall of the Empire the settlements continued to grow and Läänemaa and Saaremaa were next to be inhabited.

The period from 800 to 1200 A. D., the Viking Epoch, saw a lively commercial interchange with the Scandinavian Vikings with whom the Estonians often participated in raids to neighboring countries. This period brought wealth and a rapid cultural rise for them as well as a development of agricultural and stock-breeding methods. During this time the country was divided into counties (maakond), and these into parishes, both units being headed by elders. As yet there was no central administration, although in times of danger several counties would combine their manpower for defensive purposes.

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Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

174 Early history. Scholars have not yet reached a decision about the prehistory of the Estonians. The most common theory of linguists is that the Estonians lived together with other Finno-Ugric peoples at the bend of the Volga until about 2500 B. C., when the separation of the Hungarians, Khanty and Mansi supposedly took place. After the further detachment of the Komi and the Udmurts around 1000 B. C., and of the Mordvins and Cheremis around 200 B. C., the Western Finns (Finns, Estonians, Karelians, Livonians, Vepsians, and Votes) started to move westward until they finally settled along the shores of the Baltic Sea, south of the Gulf of Finland, and on the shores of the Gulf of Riga. This migration

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Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 The votes call themselves vad'd'alain (plural vad'd'alaizet). This name comes from the word vad'd'a 'wedge,' and originally probably designated the wedge-shaped area inhabited by the Votes. In Russian chronicles and old documents the Votes are usually called vod' (from this the adjectives vodskii, votskii) and vozhane, later also by the names chudja and voty. The older German designation for the Votes is Watländer, the later one Woten (plural). In English the names Votes and Vodians are used (the adjectives Votic or Vodian).

Votes are closely related to the Estonians, Finns, Karelians, Vepsians and Livonians. [197] The language of all of these nationalties form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. 101 The original home of the Finno-Ugric people is ● 174 considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland

101 and Peipus Lake. There this relatively
174 homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably in the first centuries A.D.

The Votes, following the Finns, moved toward the north and settled the area which is now known under the name of Ingermanland. In ancient times the Votes were a powerful nation. They probably belonged to those Balto-Finnic tribes, which, according to Nestor's chronicle, participated under the name of chud' in the foundation of the Russian state in 862 A.D.
175 The first explicit information on the Votes originates from the time of the Grand Prince Jaroslav (died in 1054); in one of his statutes the Votic (votshkaia) region is mentioned as belonging to the Novgorod possessions. The belonging to Novgorod was at that time, however, only a pious wish of Novgorod. This appears clearly from the fact that the Votes helped the Polotsk prince Vseslav when he, with his armies, in 1069 lay siege to Novgorod. Vseslav suffered a defeat, and, according to the chronicler, "this was a great loss to the Votes, for great masses of them fell." When Novgorod in the twelfth century became stronger, the Votes more and more came under its sphere of influence. In cases of need the Votes applied to the Novgorodians also for help. This happened, for instance, in 1149 when a thousand Finns from Häme undertook a military expedition to the Votic area. Then the Votes, helped by 500 Novgorodians, hewed down the Finns to the very last man.

It was not just the wars but also the

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175 At the end of their independence period[1] the Estonians were the cultural leaders among the Balto-Finnic peoples. At this time their most dangerous enemy was the Russians, who often made raids into eastern Estonia. Russian chronicles mention the raid of their own Kniaz Yaroslav in 1030 into Estonian territory and the founding of the stronghold Yuryev on the site of present Tartu.

The favorable geographical position of the people on the southeastern shores of the Baltic has had its disadvantages: it has been too hard for the eastern and western neighbors to resist the temptation to invade this territory. German expansion to the Baltic grew more dangerous at the turn of the twelfth and thirteenth centuries. German merchants from Port Lübeck had established themselves on the Livish coast by the

[1] [i.e. ca. 1200 A.D. - -14- Analyst]

175 last quarter of the twelfth century. Soon followed
[297] Catholic monks as missionaries. When peaceful means of conversion had no notable success, stronger methods were used, and in three decades (1199-1229) Bishop Albert had, with the support of the Roman Catholic Church and the various German states, converted the Baltic peoples to Christianity and, at the same time, had gone a long way toward subjugating them by fire and sword to the rule of the German knights.
[34] In 1200 he arrived with a great force of crusaders at the mouth of the Daugava River, where he founded the next year the city of Riga and, in a short time, had subjugated the Livonians and Latvians. The Order of Knights, called "Brothers of the Sword," was also established.

The conquest of the Estonians proved to be more difficult. Although the German knights

•175 were far superior in equipment, the Estonians, nevertheless, experienced also in their warfare against the Russians, fought many victorious battles. Their War of Independence lasted from 1208 to 1227, but the battle in September, 1217, in which Limbitu, the outstanding elder of Sakala (Viljandimaa), was killed decided the fate of central and western Estonia. The eastern part and the islands remained free until the Danish King Waldemar II came to Bishop Albert's assistance and conquered them. He landed at the [361] [103] present site of Tallinn in 1219 and founded this city, whose name means Taani linn 'Danish city.' Saaremaa, the last free province of Estonia, fell in 1227, thus deciding the fate of all the Estonians for centuries.

Estonia under the reign of Denmark and the

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Estonia under the reign of Denmark and the

• 175 Order. After the end of the ancient War of Independence, Estonia was divided between several competing powers: the Catholic bishops, the Order of the Brothers of the Sword (which in 1237 became the Order of Teutonic Knights, returned from Palestine), and Denmark. The strongest of these was the Order. The Germans [101] called all of the new colony Livonia. Historians call medieval Livonia "Old Livonia" in order to differentiate between it and the later governments of Livonia under Swedish and Russian rule, which was much smaller, comprising southern Estonia and northern Latvia. Northern Estonia (Harjumaa and Virumaa) was under Denmark, and the western and cental part of continental Estonia (Viljandimaa and Järvamaa) was governed by the Teutonic Order whose seat was in Eastern Prussia. The Bishop of Tartu governed present-

175 day Tartumaa, Valgamaa and Võrumaa, while Läänemaa and the islands belonged to another bishop. The Bishop of Tallinn had no land, but under his spiritual influence were Harjumaa, Virumaa and Järvamaa. The feudal system was now introduced into Old Livonia and the land was given to German and Danish vassals who, for the most part, were uneducated adventurers. The Estonian peasants were now left with practically no land and they were plagued with high taxes, labor obligations and military duties. The situation in northern Estonia under Danish rule was so bad that in Harjumaa the suffering Estonians rose in a rebellion in April, 1343, called St. George's Night Revolt, which spread throughout Estonian territory. The casualties suffered in suppressing this revolt forced Denmark to sell northern Estonia in 1346 to the Teutonic

•175 Order. Now the Germans were sole rulers of the Estonians and revolt was useless. By the sixteenth century complete serfdom had been forced upon the people and the estate owners were made sole owners, legislators and judges over their peasants. A medieval chronicler writes of Old Livonia that it had become "hell for the peasants, paradise for the clergy, and a gold mine for the nobility and merchants."

But the power of the Teutonic Order over Old Livonia was now beginning to weaken. The larger cities of Riga, Tallinn, Tartu and Pärnu, all of which belonged to the powerful Hansa League, had grown wealthy through trade between Russia and Western Europe, and the rivalry between the cities and the Order, which was eager to extend its power over the cities also, so weakened the German administration

175 of Old Livonia that it was unable to defend the country against invaders. The reformation, which began in Estonia in 1523, also served to weaken the influence of the Catholic bishops and the Order. When Czar Ivan the Terrible initiated the Russian-Livonian War (1558-1583), the deteriorating confederacy of the Baltic failed to provide adequate protection for this country and, in 1562, the rule of the Teutonic Order in Old Livonia had ended.

But the Russians were not successful either. They were driven out of this area by the three powers who finally divided up the country: Sweden, which became ruler of northern Estonia and Tallinn; Denmark, which again took over western Estonia and the islands; and Poland, which became ruler over southern Estonia (Pärnumaa, Viljandimaa and Tartumaa) and

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northern Latvia. The country was long devastated by continuous war, suffering particularly under the ever-present dread of the Russians.

Swedish rule in Estonia. By the Treaty of Altmarck in 1629 King Gustav II Adolf was able to wrest from Poland the Livonian area and to make Sweden absolute ruler of the continental Estonian territory. In 1645 Sweden gained the Estonian islands also, after which followed a long period of peace which has frequently been termed "the good old Swedish times."

King Carl XI carried out what has been called "the great reduction of estates" by which many large estates were confiscated by the state--in Livonia five-sixths of the arable land--and the situation of the peasants was considerably improved. In addition, the Swedish government

175 did much to promote educational opportunities for peasants as well as nobles, and made a great effort to promote the religious life in Estonia.

The reforms of Carl XI, and especially the reduction of estates, made enemies for the Swedes of the Baltic nobility, at whose instigation a coalition between Russia, Poland and Demark was created for the purpose of conquering the Baltic region. In the resulting Great Northern War (1700-1721) Czar Peter I was successful against the young Swedish King Carl XII, although Poland was defeated. The Baltic nobility welcomed the new ruler and the old feudal system was re-established. After the Peace of Nystad (Uusikaupunki) in 1721 Czar Peter I returned to the German gentry the estates and the privileges which they had had in pre-Swedish times.

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175 Estonia under Russian Czars. Although Estonia and Livonia were now nominally Russian governed, the actual and all-powerful ruler of these provinces was the German nobility. The country was badly devastated by the long war and deportations, and the population was pitifully diminished. For those peasants who had survived the horrors of the war, serfdom now became unbearable. But when Czarina Catharina II tried to improve their lot, she met the almost unanimous resistance of the nobles. At the end of the eighteenth century the liberal ideas of Western Europe had reached the Baltic provinces and some of the nobles favored them, especially the younger ones who had studied abroad. By the beginning of the nineteenth century, during the reign of Alexander I, liberalism in Russia had gained ascendancy and

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agrarian reforms were planned to prevent further uprisings such as occurred in northern Estonia, where the position of the peasants had remained considerably worse than in other areas. After certain reform legislation had been passed, making the position of the peasants approximately equivalent to their position in Swedish times, the income of the estate owners had remarkably diminished. In order to improve their lot, the Baltic nobility then recommended the liberation of the peasants from serfdom on the condition that the land belong entirely to the nobility. In 1816 the peasants in Estonia were liberated, and, in Livonia, in 1819. They were now free to rent the land and to pay this rental with their labor. Until 1860 this labor slavery existed. To further add to the woes of the landless, the nobility imposed restrictions upon residence

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changes. This "liberation" by no means improved the life of the peasants and, as a result, uprisings occurred in the 1840's in Livonia, where a widespread change to the Greek Catholic faith was also taking place in the hope that the priests would protect the peasants against the land owners.

By now the estates were undergoing an economic crisis and new agricultural methods were being introduced which demanded more capital and more manpower. As a consequence, the estate owners were forced to suggest new agrarian legislation providing the peasants ownership of a certain part of the land, the right to pay rent in money, and the right to buy land titles. Czar Alexander II enacted the laws for Estonia in 1856 and for Livonia in 1860. By 1863 all change of residence restrictions had

175 423 been abolished. Now the Estonian peasant was a free man and many peasants immediately rushed to settle in the cities. During the two decades which followed (1860-1880), called the National Awakening, the Estonian people grew into a self-conscious nation.

175 565 [423] The National Awakening and post-Awakening period. The main task which took the lion's share of energy was the buying up of land titles.[1] This was slow in northern Estonia, but in southern and central Estonia, where soil was more fertile, it was carried out more rapidly. Soon a wealthy and independent class of Estonian farmers, able to send their children to city schools and universities, grew up. This was the beginning of the Estonian educated class in the cities, from which came outstanding leaders in the national movement. As a result of

[1] [for background, see cat. 116, pp. 23-26 -- Analyst]

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the rapid improvement of economic conditions and the industrialization of the growing cities, certain social differentiations now took place. Economically independent were the farmers, who had bought farm titles, and the middle class in the cities, the intellectuals, educators, and craftsmen. Less fortunate, however, were the industrial employees in the cities, and, in the country, the landless agricultural workers.

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The most active participants in the idealistic-romantic National Awakening were the intelligentsia, at the beginning mainly school teachers, and the land-owning peasantry. There were several centers of this movement, the most important being in southern Estonia, in Viljandimaa, and later in Tartu. In St. Petersburg was an enthusiastic group of intellectuals, called the Patriots of St. Petersburg, with Professor

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175 814 Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic Kalevipoeg (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were preserved. [545] The first national Singing Festival in 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing festivals became a national tradition. 175 871 To promote education in the native tongue the Alexander School Committee was established

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [For background see -29- cat. 116, pp. 26-29--Analyst]

175 equal rights with the German nobility in the self-
186 government of the country, at the same time attempting to establish friendly relations with the Russian government in the hope of winning its support. But these efforts were doomed to failure for the Russians and the Germans had already initiated a suffocation campaign against the Baltic national movements.

175 The decade of the 1880 s was a period of deep
177 disillusionment for the Estonians after the hopeful time of the Awakening. The Slavophiles were quite influential, their aim being to Russianize the border provinces of the Russian Empire. This was not an easy task, since the National Awakening had made the people conscious of their heritage and proud of their culture. Illiteracy, for example, had been practically abolished in Estonia during this time

175 177 but now Russification was carefully forced upon the population, especially in connection with the schools, courts, and the police system. Russian became the language taught in the schools, and those teachers who spoke no Russian were often replaced by native Russians. Russian clerks and officials were imported to Estonia. The leaders of this Russification movement were the special governors in Estonia and Livonia, while local government remained in the hands of the German nobles. In order to prevent native leaders from rising, the usual policy was to send those Estonians with a university education to Russia rather than to give them positions in their homeland.

175 668 The two prominent Estonian leaders of the period, Jakob Hurt and C. R. Jakobson, instead of uniting in the struggle for national unity

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668 clashed openly over Jakobson's struggle with the German nobles and, at the same time, the German clergy, and two factions grew up around these two men. After the death of Jakobson in 1882, his party openly stood for Russification--something Jakobson himself would never have [814] condoned. As a result of the party squabble, the Society of Estonian Literary Men[1] failed and was disbanded.

Nevertheless, the Estonians continued to grow numerically and economically. By the end of the century, they had started to recover from the paralysis of Russification. Courageous young leaders appeared in the two most important centers of public life. At Tartu, Jaan Tõnisson, a lawyer, became the editor of the daily Postimees (Postman) in 1896, which stood for Estonian nationalism. Tõnisson became the

[1] [See cat. 116, p. 29--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 668 leader of the liberal national movement in southern Estonia, fighting against the privileges of the German nobility. More radical was the other daily, Teataja (Announcer) at Tallinn, the editor of which became, in 1901, Konstantin Päts, also a lawyer, and later President of the Estonian Republic. A great achievement for K. Päts and the Teataja group was the victory of the Estonians in the municipal elections at Tallinn in 1904, when Jaan Poska was elected mayor and took over the rule of the municipality from the Germans.

175 669 The revolutions of 1905 and 1917. After the unpopular Russo-Japanese War in which Russia was defeated, revolts broke out all over the Russian Empire and reached even to the Baltic. While the revolution of 1905 in Russia proper

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was a movement against the czarist regime, in Estonia it was mainly directed against the land-owning German nobility. Estates were burned and barons were assassinated. The workers, with the full support of all classes of people, especially the intelligentsia, organized strikes at Tallinn, demanding an Estonian democratic republic. Even by the time of this revolution, there was a violent clash between the radical socialistic and the more moderate national elements in Estonia. To suppress the revolution, the czarist government sent "punishment details" of Russian soldiers to Estonia, whose leaders belonged mostly to the local nobility. They soon liquidated the revolt; many innocent people were sentenced to death and many were sent to Siberia for long-term imprisonment. A great number of the national leaders succeeded in escaping

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175 669 and were sentenced to death in absentia. They had to remain abroad until the revolution of 1917.

175 178 Despite all the post-revolutionary political reaction, a greater degree of liberalism was allowed in cultural life. Economically, the period between the revolutions meant great progress. Estonian private schools were founded, adult educational societies were very active, large theaters were built: "Vanemuine" at Tartu, "Estonia" at Tallinn, and "Endla" at Pärnu. The Estonian Literary Society was founded for the promotion of all aspects of cultural life, and a number of institutions were begun: the Estonian National Museum, which collected many valuable items of Estonian material cultural; and many co-operative societies and farmers' societies which helped the farmers to become better acquainted with modern

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 methods and equipment in agriculture and the
178 dairy industry. This development was curtailed to a great extent by the outbreak of World War I in 1914.

175 Soon after the revolution, the Russian Provi-
642 sional Government, Headed by A. F. Kerensky, approved the bill presented by the Estonian leaders to unite the governments of Estonia and Livonia into one administrative unit and appointed as Commissar of united Estonia Jaan Poska, hitherto mayor of Tallinn. The Estonian Diet was elected on the basis of the general franchise and met first on July 1, 1917, in Tallinn. This Diet formed a democratic government, with K. Päts as President. Now, after many centuries, Estonia was governed by its own people.

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The birth of independence and the War of Liberation. The next important step was the organization of the Estonian soldiers who had fought in the Russian Army into Estonian national units. Response to the proclamation of Estonian authorities was enthusiastic and many of the over 100,000 Estonians in the Russian armed forces returned home and joined the Estonian army, among them many high officers, although in many Russian units the Estonians were not granted permission to leave. When in St. Petersburg the Russian Provisional Government was overthrown by the Bolsheviks on November 8, 1917, the Estonian Bolsheviks followed the same pattern and the War Revolutionary Committee, headed by V. Kingissepp, took over from Poska the Commissariat of Estonia, and the councils of workers and soldiers began taking

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1/1 [After election of Estonian Dist. 37, July 1917, see cat. 116, pp. 36-- Analyst]

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over the governmental institutions. In the midst of this tumult, the Estonian Diet met and proclaimed itself on November 28, 1917, the supreme power in the country until the elections of the Constituent Assembly, and delegated its powers to the Council of Elders, which continued to work for the independence of Estonia. After preparing the Manifest of Estonian Independence, February 24, 1918, this body proclaimed Estonia an independent democratic republic, delegating at the same time all power to the Estonian Rescue Committee consisting of K. Päts, Jüri Vilms and K. Konik, which formed the first Estonian Provisional Government, with Päts as premier. Estonian independence was proclaimed at Tallinn immediately after the Bolsheviks had left the city and before the German troops arrived. The German occupation

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The German occupation
175 of Estonia had been foreseen in the Treaty of
648 Brest-Litovsk, March 3, 1918, between Russia and Germany; furthermore, the Baltic German nobles had also petitioned Germany to occupy Estonia. Some Estonian leaders escaped abroad and continued to work for recognition of Estonian independence, among them their leader Jaan Tõnisson. In May, 1918, Estonian independence was recognized by Great Britain, France, and Italy.

175 The German occupation authorities ignored
721 the declared independence of Estonia and its
[727] Provisional Government and proceeded to drain the country's economic resources. Their plans to include Estonia in a Baltic Duchy, along with Latvia and Prussia, however, did not succeed. After Germany's defeat in 1918, the Estonian Provisional Government openly resumed

175 721 operation on November 11, 1918. But now the Red Army of Russia decided that the time was ripe to attack Estonia.

175 721 Estonia's war with Soviet Russia, from November 28, 1918, to January 3, 1920, including the war with the German Landeswehr has been called the War of Liberation. Because the Estonian army had been dispersed and many leaders arrested as a result of the recent occupational policies, the Red Army was able to make great headway at the beginning of the war. [701] The morale of the Estonians was low at first, but with the return of Colonel Johan Laidoner from Russia and the assistance of the British fleet, hope was revived. On December 23rd, the Provisional Government appointed Laidoner commander-in-chief of the armed forces and Admiral Juhan Pitka commander of the navy.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Soon two captured Russian warships were delivered to the Estonians by the British fleet; a Finnish volunteer regiment, "The Sons of the North," arrived; and volunteer companies from Sweden and Denmark began to appear in Estonia. Now the Estonians changed from a defensive to an offensive war, more and more youths answered the call to battle, and under Majoy-General Tõnisson, Narva and North Estonia were freed. On January 14, 1919, Tartu was liberated. Advancement on the southern front was slower but steady, and on February 24, 1919, the first anniversary of the Estonian Republic, the commander-in-chief was able to announce that the entire Estonian territory was freed of the enemy. To assure their future independence, the Estonians felt compelled to carry the war on into Latvian territory. This offensive was

175 721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Romeburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.

[527] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

175 728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

175 728 a peace proposal on August 30, 1919. Peace negotiations began the following December at Tartu, with Jaan Poska as leader of the Estonian delegation. During the negotiations the Red Army made desperate but unsuccessful attempts to cut through the front at Narva. In the treaty of Tartu, signed on February 2, 1920, Soviet Russia recognized the Republic of Estonia, renounced all rights to Estonian territory, and paid 15,000 gold rubles to the Estonian Republic.

727 In spite of the ecnonomic assistance from Great Britain and the United States, including war supplies and the help of the British fleet, as well as the help from the Finnish "Sons of the North," Estonia had suffered greatly from her war.[1] Five thousand men had been killed, 12,000 wounded, and an estimated total of

1[War of Liberation, sec-43-cat 116, pp 40-43.. Analyst]

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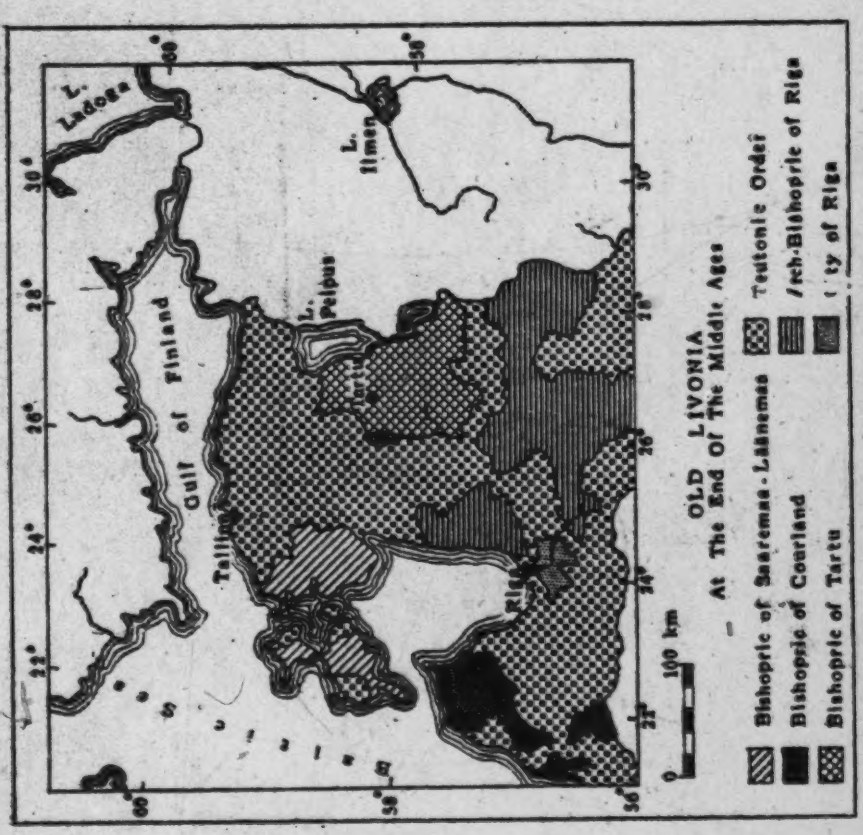

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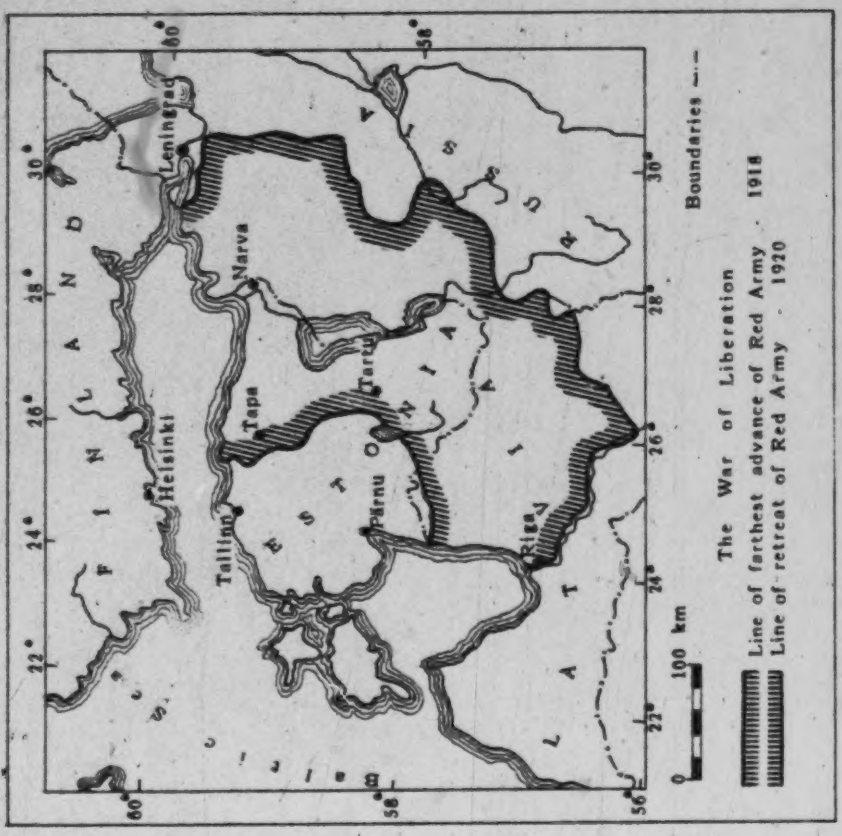

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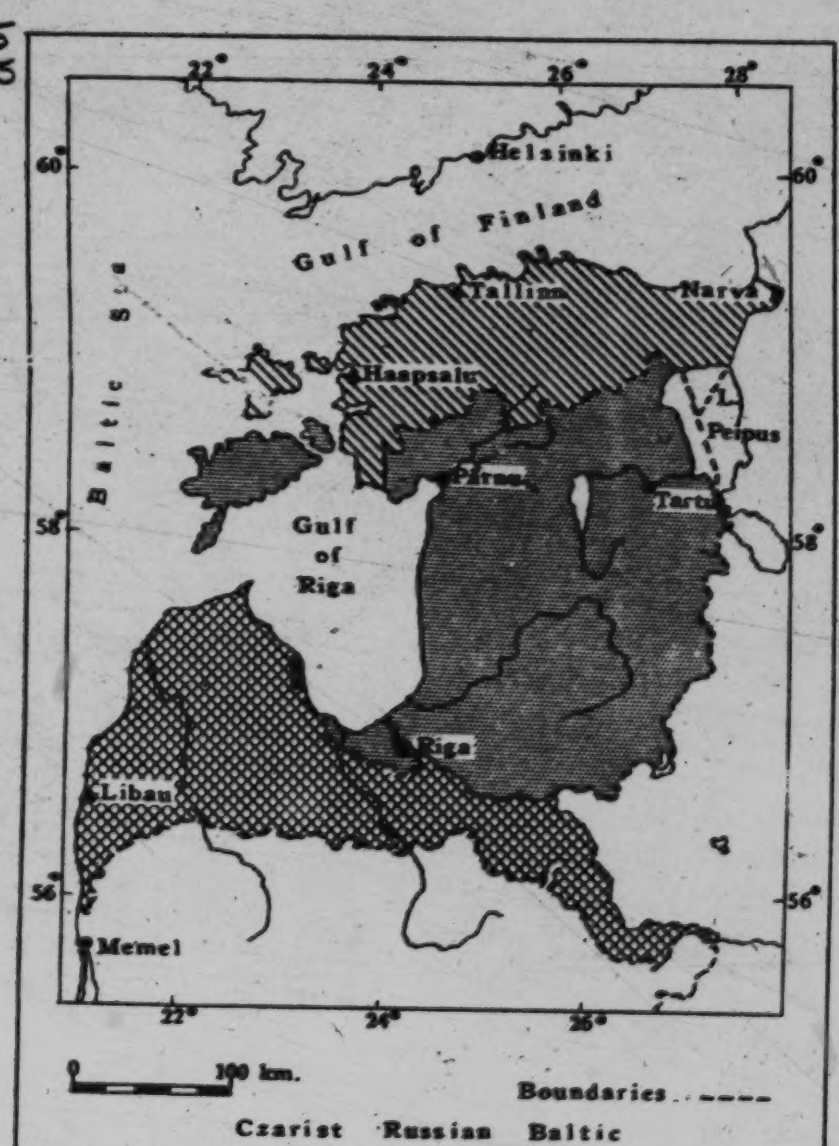

101 and Peipus Lake. There this relatively
174 homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably in the first centuries A.D.

The Votes, following the Finns, moved toward the north and settled the area which is now known under the name of Ingermanland. In ancient times the Votes were a powerful nation. They probably belonged to those Balto-Finnic tribes, which, according to Nestor's chronicle, participated under the name of chud' in the foundation of the Russian state in 862 A.D.
● 175 The first explicit information on the Votes originates from the time of the Grand Prince Jaroslav (died in 1054); in one of his statutes the Votic (votshkaia) region is mentioned as belonging to the Novgorod possessions. The belonging to Novgorod was at that time, however, only a pious wish of Novgorod. This appears clearly from the fact that the Votes helped the Polotsk prince Vseslav when he, with his armies, in 1069 lay siege to Novgorod. Vseslav suffered a defeat, and, according to the chronicler, "this was a great loss to the Votes, for great masses of them fell." When Novgorod in the twelfth century became stronger, the Votes more and more came under its sphere of influence. In cases of need the Votes applied to the Novgorodians also for help. This happened, for instance, in 1149 when a thousand Finns from Häme undertook a military expedition to the Votic area. Then the Votes, helped by 500 Novgorodians, hewed down the Finns to the very last man.

It was not just the wars but also the

175 famine which exterminated the Votes. In 1215 there was a complete crop failure, due to which many people died of hunger or moved elsewhere. The people were forced to eat fir bark, linden leaves and moss. There were so many dead on the market places, in the yards and fields, that--as the chronicler reports--"dogs were unable to eat all of them."

At the same time, Papal Rome began to direct its attention to the heathens of the Votic land (pagani watlandie). In the thirteenth century Pope Gregorius IX forbade all the Christians to send weapons and iron to the Votes so that they could preserve their Christian faith in the countries around Sweden. In 1255 "the heathens of the Votic land, of Ingermanland and Karelia" got their own bishop, after Pope Alexander IV had been informed that they were eager to be converted to Christianity. The chronicles do not tell to what extent the Roman Catholic Church succeeded in christening the Votes. At any rate, their Christendom remained for centuries only an external manifestation.

The geographic position of the Votes was a most unlucky one. Situated between strong and bellicose powers, such as the Russians, the Swedes, and the Germans, their land was often the theater of devastating wars. The Votes themselves call their land kyvassi syittu maa 'the land which has been stamped hard by wars.'

In 1240 the German knights together with the Estonians attacked the Votes and founded the Kaprio (Russian Kopor'ye) fortress as their base, which, however, was retaken by the Novgorod Prince Alexander Nevski in 1242.

● 175 Although the German knights continued to lay claims to the Votic land, it remained under Novgorod power until the end of the fifteenth century. As subjects of Novgorod, the Votes had to participate in the numerous wars Novgorod had to wage. Most noteworthy among them was the warfare made by the German knight von Overberg in the Votic land and Ingermanland in 1444-1447. At that time a group of Votes were taken as prisoners of war to Kurland (nowadays part of Latvia), to the neighborhood of the Aa River near the town of Bauske. The Latvians used to call these Votes [101] Krevins, due to the fact that they were brought from Russia (in Latvian kreews means 'Russian'). The Krevins were Latvianized in the middle of the nineteenth century; only a few texts of their language were written down and have been preserved.

After Moscow subdued Novgorod in 1478 and took its possessions, an extensive administrative unit to the northwest of Novgorod city, between the rivers Volkhov and Luga, was given the name "Votic Fifth" (Votskaia piatina). At one time it even comprised a part of Finnish Karelia as far as to the north of Pielisjärvi. The term "Votic Fifth" indicates that at that time the Votes were of much greater significance as a nation than they are nowadays. In the sixteenth century the term "Votic oblast" (Votskaia oblast') was introduced which signified, first of all, the western part of the later Petersburg government; the area to the east of it was called "the Izhor land" (Izhorskaia zemlia).

The subjugation of Novgorod by the Muscovites did not much affect the condition of the Votes, except that their masters were

175 changed. Novgorod squires were replaced by Muscovian noblemen. Ivan the Third, Grand Prince of Muscovy, dispersed the most notable Novgorod noblemen, merchants and other burghers by the thousands into various parts of Russia and brought the Muscovites in to replace them.

In the sixteenth century the Russian Church began to take a lively interest in the conversion of the Votes. In 1534 the Novgorod Archbishop Makarii complained to the Grand Prince of Moscow that the inhabitants of the "Votic Fifth" as well as of some western and northern areas lived in dark heathenism, "worshipping in their sacrificial places the forests, stones, rivers, bogs, springs, mountains, hills, the sun, stars and lakes, and offering to evil spirits secret blood sacrifices of children, throwing into the flames the holy images of saints and seeking in every way to propitiate the devel." Then Makarii, on the order of the Grand Prince, sent there the monk Ilja to root out the idolatry and to baptize these heathens.

The year 1617 was an important turning point in the history of the Votes: then, according to the Stolbova peace treaty, the whole of Ingermanland came under Swedish rule which lasted for a century. The economic as well as the educational situation of the peoples of Ingermanland, the Votes included, improved considerably. However, when Gustavus Adolphus began to convert them forcibly to Protestantism, many of the Votes and other nationalities left for Russia where they later became Russified. The desolate areas in Ingermanland were settled by Finns who were brought there from eastern Finland. Thus, the national

● 175 composition of Ingermanland was changed completely during this period.

When Ingermanland after the great Northern War in 1721 was incorporated into Russia, more peaceful times began for the Votes. But by then the century-long wars, epidemics, famines and long servitude had greatly undermined their vital power. The following years in close proximity to the Russians, mixed marriages, and Russification policy of czarist Russia, and finally the miseries of the first and second world wars and of the Bolshevist rule still further decreased their number. When the author of this report visited the Votes in 1943, only poor remnants of this once notable people had remained. In 1944 there were rumors in Estonia that the Germans, when they retreated from Ingermanland, had put all the Votes into a train and sent them somewhere toward the south. It has been impossible, however, to prove the validity of these rumors.

161 visited the Votes before and during the first World War (1913-15), estimates their population to be around 1000. The same is also Prof. Setälä's estimation. The Russian census in 1926 lists only 705 Votes. Lensu, who collected linguistic and folkloristic material among the Votes in 1927-28, estimates their number to be a little more than 500.

177 There is no doubt that the great decrease in the Votes is due to their assimilation with other nationalities of Ingermanland, namely with Russians, Ingrians and Finns. The Finns who live in several Votic villages have constituted the least danger for the Votes' denationalization, mainly due to their religion. Being of a different religion (the Finns are Lutherans and the Votes Greek Orthodox), the inter-marriages as well as any close association between them were, especially in former times, rare. The nearness of the Russians and Ingrians, who are both of the same religion as the Votes, has, however, been fatal to the Votes.

● [175] The first considerable Russian settlement in the "Votic Fifth" arose at the end of the fifteenth century. This colonization policy was continued until the Swedish conquest in 1617, when it ceased for a century. During the time of Peter the Great and his successors it was taken up again and pursued even more vigorously than before. The result of this policy was the creation of Votic-Russian mixed villages everywhere in the Votic area, except in the westernmost part. Since the number of Russians constantly increased in these villages, the Votes began to speak Russian, to take over Russian customs, habits

101 name "Kaivans" (kaivany) has also been used by the Russians. The Karelians in Olonets call the Vepsian language the language of "Naku" (nakun kieli), a name which comes from the Vepsian word naku 'over there', or sometimes "Shokshu language" (Shokshun kieli), after the northernmost Vepsian village.

•175 [197] History. Vepsians are linguistically closely related to the Karelians, Finns, Estonians and Livonians. The languages of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the forefathers of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred in the first centuries A. D.

It is probable that the Vepsians moved northeast to their present dwelling places.

175 After reaching the mouth of the Qjat River, they seem to have spread eastwards, mostly following the banks of that river, and establishing there the town of White Lake (Russian: Bieloe ozero). The Vepsians are probably mentioned for the first time in the history of the Goths by Jordanes under the name vasina-broncas; this tribe is said to have belonged under the rule of the Gothic king Ermanaric in the fourth century A. D. Related to this name is Visinnus, a hero mentioned by Saxo Grammaticus. Scholars believe that in both of these names the name of a people is concealed which Adam of Bremen calls wizzi and which in the Arabian sources of the ninth century occurs in the form of visu. The visu-people lived a three-months journey from Great Bolgar and were engaged in the trade which the Bolgarians conducted along the Volga between the countries south and northwest of Europe. The main commercial goods of the visu-people were beaver, sable and squirrel hides. These same people are further referred to in Russian chronicles under the name of ves'. All the names mentioned above (vasina-broncas, Visinnus, wizzi, visu, ves') are considered to be identical with the present-day name of the Vepsians, vepsä. Considering, however, the present limited distribution of the name vepsa among the Vepsians, the older names may not have signified all of the Vepsians, but just the southern group of them.

According to the Old-Russian chronicler Nestor, the ves' were situated in the district of White Lake and they took part in the

•175 foundation of the Russian Empire in the ninth century A.D. They were further mentioned among the peoples who paid tribute to Rurik. Sineus, a Varangian chieftain, settled in White Lake, but died soon afterward. Then this town went to one of the chieftains of Rurik. Nestor mentions that in White Lake the ves' formerly lived but later the Varangians settled there. Apparently White Lake had an important significance from the point of view of commerce and strategy.

Ves' is mentioned for the last time in 882, as a participant in the warfare undertaken by the guardian of Igor, Rurik's son. After that this name disappears from the Russian sources; instead of it the chronicles talk of the "inhabitants of White Lake." The latter is no doubt a geographical term which included also the Russians who more and more migrated to these areas.

With the Russians came also Christianity to the White Lake area. Several monasteries were founded there, the first of them in the twelfth century. Some time after 1238 the region around White Lake formed an independent principality, which in 1485 was incorporated into the Grand Duchy of Moscow. In 1340 Novgorod attacked the White Lake area and in 1364 occurred a plague of such severity that, according to a chronicler, "there was not a single person in White Lake, and there was great grief in the country; the land became empty and wooded, and there were unpassable wildernesses."

175 It was probably the wars, epidemics and the Russian oppression that caused the Vepsians to leave the White Lake region and move further westward. When the White Lake principality was incorporated into the Grand Duchy of Moscow in 1485, there were hardly any Vepsians left there.

648 175 The further history of the Vepsians cannot be separated from that of Russia. They have been up to the present day under continuous Russian rule and have gone through all the hard times of the czarist rule and the upheavals and miseries of Bolshevism. The only exception are the North or Onega Vepsians who, during the second World War, were for a short time (1941-1944) occupied by the Finns. When the Finns retreated, many Vepsians fled with them to Finland.

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4: Indiana U. S-4,5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

101 The Livonians have no common name for themselves. To the west they call themselves raandalist 'coast people,' and to the east, kalamied 'fishermen.' Only after the first World War they started to use the name liiv, liivli 'Livonians.'[1] The latter name has, however, been used for centuries by their neighbors for designating the Livonians. The Russians call the Livonians livy, the Germans, Liven, and the Latvians, lihbeeshi.

101 Livonians are closely related to the
197 Estonians, Votes, Finns, Karelians and Vepsians. The language of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family
175 of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In

1 Some scholars think that the name liiv, etc., is connected with the word Estonian liiv, Finnish liiva 'sand'; others connect it with the name lüd 'Ludes' (Karelian-Vepsian mixed people), which in Karelian-Olonetsian occurs in the form livviköi.

175 the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan-words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred probably inthe first centuries A. D.

The Livonians arrived at the Baltic Sea by following the Dvina River. There they gradually spread along both sides of the mouth of this river along the seacoast, settling especially around the mouths of the rivers. The aborigines of these areas, the Latvians, were compelled to move inland. The Livonians are not mentioned in historic times at the south of the Dvina River, except for the regions around the river mouths. Probably the resistance there on the part of the Latvians was quite strong.

The Livonians' choice for their new home was fatal. It promised them cultural development and economic prosperity but, at the same time, a great danger from the neighboring peoples. They were soon put to the test, and their history tells us of constant wars.

The Swedish king Ivar Vidfamne is said to have conquered Kurland, Estonia and all

175 the eastern countries as far as Russia in the seventh century. The Livonians, allied with the Kurs, made in their turn expeditions by sea to foreign shores for military purposes.

Like several other Finno-Ugric peoples, the Livonians are mentioned (under the names liv', lib' and liub) in Nestor's Old Russian Chronicle. But they did not belong to the founders of the Russian Empire. As the trade between West and East proceeded via the Baltic Sea and the Dvina and Dnieper Rivers to the countries on the Caspian and Black Seas, it is natural that the Livonians became involved in it.

The Livonians had close association with the Duchy of Polotsk which arose along the Dvina River at the end of the tenth century. In the constant feuds between Polotsk and Novgorod, the Livonians with their kindred peoples took the side of the Polotsk and had to pay tribute.

Since the middle of the twelfth century the center of gravity in Livonian history has moved from east to west. In 1159 the merchants from Bremen "found" the Livonians' port at the mouth of the Dvina River. After a little skirmish the German merchants made business connections with the Livonians. The merchants were followed by missionaries. The Pope named the Augustinian monk Meinhard first bishop of Livland. With the permission of the

175 prince of Polotsk, he began his missionary activity there at the latest in 1184. The Livonians, however, soon grew tired of the Germans. Only a few of them were then converted to Christianity, and even these people soon gave up the new religion.

The successor of Bishop Meinhard, Berthold, arrived with a group of crusaders but was soon killed in a fight. This fight, however, ended unhappily for the Livonians, and they had to surrender to the Germans and be baptized.

The third bishop, Albert, who arrived in 1200 with his troops, was a clever and energetic man who laid a firm foundation for Christianity in the Baltic countries. Albert demanded twenty sons of the Livonian chiefs as hostages and took them to Germany. Among them was a Livonian chief (called also "king") Kaupo, who later made a trip to the Pope in Rome and was hated by the Livonians as a traitor. In 1201 Bishop Albert founded the City of Riga. A year later he established a military order of knights, known as the "Order of the Brethren of the Sword." The Russians unwillingly watched all this happen, for the strengthening of German power at the Baltic threatened to close the Russian trade route. For this reason constant skirmishes occurred between the two peoples. Conscious of the conflicts between the Germans and the Russians, the Livonians tried to induce the latter to drive the Germans

175 out of the country. The Russians, however, were of no use in this respect, so the Livonians had to rely on their own strength. In 1206 the Livonians, assisted by the Latvians, conquered the Holm fortress and lay siege to Riga. In the ensuing fight on Holm Island, the Christians were victorious. The Livonians' leader, Ako, fell and his head was sent to Riga to Bishop Albert as a symbol of the victory.

After the Livonians' resistance was broken at the lower course of the Dvina River, Bishop Albert in 1206 directed his blow against the Livonians of Toreida county to the north. The former Livonian chief, Kaupo, in charge of the German army, and assisted by 3000 Semgallians (a Latvian tribe), conquered Toreida, his own former fort, but was unable to take the fort of the brave Livonian chief Dabrel. In the same year the Livonians attempted to crush the Germans completely, but without success. Then they finally had to submit, and they began to accept more and more Christian baptism along with German rule. After this they and the Latvians helped the Germans to subjugate the Estonians. This campaign, however, required twenty years of hard warfare.

The rule of the Livonian Order, a time of oppression and slavery for the Livonians as well as for other peoples of the Baltic countries, lasted until 1561. When the Livonian

175 Order was liquidated, the Livonians in the south and in the north became administratively separated from each other. The Livonians who lived in Kurland came in 1562 under the rule of Duke Gottfried Kettler (the last Master of the Order) and his heirs, since Kurland was established as a Duchy under Polish supremacy. The golden era of the Duchy was the period of the rule of Kettler's grandson, Duke James I, when Kurland had a strong fleet and even possessed colonies in Africa and North America. In 1795 the Duchy was annexed to Russia. The Livonians in the so-called Livland, which comprised the area to the north of the Dvina River as far as central Estonia, came in 1561, together with the whole of Livland, under the domination of Poland. In the 1620's Gustavus II Adolphus conquered Livland for Sweden. In 1710 Livland came under Russian rule. Thus in the eighteenth century the Livonians both in Livland and Kurland became Russian subjects.

The Livonians have not been able to withstand the century-long fights in these areas and the constant pressure of Latvianization. The Livonians in Livland were completely Latvianized in the middle of the nineteenth century. Of the Livonians in Kurland, a small group of ca. 3000 was extant at the beginning of the twentieth century. But the World Wars dealt them fatal blows. In 1915, all the Livonians left their homes, part of them as refugees, and the remainder later on the order

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

175 of the Germans, and moved to the Latvian inland areas, to Estonia and to Russia. After the end of the war, only part of them (ca. 1500) returned.

182 From 1918 to 1940 the Livonians lived under the Latvian rule in the Republic of Latvia. In the 1920's a strong revival was noticeable among them instigated by the Estonians and Finns, but this was constantly held back by the Latvianization policies of the Latvians. In 1940-44 the Livonians lived through the hardships of the Second World War and were compelled to leave their homes again. Since 1944 the remnants of them have belonged, like the whole of Latvia, to the Soviet Union.

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EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Government, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

ſeveral Profeſſors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-ſhore, is to be ſeen the Ruins of a once ſtately Monaſtery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It conſiſted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in thoſe Days the Fryars and Nuns were ſo ingenious as to entertain a ſecret Commerce by certain Signs of which there is a kind of ſmall Dictionary affixed at the end.

The Fort *Badn*, belonging to this Diſtrict, lies upon the River *Aſſa*.

The Diſtrict of *Jerve*, being an Inland Country, contains the Caſtle of *Witten* or *Weiſſenſtein*, *Upperpalen* and *Leu*, places of pretty good ſtrength.

Neither has the Diſtrict of *Wicke* more than four places of any Note, *viz*. *Hapſal*, near the Bay of *Bothnia*, once in the Poſſeſſion of the *Danes*, under their King *Frederick* II. but was taken by the *Muſcovites* 1575 and in ſix Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *Eaſt* upon the Lake *Piput*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *Weſt*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muſcovites* call'd *Jurigorod*, being ſeated betwixt the two Lakes *Worzero* and *Paput*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being ſufficient Teſtimonies, that this place was none of the leaſt conſiderable in thoſe Parts, it having been formerly alſo a Biſhops See. It was in the Poſſeſſion of the *Muſcovites* till 1230, when the Maſter of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Ruſſian* Tyrant *Ivan Baſiterits*, advanced againſt this City with a formidable Army, which ſtruck ſuch Terror into the Inhabitants, that they ſurrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Roſe*, having laid a deſign to deliver the City from the *Muſcovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holſtein*; and the

Plot

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz.* 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kauneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4
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it by a Stratagem, and ten Years after the *Muſcovites* recovered it from them, who remain'd in Poſſeſſion of it till, by Vertue of the beforementioned Treaty 1582, it was ſurrendred again to the *Poles*, from whom it was retaken by the *Swedes* 1617, and ever ſince kept by them, purſuant to the enſuing Treaties.

III. The Province of *Lettie* is encloſed on the *Weſt* ſide by the Bay of *Livonia*, and to the *South* by the River *Dwina*; on the *North* it is bounded by the Province *Odepea*. and on the *Eaſt* it borders upon *Muſcovy*. Its Capital City is *Riga*, formerly an Archbiſhops See, ſituate under 57. 30. *Min. Lat.* upon the famous River *Dwina*, which being near this place about a Mile broad, and running through a ſpacious Vally, exonerates it ſelf about twelve Miles below it, into the *Baltick*. It is on the Land ſide defended by ſix regular Baſtions of Brick Work, and as many half Moons and Counterſcaps, lined with ſtrong Palliſadoes. Its Buildings were formerly of Wood, after the *Muſcovite* faſhion, but about Twenty five Years ago, the whole City was rebuilt of Stone, and the Streets made more Regular, by expreſs Orders from the late King of *Sweden*. It is a very Populous City, by reaſon of the great Concourſe of trading People from *Germany*, *England* and *Holland*, that flock thither on the account of Commerce, which conſiſts chiefly in Hemp, Flax, Wax, Pitch, Tar, Planks and Wood for Building, Skins of Bares, Elks, Foxes, and Furs of Sables, Martins, Ermins, and ſuch like, brought thither in the Winter out of *Poland* and *Muſcovy*, in Sledges. They profeſs here, as all over *Livonia*, the *Lutheran* Religion, with excluſion of all others. Its Origne is very doubtful, ſome making *Albert* the third Biſhop of *Livonia* 1196, others one *Berteld*, a *White Fryer*, Abbot of *Locken*, in the Country of *Showenburgh*, in the Dioceſs of *Winden*, its Founder 1189, who, as they ſay, made it alſo a Biſhops See. Thus much is certain, that in the Year 1215 it was raiſed to the Dignity of an Archbiſhoprick, and made the Seat of the Matropolitan of *Livonia* and *Pruſſia*, which occaſioned no ſmall differences betwixt theſe Archbiſhops and the *Livonian* Knights, as alſo with thoſe of the Order of *Pruſſia*, concerning certain Prerogatives, which were not ended till within the Reformation. About the Year 1501,

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175 equal rights with the German nobility in the self-
186 government of the country, at the same time attempting to establish friendly relations with the Russian government in the hope of winning its support. But these efforts were doomed to failure for the Russians and the Germans had already initiated a suffocation campaign against the Baltic national movements.

175 The decade of the 1880 s was a period of deep
177 disillusionment for the Estonians after the hopeful time of the Awakening. The Slavophiles were quite influential, their aim being to Russianize the border provinces of the Russian Empire. This was not an easy task, since the National Awakening had made the people conscious of their heritage and proud of their culture. Illiteracy, for example, had been practically abolished in Estonia during this time

175 but now Russification was carefully forced upon
177 the population, especially in connection with the schools, courts, and the police system. Russian became the language taught in the schools, and those teachers who spoke no Russian were often replaced by native Russians. Russian clerks and officials were imported to Estonia. The leaders of this Russification movement were the special governors in Estonia and Livonia, while local government remained in the hands of the German nobles. In order to prevent native leaders from rising, the usual policy was to send those Estonians with a university education to Russia rather than to give them positions in their homeland.

175 The two prominent Estonian leaders of the
668 period, Jakob Hurt and C. R. Jakobson, instead of uniting in the struggle for national unity

85 per cent of whom left Estonia in the fall of 1939 and settled in Germany.

Since German has always been taught in Estonian schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. Together with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

191 predecessors did under Czarist rule.
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The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

A condsiderable number of younger people
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• 177 would also understand Finnish. Besides the fact
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that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, -99- pp 26-33 - Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

developed from the Northern Estonian dialect. Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language of the Estonians. For several centuries literary Estonian was under the strong influence of the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

883 belonged young people outside of the schools as
186 well as young adults. It stood for support of an original national culture, national dances, libraries, theater and music. In 1940 it had 310 branches with 16,000 members.

• 177 Noorte Meeste Kristlik Ühing (YMCA) was
883 founded in 1920 by representatives of the American association. In 1939 it had over 7000 members.

Noorte Naiste Kristlik Ühing (YWCA) was founded in 1921 also by Americans. In 1936 it had 3955 adults and 1459 young members.

All these above-mentioned organizations were liquidated during the first Communist Occupation and only Communist Youth organizations are operative now in the Estonian SSR (see also Subparagraph 1j, EDUCATION, p. 13).[1]

[1] [correction; See cat. 116, -131- pp. 230-231- - Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1i,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

000 In the following chapter are treated only the fine arts in Estonia, whereas the liberal arts are excluded. Some idea of the development of the liberal arts and their importance is given in the chapter which deals with higher education.

814 The methods in the liberal arts have been those ●177 of Western Europe as a whole, especially in the sciences. In the so-called "national sciences" (Estonian and other Finno-Ugric languages, the history of Estonia and the northern countries, archeology, ethnography, folklore) there was close co-operation with Finland and to some extent also with Sweden, partly because several Estonian university instructors had received their higher education at Helsinki University and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 because several Finnish and Swedish scholars
•177 helped to lay a foundation for the teaching of national sciences in the first years of Tartu
000 University. In this chapter there will be only scattered references to the Baltic German fine arts.

517 Of all the fine arts the most popular among the Estonians have been literature, music, and the theater, all of which are founded on native traditions, especially Estonian literature and
[554] music. Writers, artists and intellectuals have enjoyed real prestige in the culture, although they never have received kingly royalities and have always lived modestly. The Estonian Republic used to pay permanent subsidies to outstanding writers and artists from the Cultural Fund.[1] These payments, although modest, secured for these writers and artists a minimum

[1] [See cat. 116, pp. 55-56-153. --Analyst]

538 [177]

Folk tales are usually more international in character than the songs. Two streams of tales have collided in Estonia: Russian and German, the latter distinctly dominating. There is an abundance of tales dealing with magical themes, but relatively few historical and animal tales. Kreutzwald[1] made popular the German Reinecke Fuchs tales (Reinuvader rebane). Tales of orphans and cross stepmothers are well-known. Despite the hardships of slavery to which the Estonians have been subjected, there are a lot of humorous tales, among them the very popular tales of the Shrewd Ants and the Old Headen (Kaval Ants ja Vanapagan), in which Vanapagan is a dupe with great physical power whom Ants always outsmarts. Many types of people are targets of folk humor; stingy and lazy persons, tailors, soldiers, students and

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1 [See cat. 116, p. 155-- -165- Analyst]

538 professors, nobles, Setus, gypsies, Jews and
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city people. Many tales explain the origin of rivers, lakes, hills, swamps, and forests and the creation of certain animals.

177 Folk religion. Of special interest is Estonian
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folk religion. The geographical situation of Estonia has encouraged numerous borrowings in folk religion from Goth, German, Swede, Russian and Baltic neighbors. At present, more research is needed to differentiate between the original and borrowed elements. German influence appears to be the most overwhelming, and can be traced in almost any type of belief. These beliefs are used today more as literary and artistic subjects than as real superstitions or beliefs in everyday life.

771 The basic characteristics of Estonian folk

775 jealous persons or criminals, were thought to become revengeful demons (kodukäija), the term being a translation of the German Heimgänger.

[753] These demons were said to be the cause of sickness and other trouble. Nightmares and plagues were believed to be caused by spirits

[77] or by the dead, and death appeared under Chris-

[76] tian-German influence personified as a man with a scythe, or who was called Liiva Annus 'Sand Annus.'

754 538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian nõid, Finnish noita), who can be either man or woman. The ancient nõid was a wise man (tark), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

754 sicknesses. Later on, during the long-time
538 slavery under German barons, the nõid became a demon who could bring trouble to the more fortunate people and good fortune to the poor; he could fly through the air or turn into a werewolf. Such fortune-bringing man-made demons have been very popular in Estonian folklore.

538 Tales of giants (hiid) originated in the last
[17] phase of the Iron Age, the Viking era, when con-
776 tacts with the Scandinavians were close. Scandinavian influence in tales of giants has been traced also in northern Russia.

The folk tales of Saaremaa tell of a giant Suur-Toll 'Big Toll' his wife Piret, and their son Noor-Tõll 'Young Tõll.'

At the beginning of the nineteenth century, K. Ganader's Mythologia fennica appeared in German translation and helped to create a

779 were translated. Although the first known Estonian book, Wanradt and Koell's Catechism, dates back to the year 1535, the share of the natives in the production of the printed word during the first two centuries was very insignif-
538 icant. A few occasional secular poems are known, among them one by an Estonian sexton Käsu Hans (1708) in the southern Estonian dialect in which he complains about the destruction of the city of Tartu and the deportation of Estonians by Russians during the Great Northern
[177] War. The language of all this written work was Germanic as molded by foreigners according to the rules of German grammar. During the period of Enlightenment, 1780-1830, the Baltic German literary men produced many sentimental and moralizing stories, according to the taste of the time, which were mostly

[see also cat. 116, -172- p. 171 -- Analyst]

533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus

177 have five-measure phrases. Folk songs with
533
refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn-kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

000 The basic characteristics of the Estonian folk religion, rudiments of which have survived throughout the Christian era up to the present time, were animism and a close relationship to the dead. Since the beliefs now survive more as popular superstitions and folklore, a fuller description of them may be found in Subparagraph 1h.

• 177 797 The first contacts of the Estonians with Christianity were through the Greek Catholic eastern Slavs, at which time the ancestors of the Setus were converted to the Greek Catholic faith. The overwhelming majority of the Estonians were baptized in the Roman Catholic faith in the first

half of the thirteenth century by German priests
• 177
797 who followed in the footsteps of the German Order of Knights. However, because all of the preaching was carried on in a language foreign to the congregations, the influence of Christianity remained rather superficial unti the reformation, and the people continued to worship their old gods and spirits in the holy woods (hiis).
797 But after 1523, when the reformation arrived in Estonia, even though the ministers were still Germans whose knowledge of Estonian was frequently poor, the Christian religion was nevertheless brought closer to the people and there were attempts to procure religious literature in
[779] the language of the natives. Martin Luther's Small Catechism was published in Estonian in 1535--the first printed book in Estonian--but it took over two hundred years before the whole

Annex "A", Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The little group of Votes who have survived so far are primarily small farmers. Living since the beginning of this millenium in the Russian neighborhood and under Russian rule (except during one century of Swedish rule), they have taken over from the Russians their patterns of social life. But they have resisted complete Russification chiefly because the one-sided Russian influence has been counterbalanced by the Balto-Finnic influence of the Ingrians and Finns.

One of the most important influences on the Votes is, or has been at least until the Bolshevist regime, their religion. The Russian Orthodox Church with its lyrical mysticism has completely won them over. The Church has determined their world conception, their sympathies and antipathies and their attitude toward their 186 mother tongue. The Votes treat those of a ● 177 different religion like complete strangers. But 101 they almost identify themselves with the nationalities (Russians and Ingrians) who have the same religion as they have. Since the language of the religion is Russian, they do not seem to regret giving up Votic in favor of Russian.

The predominance of religion in the Votes' world conception has caused confusion in their notions of nationalities. Often the notions of "Greek Catholic" and "Russian" are considered identical. To the question "Are you a Greek

186 Catholic?" they answer "Yes, of course,
177 Russian."
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They do not consider themselves a special nationality. While some of them call themselves Russian, others again call themselves Ingrian. The Votic girls sing of themselves in Russian: "All the Ingrian girls are beautiful." When filling out questionaires, the Votes used to write as their nationality either "Ingrian" or "Russian." On the whole, it must be stated that they have a strong bent for assimilation with other nationalities. Tsvetkov, a student of the Votic nationality, illustrates this with the following example (p. 43): "A young Ingrian is brought as the wife into a Votic home where Votic is still spoken. And what happens? All the members of the family, even the old, begin to talk Ingrian, and so Ingrian in many households replaces Votic. It is characteristic for a Vote that when speaking with an Ingrian who knows Votic, he willingly starts talking Ingrian."

Due to the loss of their national consciousness, the Votes have lost almost all their national culture, and their specific national features, their national "complexion." Their folklore, customs and national dress have been taken over from their neighbors. The only thing that entitles us still to call them "Votes" is their language. But even this is developing fast toward complete Russification and Ingrianization.

161 visited the Votes before and during the first World War (1913-15), estimates their population to be around 1000. The same is also Prof. Setälä's estimation. The Russian census in 1926 lists only 705 Votes. Lensu, who collected linguistic and folkloristic material among the Votes in 1927-28, estimates their number to be a little more than 500.

177 There is no doubt that the great decrease in the Votes is due to their assimilation with other nationalities of Ingermanland, namely with Russians, Ingrians and Finns. The Finns who live in several Votic villages have constituted the least danger for the Votes' denationalization, mainly due to their religion. Being of a different religion (the Finns are Lutherans and the Votes Greek Orthodox), the inter-marriages as well as any close association between them were, especially in former times, rare. The nearness of the Russians and Ingrians, who are both of the same religion as the Votes, has, however, been fatal to the Votes.

[175] The first considerable Russian settlement in the "Votic Fifth" arose at the end of the fifteenth century. This colonization policy was continued until the Swedish conquest in 1617, when it ceased for a century. During the time of Peter the Great and his successors it was taken up again and pursued even more vigorously than before. The result of this policy was the creation of Votic-Russian mixed villages everywhere in the Votic area, except in the westernmost part. Since the number of Russians constantly increased in these villages, the Votes began to speak Russian, to take over Russian customs, habits

177 and their way of life and, in the long run, they became Russians. This Russification process was furthered by mixed marriages, Russian schools and, as mentioned before, by the common Greek Orthodox creed which brought
361 them close to each other. The Russians, like
177 weeds, overgrew and suffocated the Votic villages. This process appears clearly on the appended map which shows the fate of the Votic villages in the course of the last century. The villages marked in the accompanying map with small dots are those found by Köppen in 1848 to be Votic, but which were Russified by 1913-15 when Prof. Kettunen visited them. It appears that the Russification during a 60-year period has disintegrated many Votic villages. In the villages
197 underlined in the same map, Votic was still
177 spoken at the time of Kettunen's visit. As Kettunen has noticed, Votic was almost exclusively spoken by older people, often side by side with Russian. In the easternmost villages, except for Ikäpäivä, Votic was spoken only by a few dozen people. The use of Votic among the children was in the whole area extremely rare (Kettunen heard it, for instance, in Korvettula). The villages in parentheses are those which a group of scholars of Tartu University (the author of this report included) were found to be Russianized in 1943. Such were the easternmost villages and Kerstova to the extreme south. In the whole Votic area there were no young people to be found who spoke Votic, and even among the older people it was not easy to find those who spoke it well. Votic was best preserved in the central group--in Kattila, Mati, Korvettula
177 and Sauvokkala villages. There will be hardly any doubt that the complete Russification of

177 the Votes will occur in the very near future.

It is possible that the denationalization of the Votes described so far can be partly ascribed to the part played by the Ingrians. The Ingrians, on the whole, appear in greater number in the westernmost Votic villages, so that their influence is especially to be sought there. The "Ingrianization" of Votes has gone farthest in Kukkosi village. Tsvetkov, a Vote [101] himself, tells that the Votes often do not make [186] a distinction between the Ingrians and themselves, but often call themselves "Ingrians." It is possible that the westernmost Votic village will become first Ingrian and only after that will undergo the second metamorphosis--the Russianization.

186 Kettunen has tried to explain the in-
177 clination of the Votes for denationalization. He summarizes it as follows: "The Votes were broken in their spirit upon learning that their neighbors, the Russians, Finns, and Estonians, have books written in their mother tongue and that they have their own schools, while only they, the Votes, have nothing. Such a language is not even worth while to be taught to the children. The Russian Church, on the other hand, has tried to nourish the view that the Votes, just like Orthodox Ingrians, actually belong to the Russians, for they have the same right creed as the Russians have." [1]

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1 See Zsirai: 435.

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 The Votes, instead of having their national schools, have sent their children to the Russian schools. Tsvetkov writes (p. 42-43): 186 "...the foundation of Russian schools among 177 the Votes did not cause any feeling of enmity among them. The Votic people rather welcomed them, feeling in their isolated situation that it would be easier for them to get acquainted with the mysticism of the Greek Orthodox religion and to understand better their big neighbor....The school penetrated step by step among the people."

871 The Bolsheviks, after coming to power, established in the 1920's special schools for the nationalities. However, no schools for the Votes were founded, probably because of their small number.

were soon forgotten.

177 The Vepsians are strongly Russified, more so than any other Balto-Finnic people. Their language is full of Russianisms, and their appearance and way of life hardly differ from the Russian. They seem to have no nationalistic ideas today and they are steering now toward complete Russification.

More than half a century ago Basilier characterized the Isaijeva Vepsians, who were strongly Russianized at that time, as follows (p. 69): "It seems as if some sorrow were reflecting on the faces of these quiet, good-natured people. Why are they worrying, why mourning? The loss of their nationality, their language? Or because they are just alive? Who knows? But they do not have hope for future, joy for life." The Isaijeva Vepsians have been completely Russified for some time already. Meanwhile, the Russianization of other Vepsian villages is approaching the stage that Russianization had reached among the Isaijeva Vepsians in 1890. The above description may perhaps symbolize also the hopelessness of all the Vepsians at the present time. Only complete cultural autonomy could stop now the disintegration of the Vepsian culture.

Characteristic of the Vepsians is the following episode told by Kettunen. When the election for the Russian Constituent Assembly occurred in 1917, the organizers asked the Vepsians to vote for the Social Revolutionist

177 ticket and they did so with no questions asked. Only one well-to-do farmer asked to have all the ballots read, and then he cast his vote for the Bolshevists.

SOURCES

Basilier, Hj.
1890. Vepsäläiset Isaijevan voolostissa. /The Vepsians in Isaijeva Volost./ Journal de la Société Finno-Ougrienne, Vol. 8, p. 69. Helsinki, 1890.

Kettunen, Lauri
1918. Matkamuistelmia Vepsän perukoilta. /Memoirs of a Journey in the Vepsian Hinterland. / Virittäjä, pp. 49-50, 103-104. Helsinki.

161 the Isaijeva Vepsians (295) were not included. Finnish scholars considered the Vepsians' number by the end of the czarist regime to be around 25,000, which, however, may be less than their actual number.

The increase of the Vepsians in the 50-year period from 1848 to 1897 was 63.66 per cent, which is less than the average increase of the whole population of this area. Especially low was the increase in the Novgorod government--29.58 per cent. The increase of the Vepsians in the following 30 years, from 1897 to 1926, was even lower than before--28.2 per cent.

What is the reason for this slow increase of the Vepsians?

Let us examine first their natural increase. It has been widely noticed that the Vepsian families have many children. We have exact data from one community in North Vepse, Sheltozero, which would confirm this statement. In the years 1923 to 1926 the birth-rate in Sheltozero per year was 53.4, while the death-rate for the same period was 35.4. The natural increase in this community thus was 18, which was higher than the average increase of 16 in Karelia.

[163] [165]

177 If, despite this considerable natural increase, the number of Vepsians does not show an adequate increase, then the reason for this is to be sought in the russification process. Russification is first of all noticeable in isolated villages, the population of which is

• 177 surrounded by the Russians. Among the 300 Vepsians in Isaijeva village there were in 1887 only 10 persons, all of them older men, who knew Vepsian well. Since the young and middle-aged people spoke only Russian, with the death of the older ones this Vepsian group ceased to exist. This most probably happened at the beginning of this century. Fast russification has been noticeable also in the southernmost Vepsian village, Pjatina (Russian: Pyatino). Kettunen, who first visited this village in 1917, found here a few Vepsians who still spoke their mother tongue. But 17 years later, in 1934, there were only two Vepsian speakers: an old woman who had been brought there from another village and her husband who had learned his language largely from her.

Not only isolated villages, but also the villages in compact Vepsian areas show a clear trend toward russification, especially in the period of Bolshevist rule. The reason for this is the increasing influence of the schools, the press, and radio, the increased number of governmental jobs available which require a knowledge of Russian, service in the Red Army, work in factories, mixed marriages, etc. Even the Soviet authors do not conceal this general trend. Debets, for instance, writes (p. 139): "After the Great October Socialist Revolution...the process of mixture of the Vepsians and the Russians has been especially increased. It is easy to see how individual villages change their national character and change from Vepsian to Russian. So, for instance, the village Kiino in Shola rayon is

177 considered now Russian, but the old people still remember that 'formerly they were Chukhars.' In Syagozero, Oshta rayon, their answer to the question of their nationality is 'Russian,' although they all know Vepsian and use it generally more than Russian." This last statement is especially significant. The fact that the Vepsians are beginning to identify themselves with Russians may in the not too distant future lead to their complete fusion with the Russians.

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113

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3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

191
177 Knowledge of foreign languages. Almost all of the Vepsians know Russian. Turunen states (p. 156) that, "The Vepsians have bilingualism in their blood." Russian tends to penetrate even into their everyday life, for the Vepsians sing Russian folk songs, the so-called chastushka, and tell their tales both in Vepsian and Russian. However, the knowledge of Russian is, among the older people, sometimes not very thorough. This appears for instance in loan-translations, some of which bear witness to the confusion of Russian words which are close in sound, such as Vepsian seista 'to stand, to cost' (from Russian stojat' 'to stand', and stoit' 'to cost'); and Vepsian veda- 'to convey, to weigh' (from Russian vezti ' to convey', and vesit' 'to weigh'). The younger generation, however, knows Russian well.

197 Vepsians are linguistically most closely related to the Karelians whose language they can learn to understand completely within a few days. The knowledge of Karelian is more widespread among the North Vepsians who live in the neighborhood of the Karelians and have frequent contact with them.

The Vepsian language and its dialects. Although Vepsian is close to Karelian and Finnish,

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

197 the Russian words. Especially dangerous for the Vepsian language is the great number of Russian translation-loans, i.e. special Russian expressions simply translated into Vepsian.

197 The tendency to replace Russian for Vepsian
177 is clearly noticeable. In 1926, seven per cent of the Vepsians in Leningrad oblast considered themselves Vepsians only by nationality, not by language, for they had adopted Russian in place of their mother tongue. Considering that the percentage of Russified Karelians in 1926 was less than half this number (3.4 per cent), we can see that the Vepsians are especially in danger of losing their language.

SOURCES

113

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186 place in Livonia under the instigation of Estonian and Finnish academic circles in the 1920's and which gave the Livonians their national flag and anthem and their national cultural society, had a strong unifying influence on the Livonians. Many of the people who up to that time had had little interest in the cause of Livonianism were seized with a patriotic fever and started teaching Livonian to their children and began again to speak their old language in their homes. The struggle for the fulfillment of their national program--the formation of their own county, establishment of their own schools and libraries--compelled them to forget the existing differences and to form a unified Livonian nation. The first national festivals, for instance the so-called flag festival in 1923, demonstrated a strong national enthusiam. But the ensuing oppression of their national movement on the part of the Latvian government soon calmed them down and forced them to take a more realistic attitude toward their national problem. Several less idealistically-spirited Livonians abandoned little by little their national ideals and returned again to the use of the Latvian language.

182 186 Livonianism is rather strong in villages such as Iira, Koshtrõg, and Kuolka, where the majority of the Livonians speak the mother 182 tongue. However, wherever the Livonians form 177 a minority, they show a considerable tendency 578 for assimilation with the Latvians. An example of this is Mustnumm, an almost completely

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

161 outbreak of the World War in 1914, the total number of the Livonians probably surpassed 3000. The census arranged by the Latvian government in 1920 listed only 866 Livonians. The reason for this low number is to be sought probably in the fact that many Livonians were registered as Latvians by the census takers. The total number of Livonians who knew their mother tongue was at the beginning of the 1920's estimated by Loorits as slightly under 2000, and by Kettunen ca. 1500. This number has decreased during the last decades.

177 The main reason for the decreased number of Livonians is Latvianization. Living among the Latvians, they have little by little given up their language and merged with their stronger neighbors. We do not have any way of knowing just how the Latvianization of the Livonians actually proceeded in Livland, but we have evidence for the result. The denationalization of the Livonians in Kurland, however, can be followed more clearly, especially during the last century. An especially strong Latvianization in Kurland started in the time of the corvée (middle of the last century?) when 70 Livonian farmers were chased out of their ancestral homes for their resistance to the baron of Duondangen, and Latvians were brought in to replace them. Since then the Livonians mixed with the Latvians and Latvian began to be used more and more as their spoken language. Latvianization has been strengthened by mixed marriages and especially

177 by the aggressive policy of denationalization of the Livonians by the Latvian church and schools. Church services have always been held in Latvian, even though the congregation in [191] former times did not understand it. In the schools the Latvian teachers punished the speakers of Livonian by beating them and sending them to stand in the corner. Livonian was [166] laughed at and called the "horse language." An especially strong blow was dealt to Livonianism during the first World War when all the Livonians had to leave their homes and spend several years among the Latvians or the Russians. When after the war they returned to their homes, the younger generation hardly knew any Livonian at all. Loorits, who visited these people in 1920, gives the following description: "Livonian is known in all villages, but it is a half-dead language which is usually not spoken. There are still families who speak Livonian, but even more numerous are those where the children do not know any Livonian at all." (Liivi rahva olevik, p. 76.)

After the war, the academic circles of free Estonia and Finland tried to assist in the preservation of the small Livonian ethnic group, but the Latvians, on the other hand, did everything possible to accelerate their assimi- 177 lation. The Livonians' dream of having their 668 own county was, after great efforts made by the Livonians, finally granted by one Latvian government but refused by the next one. Lead-

177 ing Livonian patriots were investigated and
[668] frequently molested by the police. The teaching of Livonian was to some extent tolerated in the schools (two hours a week as an elective), but the futility of it was preached incessantly.
[517] In the 1930's there developed a nationally conscious Livonian intelligentsia under Estonian and Finnish schooling, but they were not given teachers' posts in their own villages. The Latvians also refused to pay regular salaries to teachers of the Livonian language but gave them only pocket money. In answer to the Livonians' petitions to grant them some money for printing books in Livonian, a big library in Latvian was sent to them. In Livonian villages four branches of the Latvian cultural societies were organized. The above-mentioned measures all served one purpose: the quick Latvianization of the handful of Livonians still left.

[166] During the second World War the Livonians were sent again away from their seacoast homes to their neighbors, the Latvians. Undoubtedly this again deprived them of many of their kinsmen. The complete Latvianization of the few Livonians who have remained is, at any rate, a question of only a few decades.

Annex "A," Subparagraph 4,
Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

531 Folk art. Livonian folk art is rather meagre. If we compare the Livonian national dress, which is now completely out of use, with the Estonian and Latvian dress we can see that the Livonian clothing is far inferior in beauty. The same poverty appears also in the Livonian wooden articles. The small Livonian tribe has not been able to maintain its traditional popular art, nor has it accepted any fruitful influences from the Latvian folk art. But when the Livonians long ago were an independent people, the situation was quite different. Much silver jewelry was found in their former habitat, which gives evidence of the careful work, the variety of form and the artistic talent of the early Livonians.

533 Folklore. The lion's share of the present
J77 Livonian song repertoire is simply translated from Latvian, but original songs are rare. Old features common to Estonian and Finnish songs have not been preserved. Interesting perhaps is the inclination of the Livonians toward the alliterative beginning rhyme, which is typical of Balto-Finnic folk songs. Many of the Latvian songs were borrowed by them a few generations ago, so that they now have a firm Livonian popular tradition already. Some of the Latvian folk songs (the old four-

533 line songs, or dainas, and the later romances,
●177 or zinges) have come to the Livonians by way
[191] of literature. Several songs are sung by the Livonians in two languages--Livonian and Latvian. Some of the Livonian songs have been borrowed from the Estonians in Saaremaa, and a very few from the Germans.

533 The most vital among the Livonian folk songs sung in the native language are the children's songs. The more Latvian gained ground as the language of public life and the more Livonian was confined to home use, the more have the former Livonian songs passed over into the children's repertoire.

The women, who have stuck closer to home and had less contact with the outside world, have had less opportunity to learn Latvian, and, as a result, are the last and only bearers of the folk song tradition. But a few decades ago even the women began to sing to their children the Latvian songs and to teach them Latvian, so as to prepare them for their future life.

177 The Livonians still sing their old songs
533 on Easter morning. On other occasions, however, the songs are sung mainly in Latvian. This holds true especially of the wedding songs for which Latvian singers have been brought from the inland area. This was occurring even some time ago when the majority of the wedding guests did not even understand much Latvian. Many love songs also are sung in Latvian.

[177] The Livonian fairy tales are, in the main, 538 borrowed from Latvian. Telling tales and 517 different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the [197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

Annex "A," Subparagraph 1j,
Sociological Background

EDUCATION

[212]
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The Livonians are all literate, thanks to the schools. In the twenties there was one elementary school in Kuolka, Ire and in Piza. Before the first World War the number of schools was even greater; there was one school in Piza and two schools in both Kuolka and Ire. These schools were Latvian and served the cause of Latvianization. Livonian was taught only two hours a week as an elective.

The Livonian children who wished to continue their education attended the high school in Dondangen or went even farther away to Talsen or Windau. Before the first World War there was a naval school in Ire. Several of these educated seamen of various ranks
•[177] have been ardent patriots. Other educated Livonians, however, who have gotten jobs in Latvian towns as postal clerks, or in other positions have usually been completely Latvianized.

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113

Kajava, Yrjö, et al.

1928. Liiviläiset. [The Livonians.] In

771 religion is based on a belief in nature spirits, beliefs about the dead, and a belief in magic. These beliefs form the cornerstones of the
•[177] Livonian folk religion. As Loorits has shown, the Livonian folk religion has been exposed to very strong foreign influences (Kur, Latvian, German, etc.), whereas the genuine Proto Balto-Finnic inheritance in it is comparatively small.

776 For the Livonians nature appears animated, filled with all kinds of spirits. Almost every natural phenomenon has its mother. Thus there are mothers for snow, wind, earth, flax, forests, berries, the sea, etc. Fathers are, however, rare among the spirits (e.g. the forest father, sea father, etc.). Since the sea plays an especially prominent role in the Livonians' life, sea spirits are most numerous in the folk beliefs. Besides the sea mother and sea father, there are sea people, who live as the people on the earth do. The sea maidens bathe and dance in the waves and tend the blue seacows. There are also horses in the sea whose names are used to scare the children. The children of Pharaoh, the successors of the troops of the Pharaoh who perished in the Red Sea while chasing the Israelites, are supposed to be part human and part fish.

The Livonian spirits are completely anthropomorphic and their life is similar to the life of the people themselves. They have their houses, gardens and animals, their own

776 social classes, kings and castle ladies, farm hands and maidens, even priests and an army. The spirits are divided, too, on the model of a family, into fathers, mothers, sons and
• [777] daughters. The spirits have preserved only a little of their heathen origin, but show a strong Catholic influence. Several of them have been taken over from Latvian, such as the God's sons, the sun's daughters, the mother of happiness, etc.

[777] 775 The Livonians' beliefs concerning the dead are strongly influenced by the Latvians. Widespread is the conception of death as a special being (novõ) which predicts the death of the people by noise. The Livonians believe that the body of the dead stays in the grave until the resurrection, but the soul goes during the knell into heaven or wanders through the world. When the dead is taken to the graveyard, other dead come to meet him riding on the animal which was killed for the burial. They sit sometimes on the coffin, which therefore becomes
[764] quite heavy. The dead person accompanies the burial procession back to the house door or even enters the room. For him a towel, an empty plate and a spoon are put on the end of the table which is closest to the door. Some people are believed to be able to see the dead during the burial. The time between Michaelmas and St. Martin's Day is called "souls' time," since the dead are then roaming around. In former times it was customary to feed the dead with porridge, bread, beer and milk every

21: Kolarz J-4 (no date) 1952 R1 Soviet Union
Estonians R64

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[36] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

177.47 - 177.87

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

721 725 from Estonia tell that armed resistance continued in Estonia through 1946. In the winter of 1946-47 large-scale "tactial maneuvers" were organized and the forests along Lake Peipus and in Alutaguse, Virumaa, as well as in Pärnumaa and Võrumaa were combed. These operations broke the large-scale resistance of the Forest Brothers.

727 6661 177, 47 474 The Second Soviet Occupation continued where the first had ended, only the Soviets were now much more self-confident and violent and they had more time. Everything that even slightly resembled the Western economic and cultural systems had to be changed to match the USSR's Estonian agriculture was collectivized with the help of a large-scale mass deportation in March, 1949. Without such measures of terror the Soviets could not break the resistance of the

727 Estonian farmers who were attached to their
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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
661
nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See cat. 116, pp. 57-65 -- Analyst]

000 been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177. At the present time there is nothing left in
•56
565 the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

474 Among the most important organizations in
241 Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -122- -- Analyst]

642 Chairman of the Presidium of the Supreme Soviet, and J. Lauristen was named chairman of the Council of the People's Commissars, the re-organized Council. Minor amendments to the Constitution were made in 1947.

[177, 64] [642] With the enforcement of the Constitution of the Estonian SSR, which is actually the Constitution of the U. S. S. R. with certain minor adjustments, the people were deprived of their democratic system. There is probably no such constitution in the world where such a chasm exists between the provisions of the constitution and the actual practice of the government. The Constitution of the Estonian SSR is quite liberal on paper, but in actuality the citizens are without liberties. Some examples will illustrate this. In Article 15 of the Constitution, "The Estonian SSR reserves the right freely to secede from the Union

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2b,

Political Background

STRUCTURE OF GOVERNMENT

177 Government in the Estonian SSR is the same
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642 as in all the republics of the Soviet Union.

646 The legislative branch of parliament is the Supreme Soviet (Ülemnõukogu), consisting of deputies, elected by the people, one for every 10,000 citizens, for a term of four years. The candidates are nominated by the Communist Party. The Supreme Soviet elects its Presidium and Chairman and two Vice-Chairmen. Sessions of the Supreme Soviet convene twice a year.

645 The executive and administrative branch is the Council of Ministers, which is responsible to the Supreme Soviet. Formerly the Ministers were called the People's Commissars. There

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian Academy of Sciences was short-lived--it was one of the numerous institutions and societies liquidated by Soviet occupation authorities in 1940.

177. .87 871 Societ occupation meant an end to free and independent thinking in Estonian schools as well as in public life. Nowadays the youth of Soviet Estonia is being molded on the basis of five main principles: 1) education must be strictly anti-religious; 2) it must be based on Communist morality as opposed to the bourgeois or Western morality; 3) Soviet patriotism must be taught; 4) the Communist collectivist doctrine is to be expounded; and 5) a militant internationalism must be indoctrinated. The most important task of the Soviet school therefore appears now to be political indoctrination.

In the beginning, the Communists had plans

177 for completely eliminating illiteracy in Estonia
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871 but their schemes were dropped when they realized that illiteracy in Estonia was no problem. The carefully built-up school system of Estonia was changed overnight to conform to the school system of the USSR. The duration of elementary school remained the same. An extra year was added to elementary school and this seven-year course was called an incomplete secondary school; after ten years of schooling the student is considered ready for the university.

874 The vocational school system of Estonia, unfamiliar to the Soviet officials, was liquidated. Only the well established and popular College of Domestic Science at Tallinn was left in operation and re-named the Food Polytechnic.

New types of Soviet schools, called factory schools, and schools for future kolkhoz

871 of qualified teachers, and the lack of textbooks.
727 Approximately 25 per cent of the schoolhouses had been heavily damaged in the war, and in a considerable number of others the Soviet troops and officers had been housed. Many teachers had left the country as refugees, thus creating a situation whereby many of the elementary school teachers were placed in high school jobs, vacancies in elementary schools being filled in turn by people who themselves had only elementary school educations. All textbooks used in pre-Communist Estonia were called in and destroyed as dangerous "bourgeois nationalistic" relics.

177, 87, 871 New subjects taught in Estonian SSR schools are Russian, the Soviet Constitution and Soviet history. Languages now taught are Russian first and German as the second foreign language.

177.87 English occupies third place, and many schools
871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
645
871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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628 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 destroyed.

874 In the summer of 1940, and again in 1944 after
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661 the Nazi-German occupation, Tartu University became the State University of the Estonian SSR, subordinate to Moscow. The most striking losses during this war period had been suffered by the University's staff. There were only 23 professors and 19 docents and lecturers left of the entire prewar university staff--the rest of the staff were dead of deported (37), in exile (90), or had completely disappeared (22). All the instructors were purged and the undesirable elements among them were deported. Many instructors were brought in from the Soviet Union to fill those jobs formerly held by Estonian educators.

177. Fundamental changes have taken place in the
87
874 organization of the University. The Faculty of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

177.
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Theology has been closed. The Faculty of Mathematics and Natural Science has been split in two parts: the Faculty of Physics and Mathematics and the Faculty of Biology and Geography. The Faculty of Economics has been transferred to the Polytechnic Institute in Tallinn, while the Faculty of Forestry has been made independent. A chair of Marxism-Leninism has been created and all students and instructors are required to attend classes and pass examinations in this subject. Although there is still a Rector, the real power of the University is now with the holder of the chair of Marxism-Leninism. All the extensive foreign contacts of Tartu University--the exchange of publications with over 2,000 scientific institutions--were put under the control of Moscow and were discontinued in many cases.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 669 and were sentenced to death in absentia. They had to remain abroad until the revolution of 1917.

175 178 Despite all the post-revolutionary political reaction, a greater degree of liberalism was allowed in cultural life. Economically, the period between the revolutions meant great progress. Estonian private schools were founded, adult educational societies were very active, large theaters were built: "Vanemuine" at Tartu, "Estonia" at Tallinn, and "Endla" at Pärnu. The Estonian Literary Society was founded for the promotion of all aspects of cultural life, and a number of institutions were begun: the Estonian National Museum, which collected many valuable items of Estonian material cultural; and many co-operative societies and farmers' societies which helped the farmers to become better acquainted with modern

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 methods and equipment in agriculture and the
178 dairy industry. This development was curtailed to a great extent by the outbreak of World War I in 1914.

175 Soon after the revolution, the Russian Provi-
642 sional Government, Headed by A. F. Kerensky, approved the bill presented by the Estonian leaders to unite the governments of Estonia and Livonia into one administrative unit and appointed as Commissar of united Estonia Jaan Poska, hitherto mayor of Tallinn. The Estonian Diet was elected on the basis of the general franchise and met first on July 1, 1917, in Tallinn. This Diet formed a democratic government, with K. Päts as President. Now, after many centuries, Estonia was governed by its own people.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 Revolution Estonian colonies were more prosperous than the surrounding Russians.

162 642 178 Table 1 shows the division of Estonia's population into occupational groups.

According to Table 1, industrialization was increasing in independent Estonia. By 1939, 55 per cent of the population was occupied in agriculture and 24 per cent in industry. Noticeably decreasing was the number of people who had no established occupation (domestic help, seasonal workers, etc.)

464 162 The percentage of active people who were earning a livelihood for themselves and their families in 1934 was 71 per cent. Workers and employees made up only 33.7 per cent of this figure, including family members who worked without wages. In the United States the corresponding persentage was 74.2. The largest

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Table 1. Estonia's Population by Occupation

Occupations	1922				1934	
	Men	Women	Total	Per cent	Total	Per cent
Agriculture	305,381	347,132	652,513	59.0	662,561	58.8
Industry	85,403	88,703	174,106	15.7	195,949	17.4
Trade	21,549	24,777	46,326	4.2	55,569	4.9
Transportation and communication	20,075	16,948	37,023	3.3	38,193	3.4
Social work, including teachers	35,061	26,851	61,912	5.6	73,642	6.5
Unsettled occupations	37,882	58,201	96,183	8.7	44,873	4.0
Others	14,888	24,108	38,996	3.5	55,626	5.0
Total	520,239	586,820	1107,059	100.0	1126,413	100.0

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Horse rakes	16,259	34,876
Potato harvesters	751	3,259
Threshers	2,361	5,068

241 Estonian farms prevailingly used the 5-8 field rotation system and the 3-4 field system was practiced only in a few backward areas.

241 178 The reason for the rapid progress in Estonian agriculture during the years of independence may be summarized as follows: extensive vocational training of farmers, improvement in technical methods of production, increase in the area under cultivation, widening of the scope of production, agricultural co-operation, especially in buying of larger and more costly machinery, creation of a national system of agricultural credit, stabilization of prices of agricultural products and guarantee of a reasonable profit to producers.

186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent reoccupation of the country by the Red Army.

• [181] 871 212 The dominant social motives of the average citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

progress made during these years.

181 Estonians are great individualists--not a docile people easily led through their herd instinct.

[361] Farmhouses in Estonian villages are not so close together as the Russian ones are; they are situated at some distance from each other to give the people more privacy. There is perseverance, tenacity, and endurance in the character of most Estonians. They are industrious and obstinate like the Finns, but they seem to possess more elasticity and their temperament is livelier. Estonian country people have a strong attachment for the soil and they have deep

[538] love for their fathers' homes. Estonian literature often emphasizes this sentiment, notably Tammsaare's great novel, Truth and Justice.

181 For this reason collectivization of farms by
474 the Communists was a great tragedy for the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Estonians which they tried to resist as long as they could. Not only economically but also psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

1:Indiana U. S-4. 5(1954-5)1955 RG4 Estonia RG4

The majority of the Estonians are realists and are not very effusive, emotional, or romantic; they keep their feelings well under control. They are a sober, yet courteous and friendly people and they are willing to adapt new ideas if they are convinced that by doing so their life will be improved. E. H. Harris describes the Estonians as the Scotsmen of the Baltic, and he adds that "they are a charming, hospitable and enlightened folk." Some observers have also found similarities between the Estonians and the French. Because of the predominantly sober character of the Estonians they are not easily influenced by propaganda. Estonia went through an ideological as well as a constitutional crisis in the 1930 s, but she emerged strengthened and democratic. And when, between the two World Wars Estonia was situated between expanding

• 181 totalitarian states--Russia and Germany--she managed not adopt the policy or the ideology of either one.

[542] world's championship in Helsinki (1937) and in [524] Lucerne (1939). Chess also is widely played. [541] Estonian Games, like the Singing Festivals, were arranged at five-year intervals in all types of sports. Performances of folk dances were especially impressive, with hundred of pairs of dancers participating.

Estonian athletes continue to excel also under the Soviet rule, but they appear on U. S. S. R. teams and their nationality is not mentioned.

•181 Basic attitudes. Estonians are not always an easy-going people. They have to a certain degree the "heavy spirit," a kind of basic suspiciousness and distrust and a tendency toward pessimism. Their hard past and the injustices suffered at the hand of their conquerors are perhaps good reasons for these attitudes.

461 181 Their proverb "First the work, then the pleasure" characterizes the serious attitude of the Estonians toward work. They are eager to succeed economically, and they are always willing to accept any changes which they think will help them in their work.

181 Authority is recognized and accepted by the Estonians when it seems wise and sensible, but they do not readily submit to mere power-authority. For this reason the majority of Estonians do not favor dictatorship. They disliked Nazi totalitarianism but tolerated it because they hoped it would be the way to achieve in the long run peace and freedom. Communist dictatorship is more difficult for them because the Estonians naturally detest any kind of leveling (Gleichschaltung) process.

000 In Estonia, as in almost every modern

2: Indiana U. S-4,5 1955 RG4 Estonia RG4
Votes

Annex "A", Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The little group of Votes who have survived so far are primarily small farmers. Living since the beginning of this millenium in the Russian neighborhood and under Russian rule (except during one century of Swedish rule), they have taken over from the Russians their patterns of social life. But they have resisted complete Russification chiefly because the one-sided Russian influence has been counterbalanced by the Balto-Finnic influence of the Ingrians and Finns.

One of the most important influences on the Votes is, or has been at least until the Bolshevist regime, their religion. The Russian Orthodox Church with its lyrical mysticism has completely won them over. The Church has determined their world conception, their sympathies and antipathies and their attitude toward their 186 mother tongue. The Votes treat those of a 177 different religion like complete strangers. But 101 they almost identify themselves with the nationalities (Russians and Ingrians) who have the same religion as they have. Since the language of the religion is Russian, they do not seem to regret giving up Votic in favor of Russian.

The predominance of religion in the Votes' world conception has caused confusion in their notions of nationalities. Often the notions of "Greek Catholic" and "Russian" are considered identical. To the question "Are you a Greek

3:Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The life of the Vepsians is based primarily on an agricultural tradition. During the czarist rule, almost all of them tilled a patch of land which belonged to the village community. They also carried on fishing to satisfy their own needs. Under the Bolshevists, they had to join the kolkhozes, and this changeover was completed by the end of the twenties.

The Vepsians have been the most backward of the Balto-Finnic nationalities. After the first World War they still lived in a "wooden age," making the majority of their articles from wood and bark. There were several dwelling houses without chimneys; many Vepsians had no clocks, no beds, no knives or forks, and lamps were a rarity.

186 After the Russian revolution of 1917, a slight nationalism manifested itself among the Vepsians. The soldiers who had been in Finland began to propagate the idea that all the small Finnic nations, the Vepsians included, should be incorporated into Finland. Some of them were even ready to sacrifice everything for this goal. But these ideas hardly penetrated very deeply into the Vepsians because of their general dullness and their political ignorance. When the Bolsheviks came to power, these national ideas were soon forgotten.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

Annex "A," Subparagraph 1h,
Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

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157 Livonians' character. The Livonians are said to be bashful but brave and determined. In their boldness, their knowledge of languages, and in their spirituality they are supposed to be ahead of their neighbors, the Latvians. If one can make friends with the Livonians and win their trust, they will become very friendly and trust one with their most intimate secrets. They are reported to be a very honest and forthright people. Seldom do they lock their granaries, and they send their horses and sheep into the forests for weeks on end without supervision. The drawbacks to the Livonian character are said to be their greediness, which is revealed in an unscrupulous desire to loot wrecked ships, their stubbornness and their drunkenness.

Spiritual development. The Livonians live in a spiritual childhood. Loorits illustrates this in his description of a middle aged well-to-do farmer who has lived in the United States and in South Russia, who knows English and Russian well, but who cannot believe that the earth rotates and that the sun is a fiery mass bigger than the earth. "Mass, what is mass?" he asks incomprehensibly and shakes his head: "Oh, oh, how these philosophers lie."

181 It was also impossible for them to under-
157 stand why certain anthropologists were digging up their dead. Since Professor Setälä's last visit to the Livonians took place not long before the outbreak of the first World War, they were convinced that the professor had sent the war. When Loorits and Professor Kettunen were doing field-work among them after the war, the Livonians considered this a bad omen, for "the war will come again."

183 Customs and superstitions. The Livonians stick faithfully to their old customs and traditions. Especially the customs of marriage and burial, as the most important events of a man's life, are followed in the greatest detail.

585 Wedding customs are slightly different in various villages. In Ire, for instance, they are as follows: When the young man has chosen his bride, they both go on horseback to have their banns read. During the following few weeks the girl is very busy with preparations for her wedding gifts. The wedding takes place on Sunday morning at the regular church service. Before going to church, the bridal pair is betrothed. This happens when they are seated at a table and their hands are placed upon each other; certain relatives also place their hands upon or underneath the hands of the young people. The bridegroom and the bride then go to church in different carriages, the bride wearing a high pearl

527 white bread and dance. On New Year's Eve at
789 midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

●181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.)[1]

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[1] [See cat. 116, pp. 42-49 - Analyst]

186 place in Livonia under the instigation of Estonian and Finnish academic circles in the 1920's and which gave the Livonians their national flag and anthem and their national cultural society, had a strong unifying influence on the Livonians. Many of the people who up to that time had had little interest in the cause of Livonianism were seized with a patriotic fever and started teaching Livonian to their children and began again to speak their old language in their homes. The struggle for the fulfillment of their national program--the formation of their own county, establishment of their own schools and libraries--compelled them to forget the existing differences and to form a unified Livonian nation. The first national festivals, for instance the so-called flag festival in 1923, demonstrated a strong national enthusiam. But the ensuing oppression of their national movement on the part of the Latvian government soon calmed them down and forced them to take a more realistic attitude toward their national problem. Several less idealistically-spirited Livonians abandoned little by little their national ideals and returned again to the use of the Latvian language.

182 Livonianism is rather strong in villages
186 such as Iira, Koshtrõg, and Kuolka, where the majority of the Livonians speak the mother
182 tongue. However, wherever the Livonians form
177 a minority, they show a considerable tendency
578 for assimilation with the Latvians. An example of this is Mustnumm, an almost completely

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

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175 of the Germans, and moved to the Latvian inland areas, to Estonia and to Russia. After the end of the war, only part of them (ca. 1500) returned.

182 From 1918 to 1940 the Livonians lived under the Latvian rule in the Republic of Latvia. In the 1920's a strong revival was noticeable among them instigated by the Estonians and Finns, but this was constantly held back by the Latvianization policies of the Latvians. In 1940-44 the Livonians lived through the hardships of the Second World War and were compelled to leave their homes again. Since 1944 the remnants of them have belonged, like the whole of Latvia, to the Soviet Union.

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157 stand why certain anthropologists were digging up their dead. Since Professor Setälä's last visit to the Livonians took place not long before the outbreak of the first World War, they were convinced that the professor had sent the war. When Loorits and Professor Kettunen were doing field-work among them after the war, the Livonians considered this a bad omen, for "the war will come again."

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[Estonian Constitution as of November, 1947]

472 Art. 8. Alongside the socialist system of economy in the Estonian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghis Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

368 to learn some craft or trade. This constant
166 migration and change of social status, adjustment to a new way of life and to the new social, political, and cultural ideas moving from West and East to the Baltic coast, all have helped to create a perpetually changing life for the Estonian people. This has been especially true of the urban areas. More stability could be traced in rural communities until the Communist Occupation, although the land reform at the beginning of independence changed the pattern
186 of rural living considerably. However, despite these rapid changes,[1] the Estonian people had then and have always had a high sense of unity and loyalty to country. This could be illustrated by numerous examples from history, as well as by more recent events: the numerous large-scale revolts against suppression; the

1 [see cat. 116, pp. 2-3 -- Analyst]

186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent reoccupation of the country by the Red Army.

[181] 871 212 The dominant social motives of the average citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

87/212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

• 186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [For background, see -29- cat. 116, pp. 26-29--Analyst]

175 equal rights with the German nobility in the self-
186 government of the country, at the same time attempting to establish friendly relations with the Russian government in the hope of winning its support. But these efforts were doomed to failure for the Russians and the Germans had already initiated a suffocation campaign against the Baltic national movements.

175 The decade of the 1880 s was a period of deep
177 disillusionment for the Estonians after the hopeful time of the Awakening. The Slavophiles were quite influential, their aim being to Russianize the border provinces of the Russian Empire. This was not an easy task, since the National Awakening had made the people conscious of their heritage and proud of their culture. Illiteracy, for example, had been practically abolished in Estonia during this time

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

565 The workers' class and the intellectuals at
665 loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 In a national emergency, class distinctions
●186 have always been forgotten and the nation has

[1] [see cat. 116, pp. 325--120-334--Analyst]

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been united in the struggle for a common cause, as in the War of Liberation and in the last war when all classes responded to the mobilization and fought against Communist reoccupation of Estonia.

Although political parties were banned during the constitutional crisis (see Subparagraph 1b, HISTORICAL SETTING, pp. 24-27), they probably would have been reorganized later had there been time left. The old political parties still exist among Estonian refugees abroad. [646] A new trend which began during the last years of independence, but which did not have time to develop fully, was the representation of the people in the parliament by occupation. This type of representation was not decided upon by the Estonian people but was a decision made in the highest government circles. It would have

474 241 century among the farmers (in the form of co-operative dairies, farmers' societies, co-operative credit banks, etc.), and which later developed into a large-scale movement, the Estonian Co-operative League, which benefited both producer and consumer. Modern methods were introduced to the farmer, and expensive farm machinery was bought on a co-operative basis.

[186] Before Estonia had gained her independence, this co-operative movement had nationalistic overtones, for it emphasized to the people that by improving her economy Estonia could in turn improve her status as a nation. Jaan Tõnisson's daily Postimees enthusiastically plugged these farmers' co-operatives. Economic aspects of the co-operatives are discussed in Subparagraph 3e, DOMESTIC TRADE.[1]

000 Temperance societies were already well

[1] [See cat. 116, pp. 381-3 = 123 - Analyst]

883 Of the nation-wide youth organizations before the last war, the most popular were:

The Boy Scouts (Skaudid), founded in Estonia in 1913; in 1939 they had about 6,000 members.

Girl Scouts (Gaidid), founded in 1921. At the end of Estonian independence they had over 2,500 members.

883 186 Similar organizations of purely Estonian origin were the following: Noored Kotkad ('The Young Eagles'), founded in 1930 and having a membership in 1940 of about 17,000; and Kodutütred ('The Home Daughter'), founded in 1932 with a membership in 1940 of about 20,000. Both these organizations emphasized the education of youth in the national spirit.

Ülemaaline Eesti Noorsoo Ühendus ('Nation-wide Estonian Youth Organization'), founded in 1919, was in important organization to which

883 belonged young people outside of the schools as
186
well as young adults. It stood for support of an original national culture, national dances, libraries, theater and music. In 1940 it had 310 branches with 16,000 members.

177 Noorte Meeste Kristlik Ühing (YMCA) was
883 founded in 1920 by representatives of the American association. In 1939 it had over 7000 members.

Noorte Naiste Kristlik Ühing (YWCA) was founded in 1921 also by Americans. In 1936 it had 3955 adults and 1459 young members.

All these above-mentioned organizations were liquidated during the first Communist Occupation and only Communist Youth organizations are operative now in the Estonian SSR (see also Subparagraph 1j, EDUCATION, p. 13).[1]

[1] [correction; See cat. 116, -131- pp. 230-231- - Analyst]

527 on hilltop poles and lights. The young people gather to sing, dance, play games, and make merry, the older people to talk and enjoy the fun of the young. It is the climax of the summer, the time of the short light nights in the northern [777] countries. According to old fairy tales,[1] the fern is supposed to bloom this night and the person who can find it will have good luck. The im- • 186 527 portance of this holiday in Estonia was increased when June 23rd was made a patriotic holiday, Võidupüha, 'Victory Day.' On this day runners were sent from the capital by the Riigivanem, later the President, all through the country carrying live torches. By these "victory fires" the people listened to patriotic speeches, musical performances and other entertainment. Võidupüha, like all other national holidays (Independence Day, etc.), is now forbidden.

[1 For folktales see -143- cat IIC, pp 5-171--Analyst]

527 Instead of these, the people must march in
186 parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated mardipäev (St. Martin's Day, November 10) and kadripäev (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 volume, Emajõe ööbik ('The Nightingale of Ema River'), issued under her pen-name Lydia Koidula (from Estonian koit, 'the dawn'), was a great success. Many of her songs have been set to music. Her poetry is expressive of a romantic love of her fatherland and her songs went straight to the heart of her people. She became the symbol of the Estonian awakening.

545 An ecstatic even for Jannsen's family and for all Estonians was the First Singing Festival in 1869 at Tartu, which Jannsen organized. There were representatives here from Finland and Hungary. Many of Koidula's songs were sung and

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[533] Jannsen's "Mu isamaa, mu õnn ja rõõm," ('My native land, my pride and joy') later became the Estonian national anthem, music for which was the score of the Finnish anthem by Pacius.

538 The other poets of Estonian Romanticism,

1 [See cat. 116, p. 174 -176- -- Analyst]

538 notably Veske and Kuhlbars, generally followed the example of Koidula. The chief prose writer of this age was J. Pärn, whose best story concerns the buying of land titles.

538 In the post-Awakening period (1880-90) patri-
186 otic poetry had exhausted its themes and was forced to resort to repetition. Historical fiction now became the most important type of literary expression of the period. The romanticized stories of ancient wars, uprisings and other heroic events were a very welcome escape in the depressing atmosphere of Russification. The most popular author of this period was Eduard Bornhöhe (1862-1923), whose first story Tasuja, dealing with the great uprising of the Estonians in April, 1343, had considerable impact on the patriotic sentiments of the time. Other authors of historical fiction, for example, were A. Saal, J. Järv and A. -177- Kitzberg.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

186 How much real support the Communists are able to claim from the Estonian population is, of course, uncertain, but it is certainly true that the majority of the Estonians long for liberation [563] from the Communists. The Russian minority in Estonia supports the present regime to a much greater extent than the Estonians themselves do, but how much it is difficult to say. Refugees report that the Estonians avoid as much as possible any contact with the Russians.

Communism is essentially alien to the Estonian. Great individualists, they have long been proud of their country and of the progress that it was making before the last war. For two centuries under czarist rule the Estonians had maintained their national culture and their non-Slav traditions, so that when the foundations of their Western culture were collapsed beneath

186 them the whole nation was shocked and bewildered. Many Soviet policies, such as the limitation of the right to education, are completely
[565] foreign to the Estonian customs. By depriving the children of the kulaks, "bourgeois nationalists," and the clergy of a higher education, the Soviets are at the same time depriving them of the freedom to choose a profession. Religious persecution, forceful collectivization and nationalization of land and property have also been a great blow to the freedom-loving Estonians.

186 The national symbols of the Estonians are the blue-black-white tricolor, the coat of arms and the national anthem -- all forbidden from the very beginning of the First Communist Occupation. The blue, black, white were adopted by the Eesti Üliõpilaste Selts as its colors in 1881,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

and on June 27, 1922 the Riigikogu proclaimed these colors the colors of the Estonian national flag. The blue stands for faith in the future of the Estonian people; black represents the Estonian soil, the black coat worn with many Estonian national costumes, and the hard past of the Estonian people; and white represents the hope for a better future.

The coat of arms of Estonia, by official proclamation of the Riigikogu in 1925, has three lions on a golden background, surrounded by oak leaves. There are a large and a small coat of arms.

The Estonian national anthem is J. V. Jannsen's "Mu isamaa, mu õnn ja rõõm," the melody of which is that of the Finnish national anthem "Maamme," composed by Pacius. It was sung for the first time at the first Singing Festival.[1]

[1] [See cat. 116, pp. 28, 176, (-310-) 195-196, 201--Analyst]

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at Tartu in 1869.

Mu isamaa, mu õnn ja rõõm,
kui kaunis oled sa!
Ei leia mina iial teal
see suure laia ilma peal,
mis mul nii armas oleks ka
kui sa, mu isamaa!

Sa oled mind ju sünnitand
ja üles kasvatand;
sind tänan mina alati

My native land, my pride and joy,
How wondrous fair thou art!
Where'er I go by land and sea,
I'll find no land so dear to me,
Through all my life I cherish thee,
My own dear native land!

It was thou who gavest birth to me
Who reared me for thine own.
To thee I'll ever thankful be

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

ja jään sul truuks surmani!
Mull' kõige armsam oled sa,
mu kallis isamaa!

And vow till death my loyalty!
Thou art the land most loved by me,
My own dear native land!

Su üle Jumal valvaku,
mu armas isamaa!
Ta olgu sinu kaitseja
ja võtku rohkest' õnnista,
mis iial ette võtad sa,
mu kallis isamaa!

God hold his vigil over thee,
My dearest native land!
And hold thee in His faithful care,
Be near when days are dark or fair,
And bless thy efforts everywhere,
My own dear native land!

(Translation by E. Harris.)

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2c,

Political Background

POLITICAL DYNAMICS

186 The Estonian people have been politically alert since the National Awakening, but greater maturity was reached in the period between the two Russian revolutions (1905-1917). The growing world tension on the eve of World War I was followed by the Estonians with great hopes; they were aware that czarist Russia could not survive a large-scale armed clash with Germany, and their hopes for greater freedom in the Baltic provinces were aroused. The level of education reached by the Estonians in the period prior to World War I, when illiteracy was almost abolished and many Estonians with higher educations took leading positions in public life, helped in the growth of political awareness.

186 That the Estonians felt a political responsibility was shown by their participation in the War of Liberation and by the rapid progress which their country made afterwards. The Estonian press, headed by distinguished leaders of the nation, did a great deal to educate the people politically.

665 Since political parties in czarist Russia were forbidden, the majority of the Estonian parties were founded after the Russian 1917 revolution and at the beginning of independence. It took them about a decade to consolidate. In time, three distinct groups of parties developed: right-wing, center and left-wing.

The right-wing Agrarian Party had only eight deputies in the Constituent Assembly, but it grew consistenly in the following years. In the first Riigikogu (1920-23) it had 21 seats, in the fourth (1929-32) 24 seats. In 1932 the Agrarian

Annex "A", Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The little group of Votes who have survived so far are primarily small farmers. Living since the beginning of this millenium in the Russian neighborhood and under Russian rule (except during one century of Swedish rule), they have taken over from the Russians their patterns of social life. But they have resisted complete Russification chiefly because the one-sided Russian influence has been counterbalanced by the Balto-Finnic influence of the Ingrians and Finns.

One of the most important influences on the Votes is, or has been at least until the Bolshevist regime, their religion. The Russian Orthodox Church with its lyrical mysticism has completely won them over. The Church has determined their world conception, their sympathies and antipathies and their attitude toward their
● 186 mother tongue. The Votes treat those of a
177 different religion like complete strangers. But
101 they almost identify themselves with the nationalities (Russians and Ingrians) who have the same religion as they have. Since the language of the religion is Russian, they do not seem to regret giving up Votic in favor of Russian.

The predominance of religion in the Votes' world conception has caused confusion in their notions of nationalities. Often the notions of "Greek Catholic" and "Russian" are considered identical. To the question "Are you a Greek

186 177 101 Catholic?" they answer "Yes, of course, Russian."

They do not consider themselves a special nationality. While some of them call themselves Russian, others again call themselves Ingrian. The Votic girls sing of themselves in Russian: "All the Ingrian girls are beautiful." When filling out questionaires, the Votes used to write as their nationality either "Ingrian" or "Russian." On the whole, it must be stated that they have a strong bent for assimilation with other nationalities. Tsvetkov, a student of the Votic nationality, illustrates this with the following example (p. 43): "A young Ingrian is brought as the wife into a Votic home where Votic is still spoken. And what happens? All the members of the family, even the old, begin to talk Ingrian, and so Ingrian in many households replaces Votic. It is characteristic for a Vote that when speaking with an Ingrian who knows Votic, he willingly starts talking Ingrian."

Due to the loss of their national consciousness, the Votes have lost almost all their national culture, and their specific national features, their national "complexion." Their folklore, customs and national dress have been taken over from their neighbors. The only thing that entitles us still to call them "Votes" is their language. But even this is developing fast toward complete Russification and Ingrianization.

177 the Votes will occur in the very near future.

It is possible that the denationalization of the Votes described so far can be partly ascribed to the part played by the Ingrians. The Ingrians, on the whole, appear in greater number in the westernmost Votic villages, so that their influence is especially to be sought there. The "Ingrianization" of Votes has gone farthest in Kukkosi village. Tsvetkov, a Vote himself, tells that the Votes often do not make a distinction between the Ingrians and themselves, but often call themselves "Ingrians." It is possible that the westernmost Votic village will become first Ingrian and only after that will undergo the second metamorphosis--the Russianization.

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177 Kettunen has tried to explain the inclination of the Votes for denationalization. He summarizes it as follows: "The Votes were broken in their spirit upon learning that their neighbors, the Russians, Finns, and Estonians, have books written in their mother tongue and that they have their own schools, while only they, the Votes, have nothing. Such a language is not even worth while to be taught to the children. The Russian Church, on the other hand, has tried to nourish the view that the Votes, just like Orthodox Ingrians, actually belong to the Russians, for they have the same right creed as the Russians have." [1]

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1 See Zsirai: 435.

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 The Votes, instead of having their national schools, have sent their children to the Russian schools. Tsvetkov writes (p. 42-43): ●186 177 "...the foundation of Russian schools among the Votes did not cause any feeling of enmity among them. The Votic people rather welcomed them, feeling in their isolated situation that it would be easier for them to get acquainted with the mysticism of the Greek Orthodox religion and to understand better their big neighbor....The school penetrated step by step among the people."

871 The Bolsheviks, after coming to power, established in the 1920's special schools for the nationalities. However, no schools for the Votes were founded, probably because of their small number.

Annex "A " Subparagraph 1k,

Sociological Background

RELIGION

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795 The Votes are Greek Orthodox, just like the Russians and their close relatives, the Ingrians. Until the revolution of 1917, they stuck faithfully to their religious customs. But under the Bolshevist rule, only the older generation has continued the old religious practices, whereas the youth has become indifferent to the religion.

●[186] The devotion to Greek Orthodoxy has brought the Votes nearer to the Russians and to the Ingrians, at the same time alienating them from the Finns, who are Lutherans. One indication of this may be seen in the fact that, at least during the czarist rule, the Votes normally did not marry Finns, but they would intermarry with the Russians and the Ingrians.

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798 The Votes, although being ardent Orthodox, have, nevertheless not gotten completely rid of their ancient heathenism. We know very little of the Votes' ancient religion, and all we know refers to the worship of holy trees and springs. There were up to most recent times some trees or groves in Votic villages which were considered sacred. One such grove, surrounded by a high fence, was to be found in Baabina village. Although it was known by the name "Elijah's Birch," actually mainly aspens
796 grew there. Each year on Elijah's Day the village people used to go to the grove to celebrate there a festival. The people remember that in older times an ox was sacrificed

3:Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The life of the Vepsians is based primarily on an agricultural tradition. During the czarist rule, almost all of them tilled a patch of land which belonged to the village community. They also carried on fishing to satisfy their own needs. Under the Bolshevists, they had to join the kolkhozes, and this changeover was completed by the end of the twenties.

The Vepsians have been the most backward of the Balto-Finnic nationalities. After the first World War they still lived in a "wooden age," making the majority of their articles from wood and bark. There were several dwelling houses without chimneys; many Vepsians had no clocks, no beds, no knives or forks, and lamps were a rarity.

• 186 After the Russian revolution of 1917, a slight nationalism manifested itself among the Vepsians. The soldiers who had been in Finland began to propagate the idea that all the small Finnic nations, the Vepsians included, should be incorporated into Finland. Some of them were even ready to sacrifice everything for this goal. But these ideas hardly penetrated very deeply into the Vepsians because of their general dullness and their political ignorance. When the Bolsheviks came to power, these national ideas were soon forgotten.

197 understanding. Some of the peculiarities of North Vepsian are as follows: the j is represented by d' (d'arv 'lake', d'ob 'he drinks', elsewhere jarv, job); the consonants l, n, r are soft before e (tul'en 'I come', son'en 'of the blood vessel', pur'en 'I bite'); the plural adessive ending is the Russian-like l, elsewhere soft l' (heil 'by them', kün'z'il 'on the nails'); the first and second person plural ending are -m and -t, respectively, elsewhere -mai or -mei, -tai or -tei, (tul'em 'we come', tulet 'you come').

There are very few differences between Middle and South Vepsian. Some of these are: the Middle Vepsian e is represented by o or ö in South Vepsian in certain cases (Middle Vepsian tuleb 'he comes', sülgeb 'he spites', South Vepsian tulob, sülgöb); the adessive ending in Middle Vepsian is -ou or -ū, in South Vepsian -ō (Middle Vepsian edou, edū 'before', touvū 'in the winter', in South Vepsian edō, touvō); the diphthongs in Middle Vepsian have been preserved, in South Vepsian they have developed into long vowels (Middle Vepsian pakaine 'frost', nälgäine 'hungry', linduine 'little bird', South Vepsian pakān'e, nälgān'e, lindūn'e).

177 In the 1930's an attempt was made to estab-
181 lish a Vepsian literary language on the basis of the Middle Vepsian dialects. A significant role in this attempt was played by F. A. Andrejev and M. M. Hämalainen who, since 1932, have published in Latin script a Vepsian grammar, a reader in two parts, and a

197 Vepsian-Russian dictionary. In addition to these,
186 text books in mathematics and biology were also published in Vepsian. All of these books were prepared for use in the Vepsian schools. This liberal policy of the Soviet authorities toward the literary languages of the minorities was, however, completely changed at the end of the thirties. The literary languages of the Vepsians and other minorities were then liquidated, for, according to the new policy, they were supposed to be sufficiently "served by the Russian literary language."

197 Russian influence on Vepsian. Vepsian shows stronger Russian influence than any other Balto-Finnic languages. This is especially apparent in the Vepsian sound system which is completely Russian. Tunkelo lists eighteen Vepsian sound features which owe their existence to Russian influence. Such are, for instance, the use of voiced stops (b, d, g), the affricates (c, c', č, č') and the consonant clusters (such as br, pl, sp) at the beginning of the word; the increase of the sibilants (z, z' š, ž) and spirants (f, h, x); the shortening of double consonants and long vowels; the increase of the softening of the consonants; the regressive assimilation which appears in the modification of the consonants due to the character of the following sounds: e. g., uk 'old man' with the final -k, if the next word begins with a voiceless consonant, but ug with -g, if the next word begins with a voiced consonant or vowel.

Vepsian has borrowed a large percentage of

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF THE SOCIETY

[162] 565 578 Although the number of Livonians is very small (in 1920 ca. 1500-2000, in 1949 ca. 1000), they are divided into several groups both on the basis of their economic situation and their attitude toward Livonian nationalism. Economically the Livonians form three district classes: a) the farmers, the merchants and the speculators; b) the small farmers; and c) the tenants. A certain antagonism exists between these classes, as evidenced in the fact that the so-called "bourgeois" have not been admitted into the co-operatives. These classes had, before the occupation by the Soviet Union in 1940, different political ideals also: the richer people were for the rightist conservative parties, while the poorer elements gave their support to the Social Democrats.

• 186 The Livonians are not unified either in their attitude toward Livonian nationalism. Two basic groups can be distinguished among them: the nationally conscious ones who strive for the preservation of Livonianism, and those who prefer to succumb to Latvianization. Between these two extremes are, of course, several transitional groupings with various degrees of interest in the problem.

The strong national awakening which took

186 place in Livonia under the instigation of Estonian and Finnish academic circles in the 1920's and which gave the Livonians their national flag and anthem and their national cultural society, had a strong unifying influence on the Livonians. Many of the people who up to that time had had little interest in the cause of Livonianism were seized with a patriotic fever and started teaching Livonian to their children and began again to speak their old language in their homes. The struggle for the fulfillment of their national program--the formation of their own county, establishment of their own schools and libraries--compelled them to forget the existing differences and to form a unified Livonian nation. The first national festivals, for instance the so-called flag festival in 1923, demonstrated a strong national enthusiam. But the ensuing oppression of their national movement on the part of the Latvian government soon calmed them down and forced them to take a more realistic attitude toward their national problem. Several less idealistically-spirited Livonians abandoned little by little their national ideals and returned again to the use of the Latvian language.

182 186 Livonianism is rather strong in villages such as Iira, Koshtrõg, and Kuolka, where the majority of the Livonians speak the mother 182 tongue. However, wherever the Livonians form 177 a minority, they show a considerable tendency 578 for assimilation with the Latvians. An example of this is Mustnumm, an almost completely

Annex "A," Subparagraph 1r,
Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE

186 National symbols. The Livonians won their own flag and their national anthem at the beginning of the twenties during their national renaissance. The Livonian flag, its green, white, and blue symbolizing the colors of the forest, the beach sand and the sea, was consecrated during the flag festival in the fall of 1923. At this festival representatives of Estonian and Finnish students presented, in addition to their enthusiastic greetings, several musical compositions to accompany the Livonian words written by Miina Hermann (Härma) (Estonian) and Heikki Klemetti (Finnish). A Finnish guest in his report on the festivals stated that "I have nowhere seen such a strong feeling as was noticeable among the Livonians."

[538] The Livonian national anthem was written in 1924 by Karl Stalte, the sexton of Ire village and the only Livonian poet. The melody of the anthem is the same as that of the Finnish and Estonian anthem. It is, however, not a translation or imitation, but "independently. . . expresses the love of the Livonians for their shore washed by the sea, where grow the old fir trees hardened by storms, where dwells the fisherman fighting against the forces of nature, and where rings the dear holy sound of

186 Livonian" (Kettunen, Liivil. kansallistunto, p. 244.)

186 648 The aspirations of the Livonian leaders were at the beginning of the 1920's rather modest, namely, to join all the Livonian villages into one county, to have their own schools and books, and to preserve their native tongue. Some Latvian Livophiles at a meeting in Riga openly talked of cultural autonomy for the Livonians, but the aspirations of the Livonians themselves did not fly so far. The more tenacious among them insisted upon the creation of their own independent county. Up until this time, the Livonians had been connected administratively with two Latvian townships which reached tens of kilometers inland. The Livonians, although their villages were completely isolated from the inland areas, had nevertheless to fulfill several obligations, such as repairing bridges, hauling firewood for the township, the church and the schools, and the like. The Livonians had good reason to want their own county. But the Latvians, apparently fearing the rise of Livonian nationalism, tried in every way to prevent this. When the plebiscite, arranged at the seacoast in 1923, demonstrated an overwhelming majority to be in favor of the special Livonian county, the Latvian government finally had to yield. The next administration, however, cancelled this decision.

186 The Livonians' attempts to have their own schools had no better luck (see Subparagraph 1j). ☆ More happily was solved the question of

☆ [cf. P. 40, col. 116 - Analyst]

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

• /86 the publication of Livonian books, thanks to the help of the Estonian and Finnish nations (see Subparagraph li).[1]

[1] [cf. pp 37-38, category IIC - Analyst]

113

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[Estonian Constitution as of November, 1947]

Chapter X. Arms, Flag, Capital

186 Art. 116. The arms of the Estonian SSR are a sickle and hammer against the rays of the rising sun surrounded by a wreath formed on the left side by pine branches and on the right by ears of rye. Both sides of the wreath are interwoven by a red band bearing the inscription "Workers of All Countries, Unite!" in the Estonian and Russian languages and below the initials "Eesti NSV". At the top of the arms is a five-pointed star.

Art. 117. The state flag of the Estonian SSR is of red cloth with a gold sickle and hammer and the gold letters "ENSV" in the upper corner near the staff. The ratio of width to length is 1:2.

Art. 118. The capital of the Estonian Soviet Socialist Republic is the City of Tallin.

Chapter XI. Procedure for Amending the Constitution

642 646 Art. 119. The Constitution of the Estonian SSR may be amended only by decision of the Supreme Soviet of the Estonian SSR adopted by a majority of not less than two-thirds of the votes of the Supreme Soviet.

000 Note: The Russian text from which this translation was made was published by Egis (Estonian State Publishing House) Politicheskaya Literatura, Tallin, 1947.

21: Kolarz J-4 (no date) 1952 R1 Soviet Union
Estonians R64

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

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Estonia is a country of polyglots. A great percentage of people speak three local languages and the educated class usually speaks more. Estonian, German and Russian are the major languages spoken in Estonia. According to the census of 1934 Estonian was spoken as the native tongue by 88.2 per cent of the inhabitants of Estonia. At the same time Russian was the native language of 8.2 per cent of the inhabitants --Russians living in the southeastern part of Setumaa and on the banks of the Narva River. Two towns, Petseri and Narva, had also a considerable number of Russians. German is spoken as the native tongue by 1.5 per cent of the population of Estonia--by the Baltic Germans,

162 85 per cent of whom left Estonia in the fall of
• 191 1939 and settled in Germany.

191 Since German has always been taught in Es-
871 tonian schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. To-
[77] gether with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

191 predecessors did under Czarist rule.
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The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

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197 A condsiderable number of younger people would also understand Finnish. Besides the fact

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that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, -99- pp 26-33 - Analyst]

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

191 177 Knowledge of foreign languages. Almost all of the Vepsians know Russian. Turunen states (p. 156) that, "The Vepsians have bilingualism in their blood." Russian tends to penetrate even into their everyday life, for the Vepsians sing Russian folk songs, the so-called chastushka, and tell their tales both in Vepsian and Russian. However, the knowledge of Russian is, among the older people, sometimes not very thorough. This appears for instance in loan-translations, some of which bear witness to the confusion of Russian words which are close in sound, such as Vepsian seista 'to stand, to cost' (from Russian stojat' 'to stand', and stoit' 'to cost'); and Vepsian veda- 'to convey, to weigh' (from Russian vezti ' to convey', and vesit' 'to weigh'). The younger generation, however, knows Russian well.

197 Vepsians are linguistically most closely related to the Karelians whose language they can learn to understand completely within a few days. The knowledge of Karelian is more widespread among the North Vepsians who live in the neighborhood of the Karelians and have frequent contact with them.

The Vepsian language and its dialects. Although Vepsian is close to Karelian and Finnish,

177 by the aggressive policy of denationalization of the Livonians by the Latvian church and schools. Church services have always been held in Latvian, even though the congregation in [191] former times did not understand it. In the schools the Latvian teachers punished the speakers of Livonian by beating them and sending them to stand in the corner. Livonian was [166] laughed at and called the "horse language." An especially strong blow was dealt to Livonianism during the first World War when all the Livonians had to leave their homes and spend several years among the Latvians or the Russians. When after the war they returned to their homes, the younger generation hardly knew any Livonian at all. Loorits, who visited these people in 1920, gives the following description: "Livonian is known in all villages, but it is a half-dead language which is usually not spoken. There are still families who speak Livonian, but even more numerous are those where the children do not know any Livonian at all." (Liivi rahva olevik, p. 76.)

After the war, the academic circles of free Estonia and Finland tried to assist in the preservation of the small Livonian ethnic group, but the Latvians, on the other hand, did everything possible to accelerate their assimi- 177 lation. The Livonians' dream of having their 668 own county was, after great efforts made by the Livonians, finally granted by one Latvian government but refused by the next one. Lead-

Annex "A," Subparagraph 1e,
Sociological Background

LANGUAGES

•191 The Livonians know, besides their native tongue, Latvian, which enjoys the privilage of the literary language and is in many families used also as the everyday spoken language. Among the older generation the knowledge of Estonian is also very widespread, due to the close association between the Livonians and the Estonians of Saaremaa. Only a few know Russian.

197 The Livonian language is closely related to Estonian, especially to South Estonian. It is divided into two dialects: West and East Livonian. West Livonian comprises the Piza and Luuzh villages, and East Livonian the villages beginning from Uushkila eastward. The language of Iira village constitutes an intermediate dialect. The differences between West and East Livonian are rather insignificant, as one can expect in such a small area. The main phonetic distinction is the preservation of the ę̄ vowel (back e, which occurs also in Estonian and Votic) in the eastern dialects, while in the West it has developed to ü and further to i; for instance: East Livonian vę̄za 'sprout, shoot,' vę̄ę̄rə̂Z 'strange,' West Livonian vüza, vüürə̂Z. There is a difference also in the development of the long a: its preservation in West and change almost to an

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

533 line songs, or dainas, and the later romances,
177 or zinges) have come to the Livonians by way
•[191] of literature. Several songs are sung by the Livonians in two languages--Livonian and Latvian. Some of the Livonian songs have been borrowed from the Estonians in Saaremaa, and a very few from the Germans.

533 The most vital among the Livonian folk songs sung in the native language are the children's songs. The more Latvian gained ground as the language of public life and the more Livonian was confined to home use, the more have the former Livonian songs passed over into the children's repertoire.

The women, who have stuck closer to home and had less contact with the outside world, have had less opportunity to learn Latvian, and, as a result, are the last and only bearers of the folk song tradition. But a few decades ago even the women began to sing to their children the Latvian songs and to teach them Latvian, so as to prepare them for their future life.

177 The Livonians still sing their old songs
533 on Easter morning. On other occasions, however, the songs are sung mainly in Latvian. This holds true especially of the wedding songs for which Latvian singers have been brought from the inland area. This was occurring even some time ago when the majority of the wedding guests did not even understand much Latvian. Many love songs also are sung in Latvian.

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At the beginning of the present century a language renovation movement was started and led for several decades by Johannes Aavik. The aim of his campaign was to develop Estonian to the level and flexibility of the major languages. To enrich the Estonian speech he created many artificial words, proposed numerous morphological and syntactical innovations and urged writers to use them. A number of them have been accepted by the literary language but more have been rejected. Aavik also proposed a new word order to replace the old German-like word order, and a liberal borrowing from Finnish and Estonian dialects. This new order has been commonly accepted and, also, many Finnish dialectal words have come into use. The latter trend was more thoroughly effected during Estonian independence by

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 192 Johannes V. Veski, whose innovations were influenced mainly by the principles of suitability and tradition. He created thousands of new words, adding suffixes or forming compounds chiefly from words in the various Estonian dialects, for various scientific dictionaries which were published during the independence period. Veski also was the editor of the Dictionary of Estonian Orthography, which was finished by Elmar Muuk. Muuk compiled a smaller edition of this dictionary for school use. Both these works were officially recognized and still are standard dictionaries of the Estonian language, used in all schools, as well as by many publishers.

195 197 Due to the intensive work of such men as these,[1] the Estonian literary language has been highly developed and finally standardized during

[1] [See cat. 116, pp. 102-105 - Analyst]

195 Almost the same characteristics are appli-
197 cable to the present-day language spoken by the older as opposed to the younger generation. Younger people use more innovations and a newer vocabulary in their spoken language but especially in their writings, which are sometimes overcrowded with new morphemes.

192 Toward the end of the 1930's the rush to revise the language began to slow down, but there were already by this time a large number of changes to be assimilated and learned. During the occupation some new words and slogans have been borrowed, especially from Russian. Some tendency to Russianization is noticeable in the replacement of well-established Estonian words by Russian loan words, e.g., Est. tänav 'street'
193 with uulits, Russ. ulitsa, etc. Since the end of independence there have not been any

1:Indiana U. S-4 5(1954-5)1955 RG4 Estonia RG4

193 noticeable innovations in the Estonian morphology and syntax.

192 **Some General Expressions in Estonian**

Hello, Mr. Smith	Tere, härra Smith
Good morning, Mrs. Smith	Tere hommikust, proua Smith
Good afternoon, good evening, Miss Smith	Tere õhtust, preili Smith
How are you?	Kuikas käsi käib?
Quite well, thank you	Tänan, päris hästi
And how are you, Mr. Kask?	Ja kuidas teie käsi käib, härra Kask?
Very fine, thank you very much	Suur tänu, väga hästi
Let me introduce myself to you	Lubage mul end esitleda
My name is Johnson	Minu nimi on Johnson
Pleased to meet you	Väga rõõmustav

192 Do you smoke?	Kas te suitsetate?
No, thanks, I don't smoke	Ei, tänan, ma ei suitseta
Won't you sit down?	Kas to ei võtaks istet?
Can't stay any longer	Ma ei saa kauemaks jääda
See you again	Nägemiseni
Good night	Head ööd
Good morning, afternoon	Head päeva
Good-bye	Jumalaga (with God)
Kind regards to your wife, husband	Tervitaga oma abikaasat
Thank you so much	Tänan väga
Today is Monday	Täna on esmaspäev
Sunday	pühapäev
Tuesday	teisepäev
Wednesday	kolmapäev
Thursday	neljapäev

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

192 Friday	reede
Saturday	laupäev
What languages do you speak?	Mis keeli to kõnelete (räägite)?
I speak Estonian, Finnish, German, English, Russian and French	Ma kõnelen eesti, soome, saksa, inglise, vene ja prantsuse keelt
Speak slowly, please	Kõnelge aeglaselt, palun
I am American; Estonian; German etc.	Ma olen ameeriklane, eestlane, sakslane, jne.
Sorry	Vabandust. Vabandage
Excuse me for a moment	Vabandage mind hetkeks
I am very sorry	Mul on väga kahju
I must apologize	Pean vabandust paluma
I am very sorry to trouble you	Vabandage, et teid tülitan

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

• 192

I want to go to Tartu	Ma tahan Tartu sõita
How far is Tartu from Tallinn?	Kui palju maad on Tallinnast Tartu?
One hundred ninety-six kilometers	Sada üheksakümmend kuus kilomeetrit
Where is the ticket office?	Kus on piletikassa?
Single to Tartu, please	Palun Tartu, üks ots
A dinner, please	Palun lõunasöök
A supper, please	Palun õhtusöök
A cup of coffee and a roll, please	Palun tass kohvi ja üks sai
What must I pay?	Kui palju mul on maksta?
Have you any cigarettes?	Kas teil on sigarette?

Some slogans which came into use with the Soviet Occupation

National in form and Socialistic in substance	Vormilt rahvuslik, sisult sotsialistlik

•192

A Bolshevik knows not the word impossible	Bolshevik ei tunne sõna võimatu
Like the chairman of the kolkhoz, so is the kolkhoz	Missugune on kolkhoosi esimees, niisugune on ka kolhoos
The property of the kolkhoz must be guarded like one's eye	Kolhoosi vara tuleb hoida kui silmatera

Some new words which came into use with the Soviet Occupation

artell	artel, collective of workers
eesrindlik	progressive
Eesti Nõukogude Sotsialitlik Vabariik (ENSV)	Estonian Soviet Socialist Republic (ESSR)
kaader	cadre, personnel
kodanlik natsionalism	bourgeois nationalism
kolhoos	kolkhoz, collective farm; from Russ. abbrev.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

•192 komnoor	Communist youth
kulak	usually means big farm owners who used hired help (Russian loan word)
küüditamine	deportation
metsavend	forest brother, guerrilla
miilits	militia
paap	clergyman (derogatory term)
plaanimajandus	planned economy
plaanitäitmine	fulfilling of the plan
poliitosakond	political department
rahvavaenlane	enemy of the people
rajoon	region; an administrative unit created by Soviets in Estonia in 1950. Instead of the former 13 counties there are 39 regions.
seltsimees	comrade

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

192 sotsialistlik võistlus	Socialist competition
sovhoos	sovkhoz, state farm; from Russ. abbrev.
stahhanovlane	stakhanovist; a worker who tries to surpass the plan
Suur kodumaa	the Great Home Country (U.S.S.R.)
Suur Oktoobri Revolutsioon	The Great October Revolution
täitevkomitee	executive committee
traktorijaam	tractor station
ülestõus	uprising
ülemnõukogu	the Supreme Soviet
välk-miiting	lightning meeting

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

197 developed from the Northern Estonian dialect.
[214] Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language
177 of the Estonians. For several centuries literary Estonian was under the strong influence of
[212] the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to
[193] the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

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My name is Johnson	Minu nimi on Johnson
Pleased to meet you	Väga rõõmustav

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

197 o in East Livonian; for instance, West Livonian maa 'earth,' saattə̂ 'to send,' East Livonian moo, soottə̂.

Latvian has had a strong influence on Livonian. This influence manifests itself especially in phonetics and in the vocabulary. [194] In phonetics, the Latvian influence appears in the delabialization of ü and ö (both short and long), in the loss of h, in the development of the Livonian intonations, etc. Many ancient Livonian words have been substituted by loan-words from Latvian even in such important areas as cattle raising, agriculture and fishing. Kettunen in his big dictionary has indicated more than 3000 words of Latvian origin. The Latvianization of Livonian has gone so far that even Latvian verbal prefixes have been borrowed. Very numerous are the translation loans from Latvian.

113

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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[1] [See cat. 116, pp. 102-105 -105- Analyst]

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the decades of independence. It has become a flexible and fully adequate instrument of expression adaptable both to scientific and artistic styles. The two generations of Estonian writers--the Noor-Eesti (1905) and the Siuru (started in 1917) groups--have favored a language change and have made valuable contributions to the development of the new style of literary expression. A great difference is noticeable between literary Estonian around the turn of the nineteenth and twentieth centuries and the Estonian from the 1930 s up to the present day. Although spoken Estonian has always been more conservative, the revolution in the literary language has influenced the spoken one also, especially the language of the educated people, which has adopted many innovations and thus become quite modernized.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

191 predecessors did under Czarist rule.
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The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

A condsiderable number of younger people
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177 would also understand Finnish. Besides the fact
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that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SEE cat. 116, -99- pp 26-33 - Analyst]

101 in connection with Germans, who called the peoples living to the northeast by these names. The ancient Scandinavians called the ancestors of the Estonians Eistr, Eistir and their country Eistland.

•197 Present-day Estonia is still divided into numerous dialects which probably developed during the centuries when movement was considerably restricted. Furthermore, some natural barriers, like great swamps and forests, proved a hindrance to intercourse between the inhabitants of the present Estonia in ancient times. There are two major dialect groups: Northern and Southern Estonian, or the Tallinn and Tartu languages, both of them with numerous subdivisions or local dialects. These dialects were generally spoken more in the years before Estonian independence. Six years of compulsory

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

197 schooling, compulsory service in the Estonian army and modern media of communication during the independence period have resulted in a decline in the use of the dialects and their replacement by a nationally known spoken Estonian / which is very close to literary Estonian. This process has been carried farther into continental North Estonia (except in the northeastern coastal areas of Virumaa) and North Viljandimaa and Tartumaa. Dialectal speech has survived as a commonly used everyday language on the Estonian islands, in South Viljandimaa and Tartumaa, and in Valgamaa, Võrumaa and Setumaa. But also in these areas the middle-aged and younger people know and can speak the nationally known language. It is a general custom that people speak in cities and in official places the nationally known Estonian,

•197 but as soon as they go back to the country they start again to speak their home dialect, even taking a certain pride in it. Many educated people preserve their dialectal accent all their lifetime, especially those who come from Saaremaa and Virumaa. Several Estonian poets employ the home dialect, mainly Southern Estonian, in their poetry.

Although differences between dialects are considerable, the speakers of the various dialects can understand and communicate with each other to a certain extent. To a person who speaks literary Estonian the southern Estonian dialects are more difficult to understand than the northern dialects. The reasons for this will perhaps be evident after the following discussion.

Modern literary Estonian as well as the nationally known spoken language have been

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

197 developed from the Northern Estonian dialect.
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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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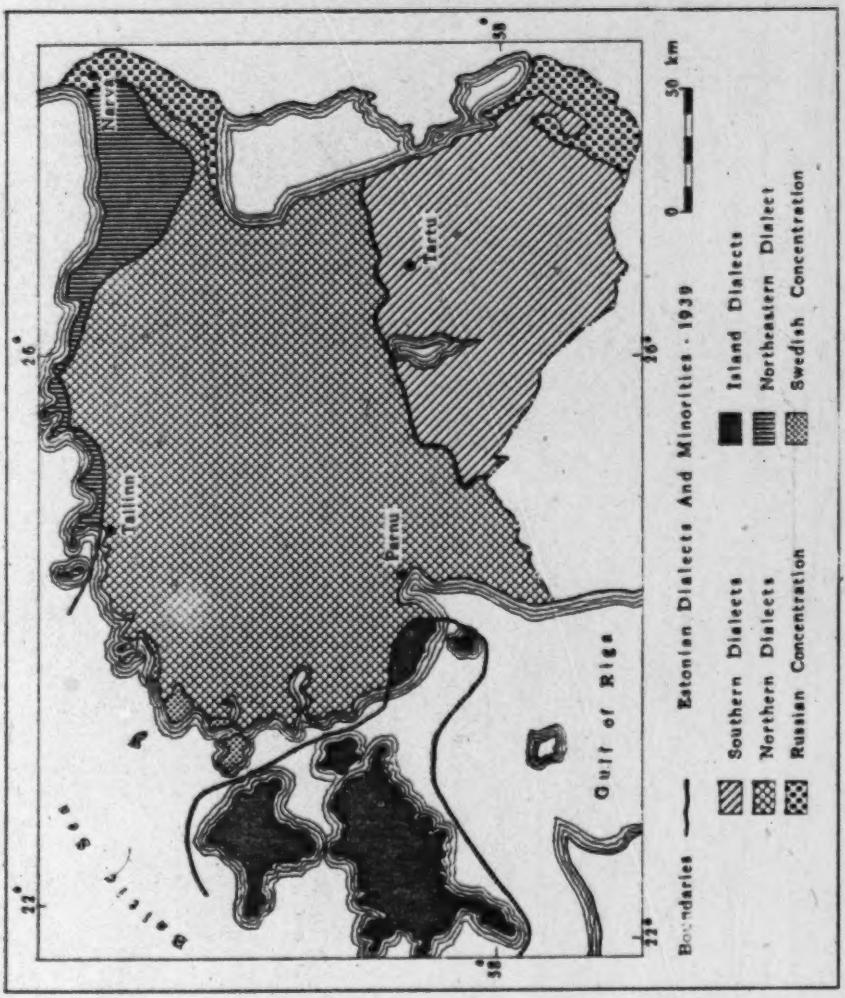

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 The votes call themselves vad'd'alain (plural vad'd'alaizet). This name comes from the word vad'd'a 'wedge,' and originally probably designated the wedge-shaped area inhabited by the Votes. In Russian chronicles and old documents the Votes are usually called vod' (from this the adjectives vodskii, votskii) and vozhane, later also by the names chudja and voty. The older German designation for the Votes is Watländer, the later one Woten (plural). In English the names Votes and Vodians are used (the adjectives Votic or Vodian).

Votes are closely related to the Estonians, Finns, Karelians, Vepsians and Livonians. [197] The language of all of these nationalties form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. 101 The original home of the Finno-Ugric people is 174 considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland

177 and their way of life and, in the long run, they became Russians. This Russification process was furthered by mixed marriages, Russian schools and, as mentioned before, by the common Greek Orthodox creed which brought
361 them close to each other. The Russians, like
177 weeds, overgrew and suffocated the Votic villages. This process appears clearly on the appended map which shows the fate of the Votic villages in the course of the last century. The villages marked in the accompanying map with small dots are those found by Köppen in 1848 to be Votic, but which were Russified by 1913-15 when Prof. Kettunen visited them. It appears that the Russification during a 60-year period has disintegrated many Votic villages. In the villages
197 underlined in the same map, Votic was still
177 spoken at the time of Kettunen's visit. As Kettunen has noticed, Votic was almost exclusively spoken by older people, often side by side with Russian. In the easternmost villages, except for Ikäpäivä, Votic was spoken only by a few dozen people. The use of Votic among the children was in the whole area extremely rare (Kettunen heard it, for instance, in Korvettula). The villages in parentheses are those which a group of scholars of Tartu University (the author of this report included) were found to be Russianized in 1943. Such were the easternmost villages and Kerstova to the extreme south. In the whole Votic area there were no young people to be found who spoke Votic, and even among the older people it was not easy to find those who spoke it well. Votic was best preserved in the central group--in Kattila, Mati, Korvettula
177 and Sauvokkala villages. There will be hardly any doubt that the complete Russification of

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

●197 Knowledge of foreign languages. The Votes know, in addition to their mother tongue, also the languages of their neighbors, namely Russian, Ingrian, and Finnish. The knowledge of Russian is very general among them. This is due to several factors, such as close contact between these peoples, the Russian schools, mixed marriages, service in the Russian army, etc. Especially the younger generation knows Russian well. The knowledge of Ingrian and Finnish is also widespread. Both of these languages are so close to Votic that the Votes learn them easily.

The Votic dialects have been divided into two groups: West and East Votic. East Votic is spoken only in one village, Ikäpäivä.[1] In all the remaining villages West Votic is spoken.

The dialect differences between East and West Votic are very slight and refer mainly to phonemics. Below will be pointed out a few such differences. In East Votic the final k and h have been preserved (k as G), whereas in West Votic they have disappeared: East kazyG

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1 In 1915 East Votic was spoken in five easternmost villages: Koslova, Iivanais, Mahu, Lliimettina and Ikäpäivä, but the four first-mentioned villages were by the 1940's completely Russianized.

● 197 'due,' annaG 'give,' terveh 'healthy,' pereh 'family'; West kazy, anna, terve, pere. In East Votic all consonants have been geminated under certain conditions, but not in West Votic (except the Joenperä group): East kannaa 'of the hen,' ajjaa 'I am driving,' lehhoo 'of the leaf'; West kanaa, ajaa, lehoo. East Votic does not change the stem consonants in different forms of the same word as much as West Votic does: East hahsi 'child,' lahsyD 'children'; West lahsi, lahzyD.

In West Votic a few subgroups can be distinguished, of which the most noteworthy are the dialects of Joenperä and Liiva villages on the one hand, and the dialect of Kukkosi village on the other hand. The latter dialect represents a mixture of Votic and Ingrian.

The Russian has had a deep influence on the Votic language which appears especially in the word stock. In phonetics the Russian influence is less noticeable than one would expect, considering the bilingualism of the Votes. Apparently the Russian influence has been counteracted by the influence of the closely related languages of Votic, namely Ingrian and Finnish.

In order to give an idea to what extent the Votic word stock is Russianized, we will cite a short passage of an old man's speech in the village meeting, although its Russianness seems to be somewhat exaggerated. The man has been appointed for some community work and he protests (the Russian words are underlined): "Mil kse on aika menne kanavy kopat', kogda kotonn zhrat' nechego. Na proshloi nedele vass mahzim piatnadtsat' rublei veroa, de jo taas

● 197 trebuiut. Nepremenno piäb na zarabotki otpravit'sia, a too müüvvä viimin lehm' lautess. Em mene, vot moi skaz, khot' kol na golove teshite." ['How do I have time to go dig ditches, when I do not have anything at home for eating? Only last week I paid fifteen rubles, and now they are demanding again. I must surely go to work to earn money, otherwise I have to sell the last cow from the shed. I do not go, that's my word, do whatever you want.'] (Tsvetkov, p. 44.)

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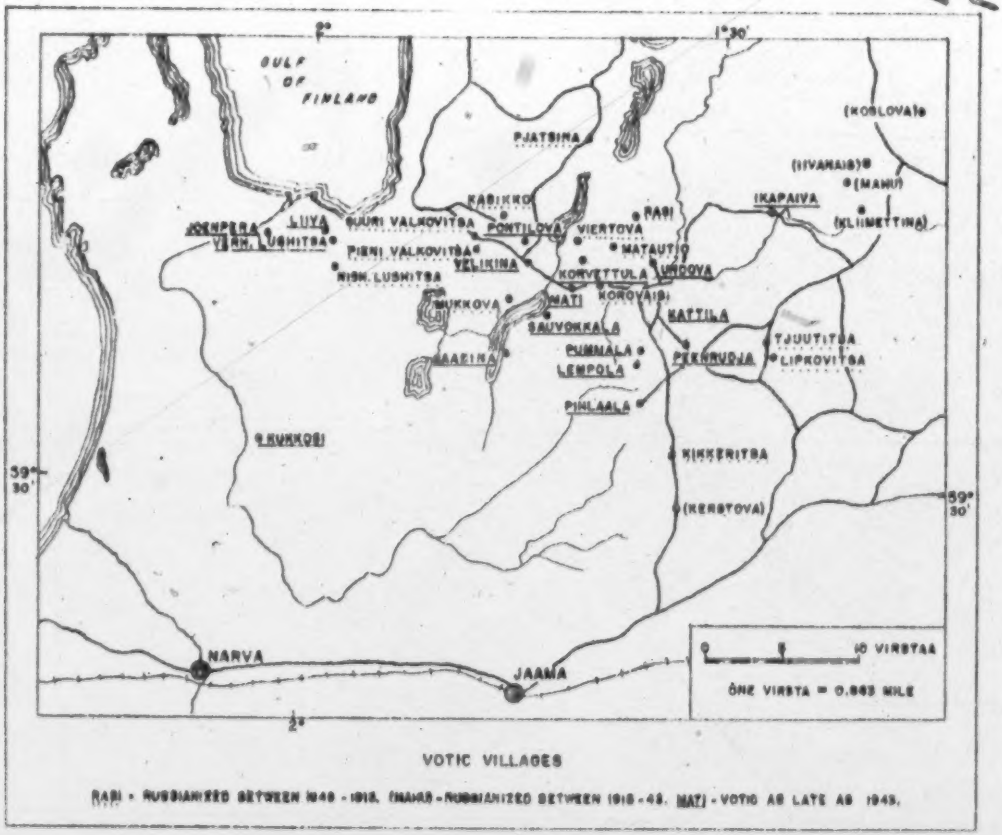

VOTIC VILLAGES

RAGI - RUSSIANIZED BETWEEN 1848 - 1918. (NAIAS - RUSSIANIZED BETWEEN 1918 - 48. MATI - VOTIC AS LATE AS 1943.

101 name "Kaivans" (kaivany) has also been used by the Russians. The Karelians in Olonets call the Vepsian language the language of "Naku" (nakun kieli), a name which comes from the Vepsian word naku 'over there', or sometimes "Shokshu language" (Shokshun kieli), after the northernmost Vepsian village.

175 [197] **History.** Vepsians are linguistically closely related to the Karelians, Finns, Estonians and Livonians. The languages of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the forefathers of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred in the first centuries A. D.

It is probable that the Vepsians moved northeast to their present dwelling places.

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

191 177 Knowledge of foreign languages. Almost all of the Vepsians know Russian. Turunen states (p. 156) that, "The Vepsians have bilingualism in their blood." Russian tends to penetrate even into their everyday life, for the Vepsians sing Russian folk songs, the so-called chastushka, and tell their tales both in Vepsian and Russian. However, the knowledge of Russian is, among the older people, sometimes not very thorough. This appears for instance in loan-translations, some of which bear witness to the confusion of Russian words which are close in sound, such as Vepsian seista 'to stand, to cost' (from Russian stojat' 'to stand', and stoit' 'to cost'); and Vepsian veda- 'to convey, to weigh' (from Russian vezti ' to convey', and vesit' 'to weigh').

• 197 The younger generation, however, knows Russian well.

Vepsians are linguistically most closely related to the Karelians whose language they can learn to understand completely within a few days. The knowledge of Karelian is more widespread among the North Vepsians who live in the neighborhood of the Karelians and have frequent contact with them.

The Vepsian language and its dialects. Although Vepsian is close to Karelian and Finnish,

197 there are a few basic differences between them. A peculiarity of Vepsian is the retention of consonants where in Karelian and Finnish these have disappeared. Thus, the Vepsian says jagan or d'agan 'I divide' where the Karelian and the Finn say jaan; magadan 'I sleep' but in Finnish makaan; Vepsian punoda ' to plait, ' but in Finnish punoa. The same peculiarity is also found in Ludic, the transition dialect between Vepsian and Karelian to the northwest of Lake Onega.

Noteworthy in Vepsian is also the disappearance of vowels in the final and medial positions, as is the case in Estonian and in the western dialects of Finland: must 'black'-Finnish and Karelian musta; jumal or d'umal 'god'-Finnish and Karelian jumala; kukrod 'pouches'-Finnish kukkarot.

The Vepsian dialects have been divided by Finnish scholars into three main groups: North, Middle, and South Vepsian. Soviet scholars, according to the Bol'shaia Sovetskaia Entsiklopedia divide them into four groups by separating the eastern part of the Middle Vepsian dialect into a special dialect group. The latter division is not necessary, for the eastern dialects can more justly be considered a sub-group of Middle Vepsian.

The dialect differences in Vepsian are more distinct between North Vepsian, on the one hand, and Middle and South Vepsian on the other. These differences, however, do not impede mutual

197 understanding. Some of the peculiarities of North Vepsian are as follows: the j is represented by d' (d'arv 'lake', d'ob 'he drinks', elsewhere jarv, job); the consonants l, n, r are soft before e (tul'en 'I come', son'en 'of the blood vessel', pur'en 'I bite'); the plural adessive ending is the Russian-like l, elsewhere soft l' (heil 'by them', kün'z'il 'on the nails'); the first and second person plural ending are -m and -t, respectively, elsewhere -mai or -mei, -tai or -tei (tul'em 'we come', tulet 'you come').

There are very few differences between Middle and South Vepsian. Some of these are: the Middle Vepsian e is represented by o or ö in South Vepsian in certain cases (Middle Vepsian tuleb 'he comes', sülgeb 'he spites', South Vepsian tulob, sülgöb); the adessive ending in Middle Vepsian is -ou or -ū, in South Vepsian -ō (Middle Vepsian edou, edū 'before', touvū 'in the winter', in South Vepsian edō, touvō); the diphthongs in Middle Vepsian have been preserved, in South Vepsian they have developed into long vowels (Middle Vepsian pakaine 'frost', nälgäine 'hungry', linduine 'little bird', South Vepsian pakān'e, nälgān'e, lindūn'e).

177 In the 1930's an attempt was made to estab-
181 lish a Vepsian literary language on the basis of the Middle Vepsian dialects. A significant role in this attempt was played by F. A. Andrejev and M. M. Hämalainen who, since 1932, have published in Latin script a Vepsian grammar, a reader in two parts, and a

197 Vepsian-Russian dictionary. In addition to these,
186 text books in mathematics and biology were also published in Vepsian. All of these books were prepared for use in the Vepsian schools. This liberal policy of the Soviet authorities toward the literary languages of the minorities was, however, completely changed at the end of the thirties. The literary languages of the Vepsians and other minorities were then liquidated, for, according to the new policy, they were supposed to be sufficiently "served by the Russian literary language."

197 Russian influence on Vepsian. Vepsian shows stronger Russian influence than any other Balto-Finnic languages. This is especially apparent in the Vepsian sound system which is completely Russian. Tunkelo lists eighteen Vepsian sound features which owe their existence to Russian influence. Such are, for instance, the use of voiced stops (b, d, g), the affricates (c, c', č, č') and the consonant clusters (such as br, pl, sp) at the beginning of the word; the increase of the sibilants (z, z' š, ž) and spirants (f, h, X); the shortening of double consonants and long vowels; the increase of the softening of the consonants; the regressive assimilation which appears in the modification of the consonants due to the character of the following sounds: e. g., uk 'old man' with the final -k, if the next word begins with a voiceless consonant, but ug with -g, if the next word begins with a voiced consonant or vowel.

Vepsian has borrowed a large percentage of

197 the Russian words. Especially dangerous for the Vepsian language is the great number of Russian translation-loans, i.e. special Russian expressions simply translated into Vepsian.

197 177 The tendency to replace Russian for Vepsian is clearly noticeable. In 1926, seven per cent of the Vepsians in Leningrad oblast considered themselves Vepsians only by nationality, not by language, for they had adopted Russian in place of their mother tongue. Considering that the percentage of Russified Karelians in 1926 was less than half this number (3.4 per cent), we can see that the Vepsians are especially in danger of losing their language.

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113

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

101 The Livonians have no common name for themselves. To the west they call themselves raandalist 'coast people,' and to the east, kalamied 'fishermen.' Only after the first World War they started to use the name liiv, liivli 'Livonians.'[1] The latter name has, however, been used for centuries by their neighbors for designating the Livonians. The Russians call the Livonians livy, the Germans, Liven, and the Latvians, lihbeeshi.

101 Livonians are closely related to the
197 Estonians, Votes, Finns, Karelians and Vepsians. The language of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family
175 of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In

1 Some scholars think that the name liiv, etc., is connected with the word Estonian liiv, Finnish liiva 'sand'; others connect it with the name lüd 'Ludes' (Karelian-Vepsian mixed people), which in Karelian-Olonetsian occurs in the form livviköi.

4: Indiana U. S-4,5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1e,
Sociological Background

LANGUAGES

191 The Livonians know, besides their native tongue, Latvian, which enjoys the privilage of the literary language and is in many families used also as the everyday spoken language. Among the older generation the knowledge of Estonian is also very widespread, due to the close association between the Livonians and the Estonians of Saaremaa. Only a few know Russian.

197 The Livonian language is closely related to Estonian, especially to South Estonian. It is divided into two dialects: West and East Livonian. West Livonian comprises the Piza and Luuzh villages, and East Livonian the villages beginning from Uushkila eastward. The language of Iira village constitutes an intermediate dialect. The differences between West and East Livonian are rather insignificant, as one can expect in such a small area. The main phonetic distinction is the preservation of the ę̄ vowel (back e, which occurs also in Estonian and Votic) in the eastern dialects, while in the West it has developed to ü and further to i; for instance: East Livonian vę̄za 'sprout, shoot,' vę̄ę̄rƏZ 'strange,' West Livonian vüza, vüürƏZ. There is a difference also in the development of the long ā: its preservation in West and change almost to an

• 197 o in East Livonian; for instance, West Livonian maa 'earth,' saaʔtə̂ ' to send,' East Livonian moo, sooʔtə̂.

Latvian has had a strong influence on Livonian. This influence manifests itself especially in phonetics and in the vocabulary. [194] In phonetics, the Latvian influence appears in the delabialization of ü and ö (both short and long), in the loss of h, in the development of the Livonian intonations, etc. Many ancient Livonian words have been substituted by loan-words from Latvian even in such important areas as cattle raising, agriculture and fishing. Kettunen in his big dictionary has indicated more than 3000 words of Latvian origin. The Latvianization of Livonian has gone so far that even Latvian verbal prefixes have been borrowed. Very numerous are the translation loans from Latvian.

113

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Kettunen, Lauri

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

[177] The Livonian fairy tales are, in the main,
538 borrowed from Latvian. Telling tales and
517 different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the
[197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197 ●
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

203 All media of mass communication, the press, radio, theater, movies, are in the Estonian SSR under the complete control of the Communist Party. Dissemination of news by rumor is quite extensive, according to recent refugees. Some people manage to listen to the forbidden Voice of America, Radio Free Europe, Estonian broadcasts in Munich and other programs and tell the news of the Western world to their friends. However, by doing so, they run the risk of deportation. (Many refugees have told that they listened frequently to these broadcasts.)

204 G26 Foreign newspapers, magazines and radio broadcasts are not officially permitted. Foreign films are censored if they are shown at all. All

Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

• 203 The principal means for disseminating news among the Vepsians is by rumor, and this is done especially by women. The women and girls spin and do their needlework together. Spindles under their arms, they go from one house to another carrying news all over the village, in this way replacing the mailman. Their main interest is with the current happenings in the village, such as deaths, births, courtships, etc.

Kettunen gives the following example of the functioning of the "village mail" (p. 54): "For instance, a soldier arrives home from a 3-year unbroken service, and his wife has just given birth to a child. The woman who first hears of this, sets aside her spindle immediately and goes to the village, so that nobody else luckier than her has the chance to spread the news. Then the people in the village will follow each change in the relationship of this couple with the greatest excitement. 'He beat his wife with a leather belt,' somebody suddenly hears, and in five minutes the whole village repeats: 'He beat her with a leather belt.' Usually they whisper behind the back of the people involved, but there always is in the village some simple one who makes the results

203 of the general criticism known to the one concerned."

204 From one village the news spreads to the others, and so the rumors completely replace the newspaper. There was hardly any newspaper read in the South Vepsian area in 1917-1918. Kettunen tells of the excitement in Arskaht village when his own newspaper was due; not only were the men of the village anxious to see the only newspaper in their village but they were eager to use it for cigarette paper.

113 SOURCE

Kettunen, Lauri
1918. Matkamuistelmia Vepsän perukoilta. /Memoirs of a Journey in the Vepsian Hinterland./ Virittäjä, pp. 43, 45, 54.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 In the period before the Awakening (1830-60) the production of sentimental and didactic popular literature continued. More Estonians appeared among the writers: Fählmann, Kreutzwald, J. W. Jannsen, J. Sommer, and others. Fählmann and Kreutzwald published many stories in yearbooks, few of them original. J. W. Jannsen (1818-90), sexton and teacher at Pärnu, was an even more prolific translator of German didatic stories which he adapted with such a masterly touch they were long considered originals. [204] He also founded the first Estonian newspaper which was consecutively issued for a long time, Perno Postimees, ('The Pärnu Postman') in 1857. Although this period did not produce any great writer, except Kreutzwald with his Kalevipoeg, who actually belongs more to the Age of Awakening, an Estonian literary style was beginning to

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

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204 G26 Foreign newspapers, magazines and radio broadcasts are not officially permitted. Foreign films are censored if they are shown at all. All

204 626 domestic newspapers are Communistic. The most important of these is Rahva Hääl ('The People's Voice').

214 771 The major publishing firms are nationalized and all publication is centralized and controlled by the State Publishing House (Riiklik Kirjastus), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: Postimees at Tartu, for example, is now Tartu's Communist. There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, metsavennad, had their own receivers and transmitters. How many of them are left at the

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• 204 From one village the news spreads to the others, and so the rumors completely replace the newspaper. There was hardly any newspaper read in the South Vepsian area in 1917-1918. Kettunen tells of the excitement in Arskaht village when his own newspaper was due; not only were the men of the village anxious to see the only newspaper in their village but they were eager to use it for cigarette paper.

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207 present time is not known, since the number of metsavennad has been greatly reduced.

727 Estonian farmers who were attached to their
661
177 homes and land, bought with hard labor from the
47
474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
659
208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
661 nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See vol. 116, pp. 57-65, 72 -- Analyst]

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2g,

Political Background

PROPAGANDA

208 The entire Soviet political system is built on propaganda and the methods of propaganda in Estonia do not differ essentially from those used in Russia proper. The aims of Soviet domestic propaganda vary from time to time, correlating with the foreign policy of the Soviet Union, but they are basically the same always. Stress is laid always on the advantages of kolkhozes, increased productivity in agriculture and industry, industrialization, Socialist competition, praise of the Stakhanovites, the Red Army, Navy and Air Force, the superiority of the Soviet Union over the decadent Western world, which soon will collapse, and so on. As Estonians are familiar with Communist propaganda tactics; they pay little attention to it.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent re-occupation of the country by the Red Army.

[181] 871 212 The dominant social motives of the average citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

developed from the Northern Estonian dialect. Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language of the Estonians. For several centuries literary Estonian was under the strong influence of the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 Prior to the Nazi and Communist invasions, the educational system in the Estonian Repub-

[212] lic had acheived a remarkably high level. In 1939 only 3.9 per cent of the population was illiterate, and this group consisted mostly of older people of the pre-independence era. The school system established in 1918 was a public school system based on democratic prinicples. Learning for children of school age was free of charge and compulsory between the ages of 8 to 16, or until six grades of elementary school had been completed. Kindergartens, which were operated mainly in urban areas, were not compulsory. Private schools were free to operate, but in actuality few of them existed.

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

212 Literacy. The number of literates among the Vepsians is low. In 1897 the percentage was as follows: men--27.34 per cent, women--1.86 per cent; average for both sexes--14.27 per cent. Kettunen states that in the 1917 elections the Vepsians were told to vote for ticket number 4, but this "illiterate mass" could not tell one ticket from another. In 1929 the percentage of literates was said to be 33.5 per cent, but according to Bol'shaia Sovetskaia Entsiklopediia, all the Vepsian children are now literate.

871 Schools. During the czarist rule there were no special schools for the Vepsians, nor was Vepsian taught in any school. The teachers were hostile to any nationalistic trends. The story is told that a list containing the Finnish alphabet beside the Russian was taken away from a student by his teacher and burned. The Bolsheviks, after coming to power, founded national schools for the national minorities, the Vepsians included, the reason for which was to keep the minorities from having too familiar contact with other nationalities by allowing them to retain a measure of cohesion. On the other hand, it gave to the Communists a good opportunity to parade their magnanimity

Annex "A," Subparagraph 1j,
Sociological Background

EDUCATION

[212] 871 The Livonians are all literate, thanks to the schools. In the twenties there was one elementary school in Kuolka, Ire and in Piza. Before the first World War the number of schools was even greater; there was one school in Piza and two schools in both Kuolka and Ire. These schools were Latvian and served the cause of Latvianization. Livonian was taught only two hours a week as an elective.

The Livonian children who wished to continue their education attended the high school in Dondangen or went even farther away to Talsen or Windau. Before the first World War there was a naval school in Ire. Several of these educated seamen of various ranks [177] have been ardent patriots. Other educated Livonians, however, who have gotten jobs in Latvian towns as postal clerks, or in other positions have usually been completely Latvianized.

SOURCES

113

Kajava, Yrjö, et al.

1928. Liiviläiset. [The Livonians.] In

197 developed from the Northern Estonian dialect.
[214] Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language
177 of the Estonians. For several centuries literary Estonian was under the strong influence of
[212] the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to
[193] the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

204 domestic newspapers are Communistic. The
626 most important of these is Rahva Hääl ('The People's Voice').

214 The major publishing firms are nationalized
771 and all publication is centralized and controlled by the State Publishing House (Riiklik Kirjastus), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: Postimees at Tartu, for example, is now Tartu's Communist. There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, metsavennad, had their own receivers and transmitters. How many of them are left at the

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

[177] The Livonian fairy tales are, in the main, borrowed from Latvian. Telling tales and different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

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• 214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the [197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

4: Indiana U. S-4,5 1955 RG4 Estonia RG4 Livonians

214 poems in Livonian. The Akateeminen Heimoklubi (Academic Club for the Kindred People) has published in Helsinki since 1931 a small mimeographed periodical entitled Liivli in Livonian under the editorship of K. Stahler and, later, K. Stalte.

SOURCES

113

Itkonen, T. I.

1921. Liiviläiset. [The Livonians.] Suomensukuiset kansat [The Finno-Ugric Peoples], p. 96. Helsinki: Tietosanakirja-Osakeyhtiö.

Kajava, Yrjö, et al.

1928. Liiviläiset. [The Livonians.] In A. Kannisto, E. N. Setälä, U. T. Sirelius, and Yrjö Wichmann, ed., Suomen suku [The Finno-Ugric Family], Vol. 2, pp. 193-194. Helsinki: Otava.

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1938. Livisches Wörterbuch. [Livonian Dictionary.] Helsinki: Suomalais-Ugrilainen Seura. Pp. ix.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Dr. Jakob Hurt (1839-1907) whose nationwide campaign for a systematic recording of folklore reached its peak in the 1880's and 1890's~ The result was 114,695 pages of folk poetry, tales, proverbs and music. Hurt gave his fieldworkers exact instructions for recording, the main enphasis being on authenticity. These measures of caution have made his collection the most valuable among the nineteenth century collections. Dr. Hurt is called the "King of Estonian Folklore," a title justly deserved. He published five volumes of folk poetry, two volumes of Vana Kannel ('The Old Harp'), 1876-86, and three volumes of Setukeste laulud ('The Songs of the Setus'). His[1] other materials were deposited in the Finnish Literary Society at Helsinki until the Eesti Rahvaluule Arhiiv (Archive of Estonian Folklore) was founded at

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[1] [Jacob Hurt's -see -160- cat. 116, pp. 158-60-- Analyst]

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217

Tartu in 1926, with Dr. O. Loorits as the director. Then the Hurt collection was transferred from Helsinki to Tartu, where it remains at the present time among other collections.

In the present century the recording of folklore continued, with modern scholarly methods generally used. The Archive's own collection grew rapidly through the diligent recording by students and other research workers. In 1932 folklore collections deposited in the ERA totaled 375,234 manuscript pages, the largest still being Hurt's collection. In 1939 the ERA's manuscript collection had grown to 585,448 pages. Publication of the collections began in 1935, and by the end of 1939 there were already eleven publications. World War II interrupted publication and from post-war times there are no data.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 to create progressive works about the "happy life" in the Soviet Union. Not much is heard of the activities of the former outstanding Estonian writers who remain in their home country except for August Jakobson, who has been made by the Soviets the top writer in Estonia. Some new poets, Leberecht, Scmuul, and others, have appeared.

533 [217] Folk Music. Some 16,000 variants of Estonian folk music, over 1,400 of them on phonograph rolls, are recorded and housed mostly at the Archive of Estonian Folklore at Tartu. Systematic recording has been carried out since the period of National Awakening. The most important part of the collection is the runes, the recitatives of the old folk songs. The four-measure phrase corresponding to the

000 of fish in the Vepsian lakes.

224 Hunting is practised only very little and mainly in winter. The hunter carries a special stick at the end of which the footprint of an animal is carved.

463 221 Since the occupations listed so far could not provide the Vepsians with their entire livelihood, they used, before the Bolsheviks came to power, to travel around seeking work. The Isaijeva Vepsians were known as felt shoemakers and they roamed wide areas in northern Russia making their shoes. They travelled to Middle Vepse, to the White Lake area, and to the south as far as the Vologda, Jaroslav and Tver governments. Twice a year they set forth on their journeys, two men together. The first trip, taken in October, lasted for 6-8 weeks, whereas the second trip in March or April was shorter. Men of the same village usually travelled in the same areas. The North Vepsians worked as stonemasons and stonecutters in St. Petersburg, Kronstadt, Helsinki and elsewhere. The Middle Vepsians from the village Ladv and its neighborhood were glaziers, and the South Vepsians used to work during the winters hauling lumber.

113 ## SOURCES

Anonymous
1951. Vepsy. /The Vepsians./ Bol'shaia Sovetskaia Entsiklopediia, 2nd ed., Vol. 7, p. 472.

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000 "advanced technics" referred to in this Soviet source.

• 226 Other means of livelihood. All other occupations besides farming have very little significance in Vepse. In 1897, only 0.89 per cent of these people got their livelihood from fishing and hunting. Fishing has importance only for the North Vepsians. Formerly they fished not only for their own food but also for trade. All the salmon was sold, whereas whitefish and other cheaper kinds of fish they [227] used themselves. Their fishing gear consisted of nets and seines. The seines were owned by two or three persons and the catch was divided between them.

In more recent times the catch is said to be quite small because of the decreasing supply of fish in the waters and the primitive fish- [776] ing methods. But even when the catch is good, the fishermen do not like to admit it either to their family or to outsiders, for they are afraid that the water spirit may get angry and tangle their nets.

The Middle and South Vepsians fish for their own food on Sundays and at other free times. For each village there are one to two seines belonging to several families. Kettunen, on the occasion of his second trip to the Vepsians in 1934, states that the illegal fishing has ruined the formerly rich abundance of fish in the Vepsian lakes.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

241 In the twenties there were only a few "German" ploughs and steel harrows and a couple of horse-drawn rakes for the whole Livonian sea-coast. Grain was being threshed partly by hand, partly by a machine which was bought before the first World War.

The smallness of the fields is partly compensated by the gardens which are to be found in every household. In the gardens are grown a few apple trees, berries, and various kinds of vegetables, such as cabbages, carrots, beets, peas, beans, radishes, turnips and [231] chicory. The Livonians used to be famous for their apiculture, but after the first World War this has been neglected.

233 Cattle raising had regressed in the
422 twenties as a result of the war. Before the war, because of the moist valley meadows between the woods and the sands, it had been a fairly flourishing enterprise. Even the small farmers kept several cows for which they rented some meadowland from the baron. The larger farmers had at least ten cows.

• 226 The main means of livelihood of the Livonians is fishing. The fishing begins early in the spring at the time of the ice breaking and lasts until the sea freezes, usually about Christmas time. During milder winters fishing sometimes goes on all the time. Early in the spring, usually in April, the fishing of salmon and codfish begins. In May comes the flounder

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

226 season, which lasts until late fall. This is one of the most important fish for the Livonians. After St. John's Day vimba bream is caught also. In August starts the season of anchovies and, a little later, of sea-bleaks.

In the fall, about the time of the potato harvest, there is a second season for codfish.

The fish are sold in the towns along the seashore, mainly in Riga and Windau. In czarist times, the fishermen themselves shipped their fish abroad also.

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SOURCES

Itkonen, T. I.

1921. Liiviläiset. [The Livonians.] Suomensukuiset kansat [The Finno-Ugric Peoples], pp. 89-90. Helsinki: Tietosanakirja-Osakeyhtiö.

Kajava, Yrjö, et al.

1928. Liiviläiset. [The Livonians.] In A. Kannisto, E. N. Setälä, U. T. Sirelius, and Yrjö Wichmann, ed., Suomen suku [The Finno-Ugric Family], Vol. 2, pp. 195-196. Helsinki: Otava.

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

463 The main means of livelihood of the Votes is small-scale farming and cattle raising. In czarist times men worked often in the winter as cab drivers in Petersburg and sometimes as factory workers also. Several unmarried women of varying ages served there as maids.

[227] The Votes who live near water engage in fishing. Among other fishing equipment they used to fish with spears.

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1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

husbandry Estonia made the greatest progress during the years of independence. Cattle raising, poultry, etc. in animal

As the following table shows, there was an increase in number of every kind of farm animal:

Number of Livestock (in thousands)

Year	Horses	Cattle		Pigs	Sheep	Poultry
		Total	Cows			
1916	178.3	518.3	-	304.3	622.2	-
1920	167.6	465.1	249.8	266.6	551.5	296.4
1925	223.7	555.3	360.9	338.6	719.8	676.4
1929	205.4	603.9	406.6	279.1	275.9	946.2
1939	218.5	706.0	477.8	442.0	694.7	1,612.2

234 farm population, whereas two-thirds was sold mainly to the dairies where, in turn, it went for the use of the home market or was made into [439] butter, cheese, etc. The average yearly butter export grew rapidly:

Years	Tons
1923-25	4,000
1937-39	14,000

In quality of butter Estonia placed second to Denmark at the international contest in Berlin in 1937. Estonian cattle breeding and dairy farming were in the midst of a full-scale development when World War II and the occupations came along and destroyed much that had been done during peacetime.

231 262 In hog raising good progress had also been made in the years of independence. Pork was used extensively in the diet of the Estonian rural

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

231 population, but considerable quantities of bacon
262
[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

241 them, the harvested crops were left in the fields until the beginning of winter.

Ianson relates that after the revolution of 1917 there was noticeable among the Vepsians a considerable trend toward improvement of cultivation methods, but in comparison with the rest of the population of Leningrad oblast the Vepsians were still considerably backward.

• 231 Cattle-breeding has also been on a low level. Isaijeva Vepsians raised many sheep (10-15 to a farm) because of their felt industry; they also had many chickens, an average of three cows and one horse per farm, but no pigs. The North Vepsians seldom had more than one cow and one horse for each family. Before the first World War they began to keep pigs, but abandoned this later. There were no pigs in South Vepse.

231 241 The latest source available on the Vepsians, Bol'shaia Sovetskaia Entsiklopediia, has this to say about the present situation of Vepsian agriculture and cattle-breeding: "The basic occupation /of the Vepsians/ is the socialistic collective economy (agriculture and cattle-breeding), in which advanced technics are utilized." This statement strongly contradicts all other sources which stress the primitiveness of the Vepsians' farming methods. Since it is not possible that great improvements among this backward people could have occurred overnight, we must be extremely skeptical of the "advanced Technics" referred To In This Soviet Source.

241 In the twenties there were only a few "German" ploughs and steel harrows and a couple of horse-drawn rakes for the whole Livonian sea-coast. Grain was being threshed partly by hand, partly by a machine which was bought before the first World War.

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2: Anonymous G-4, 5 (no date) 1939 RB1 Baltic Countries
Estonians RG4

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TABLE 1.—*Wages of Agricultural Laborers in Estonia, 1937, on Yearly and on Summer Contracts, by Age and Sex*

[Average exchange rate of kroon in 1937=about 27 cents]

Age of workers	Yearly contract (with board)				Summer contract (with board)			
	Average yearly wage		Average monthly wage		Average yearly wage		Average monthly wage	
	Males	Females	Males	Females	Males	Females	Males	Females
1937:	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*
15–17 years	208.8	147.6	17.4	17.3	166.8	140.0	25.8	23.3
18–24 years	310.8	222.0	25.9	18.5	225.1	166.7	35.2	26.9
25–50 years	336.0	242.4	28.0	20.2	248.2	167.4	40.6	27.4
Over 50 years	296.8	226.6	24.9	18.8	205.5	131.8	32.4	22.2
Averages, 18–50 years:								
1933	172.8	128.4	14.4	10.7	121.5	90.2	19.5	14.7
1934	200.4	141.6	16.7	11.8	142.8	103.8	22.7	16.6
1935	224.4	157.2	18.7	13.1	163.4	116.0	26.2	18.4
1936	265.2	192.0	22.1	16.0	195.1	137.8	30.9	22.3
1937	326.4	234.0	27.2	19.5	237.9	167.0	38.1	27.1

Wages paid day laborers in Estonian agriculture vary according to season—seeding, haymaking, and harvesting. Table 2 gives the range in day laborers' wages (with board) according to season and the average for the three seasons for the years 1933 to 1937.

TABLE 2.—*Wages of Day Laborers in Estonian Agriculture, 1933 to 1937, by Sex and Year*

Year	Daily wage (with board)			
	Range, according to season		Average (3 seasons)	
	Males	Females	Males	Females
	Krooni	*Krooni*	*Krooni*	*Krooni*
1933	1.11–1.34	0.83–1.07	1.21	0.95
1934	1.20–1.55	.98–1.25	1.39	1.10
1935	1.47–1.80	1.10–1.40	1.60	1.26
1936	1.74–2.14	1.31–1.72	1.90	1.49
1937	2.09–2.53	1.57–2.03	2.29	1.80

[283]

Herders are paid according to age. Average wages (with board) for the summer season and per month in 1937 were 108.9 krooni and 19.9 krooni, respectively. Herders up to 15 years of age received 77.0 krooni per summer season and 16.9 krooni per month; 15 to 17 years of age, 127.1 krooni and 20.6 krooni; and those over 17 years of age, 140.9 krooni and 22.5 krooni.

Monthly wages, according to contract, of agricultural laborers and general cost-of-living indexes are given in table 3 for the years 1933 to 1937.

234 The Estonian farmer received his greatest income from diary farming. There were mainly three breeds of cattle in independent Estonia: the Dutch Friesian, the Estonian Red and the Estonian Native, all of which not only increased in number but their milk yield grew also. In the following table is shown the average yield of milk per cow (in kilograms):

	1921-22	1928-29	1937-38	1938-39
Controlled stock	1,650	2,230	-	2,950
Pure-bred stock	-	-	3,642	-
Average for all stock	-	-	2,185	-

About one-third of the milk produced on Estonian farms was consumed by the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Years	Tons
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231 population, but considerable quantities of bacon
262
[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

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been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177. .56 565 At the present time there is nothing left in the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

474 241 Among the most important organizations in Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -122- -- Analyst]

474 241 century among the farmers (in the form of co-operative dairies, farmers' societies, co-operative credit banks, etc.), and which later developed into a large-scale movement, the Estonian Co-operative League, which benefited both producer and consumer. Modern methods were introduced to the farmer, and expensive farm machinery was bought on a co-operative basis. [186] Before Estonia had gained her independence, this co-operative movement had nationalistic overtones, for it emphasized to the people that by improving her economy Estonia could in turn improve her status as a nation. Jaan Tõnisson's daily Postimees enthusiastically plugged these farmers' co-operatives. Economic aspects of the co-operatives are discussed in Subparagraph 3e, DOMESTIC TRADE.[1]

000 Temperance societies were already well

[1] [See cat. 116, pp. 381-3 -123- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

433 was $110,000,000, and that of industry $59,000,000 (on the basis of 1951 prices).

241 The use of labor in agriculture is shown in Table 3. There was a trend on Estonian farms to use more seasonal labor from among members of the farmers' families. Hired help was difficult to get. This scarcity of workers in agriculture was partly alleviated by the employment of Polish agrarian workers. The percentage of hired workers in agriculture was only 10 per cent of the total number of workers. The percentage of nonworking farm family members was 20.8, which leaves for the working members of the farmers' families 69.2 per cent of the total number of workers.

464 465 The distribution of labor in most important branches of industry in the last days of the Estonian Republic is given in Table 4. An

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Table 3. The Use of Labor in Agriculture

	1929	1939
Year-round workers:		
a) members of farmers' families, 15 years and older	344,297	342,059
b) hired workers	20,998	21,486
c) managers and technical personnel	1,005	833
Seasonal workers:		
a) members of farmers' families		
1.) 15 years and older	13,873	35,083
2.) 8-14 years	27,822	55,370
b) hired workers:		
1.) summer workers	20,066	22,773
2.) monthly workers	6,892	1,528
3.) shepherds	23,899	15,999
Total:		
Members of farm families	385,992	432,512
Hired workers	72,860	62,619
Farm family members non-working	172,972	130,229
Total farm population	631,824	625,360

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

654 interest for use in clearing fields, for draining,
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and so on.

134 Estonian soil is not by nature particularly
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rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Estonian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

231 population, but considerable quantities of bacon
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[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 more machinery was bought on a co-operative
476 basis since the small farmers could not afford to buy them individually. Threshers, even long before independence, were being bought co-op-
467 eratively. The number of farm machinery increased considerably during independence as the following table (from Eesti, Teatmeteos, Vol. III) shows:

	1925	1939
Motors	642	3,657
Tractors	440	1,807
Horse plows	137,575	166,667
Tractor plows	-	1,524
Harrows	60,639	94,384
Cultivators	-	12,178
Sowers	4,639	10,840
Harvesters (reapers)	9,074	10,671
Hay reapers	14,621	41,686

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

407 Horse rakes	16,259	34,876
Potato harvesters	751	3,259
Threshers	2,361	5,068

• 241 Estonian farms prevailingly used the 5-8 field rotation system and the 3-4 field system was practiced only in a few backward areas.

241 178 The reason for the rapid progress in Estonian agriculture during the years of independence may be summarized as follows: extensive vocational training of farmers, improvement in technical methods of production, increase in the area under cultivation, widening of the scope of production, agricultural co-operation, especially in buying of larger and more costly machinery, creation of a national system of agricultural credit, stabilization of prices of agricultural products and guarantee of a reasonable profit to producers.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 423 **Agriculture Under the Soviet Occupation.** The maximum amount of land left to the Estonian farmers during the First Soviet Occupation was 30 hectares (72 acres); during the Second Occupation it was reduced to 20 ha. (38 acres). At the same time, small 12-hectare patches of land were given to new settlers and over one hundred big state farms (sovkhozes)were founded. These new 12-ha. farms were uneconomical and not self-supporting, and furthermore, the terms of their leases were too short, the taxes and production requirements too heavy. For these reasons many tenants gave them back to the State, and as a result, there occurred an 11 per cent decrease in the cultivation of arable land. As the other farmers were also very heavily burdened with taxes and requisitions, private farming was ruined and kolkhozation was

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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474 effected.

The first collective farm was established in Estonia in 1947. Latest reports from Estonia reveal that forcible kolkhozation has been by now almost completed (98 per cent). The workers are permitted to keep 0.5 ha. per family for gardening purposes. Regardless of the effectiveness or ineffectiveness of the kolkhoz system, it provides for the Soviets an easy way to control the workers. The Soviet leaders' official claim has always been that the productivity of large kolkhozes of the U.S.S.R. is much higher than that of the small farms of Estonia, while E. Poom in his comparative study of Soviet and Estonian agricultural achievements indicates that the productivity of Estonia's small farms was in every respect far higher than that of the collective farms of the Soviet Union. The

[423]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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474 following table shows the percentage of marketable productions in the total value of farm produce:

	1932-33		1937-39	
	Estonia	USSR	Estonia	USSR
Grain	53	33	55	38
Potatoes	42	13	53	19
Flax Fibers	74	64	86	55
Milk and Dairy Produce	83	23	86	29

The last war and the occupations destroyed Estonian livestock and production has dropped immensely. In the following table are compared the compulsory delivery quotas per hectare of Estonian kolkhozes in 1951 with quantities sold by Estonian farmers per hectare in 1939:

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Marketable Production Per Hectare Agricultural Land

	Estonian farms in 1939	Estonian kolkhozes in 1951
Milk	304.1 liters	13 liters
Meat	11.4 kg.	2 kg.
Eggs	112	17

[262] The Estonian farm population was well fed before the Soviet occupation, whereas the diet of the kolkhoz workers seems to be far from adequate. In 1939 Estonian farmers used themselves 37 liters of milk per hectare, 56 eggs per hectare, and about the same amount of meat which they sold. According to an estimation by the top Estonian economist, E. Poom, there

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 474 occurred in the Estonian SSR the following percentage decrease by 1950 as compared to 1939: arable land, 12 per cent; horses, 3 per cent; cattle, 21 per cent; pigs, 10 per cent; sheep and goats, 48 per cent; butter production, 49 per cent; meat production, 66 per cent.

The average size of the kolkhozes in Estonia is 2,000 hectares. Exact data about kolkhoz [475] equipment are lacking, but according to Vaba Eesti Sõna 5 May 1955, there are now 69 machine and tractor stations in the Estonian SSR, with 200-300 personnel in each. Reports, according to the same source, are that the tractors frequently break down and work goes unfinished.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

423 By the end of the last century the economic condition of the Vepsians had become disturbing. Several areas which they had long considered their own came, due to a division of the land, into the hands of the forest industrialists. Thus, for instance, in the southernmost community inhabited by the Vepsians, Borisovshchino, only 18,683 desyatins (1 desyatina = 2.7 acres) of the total of 138,514 desyatins of land were still in the possession of the Vepsian peasants. Moreover, the owners of the forests, who lived in Petersburg, gained sole right to the use of the lakes which were situated on their estates. One can understand the dissatisfaction of the Vepsians whose slash-and-burn activities and fishing were now considerably restricted, while at the same time their population was increasing. Several law-suits resulted in which the Vepsians tried desperately to regain their rights to the lands settled by their forefathers.

• 241 Agriculture and cattle-breeding. The Vepsians' main means of livelihood are agriculture and cattle-breeding. In 1897, 90.73 per cent of the Vepsians were engaged in farming. This situation has continued

241 unchanged to recent times; in 1927 the percentage of farmers among the Vepsians was said to be "more than 90 per cent." Barley, rye, oats, potatoes, turnips, cabbage, and flax were grown. Agriculture was not sufficient, however, to maintain a decent standard of living for the people and, in some places, until the introduction of the kolkhoz system, it was left to the [423] care of women and children. During the czarist regime the land was owned by the mir (village community) and it was divided between the peasants for only temporary tillage. Under Soviet rule the land belongs to the State and is distributed to the kolkhozes and sovkhozes.

241 412 Vepsian agricultural implements and methods of tillage have been very primitive. N. S. Rozov, who in 1926 made a field trip to the Middle Vepsians, did not see a single iron plough or iron harrow, and the peasants were generally using harrows made of branches. According to Ianson's information (published in 1929) more than 90 per cent of the Vepsian peasants in Leningrad oblast used the three-field system, and the same percentage employed only wooden implements.

241 A slash-and-burn economy was practised in all Vepse at least until the 1920's. In North Vepse the peasants got by this means their best flax and turnip land mainly from young hardwood forests. Since the newly-won lands for cultivation were usually far away from the villages and there were no roads leading to

241 them, the harvested crops were left in the fields until the beginning of winter.

Ianson relates that after the revolution of 1917 there was noticeable among the Vepsians a considerable trend toward improvement of cultivation methods, but in comparison with the rest of the population of Leningrad oblast the Vepsians were still considerably backward.

231 Cattle-breeding has also been on a low level. Isaijeva Vepsians raised many sheep (10-15 to a farm) because of their felt industry; they also had many chickens, an average of three cows and one horse per farm, but no pigs. The North Vepsians seldom had more than one cow and one horse for each family. Before the first World War they began to keep pigs, but abandoned this later. There were no pigs in South Vepse.

231 The latest source available on the Vepsians,
241 Bol'shaia Sovetskaia Entsiklopediia, has this to say about the present situation of Vepsian agriculture and cattle-breeding: "The basic occupation /of the Vepsians/ is the socialistic collective economy (agriculture and cattle-breeding), in which advanced technics are utilized." This statement strongly contradicts all other sources which stress the primitiveness of the Vepsians' farming methods. Since it is not possible that great improvements among this backward people could have occurred overnight, we must be extremely skeptical of the "advanced Technics" referred To In This Soviet Source.

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 3a,
Economic Background

AGRICULTURAL POTENTIAL

423 241 In former times the Livonians were the tenants of two estates--the West Livonians of the Popen estate and the East Livonians of the Dondangen estate. Especially bad was the situation of the West Livonians. The farmers here had only one to four hectares, for which they had to pay high rent and fulfil several other obligations, such as delivery of wood for the township and the village pastor, repairing of roads, gathering hay and so on. The situation in East Livonia was somewhat better, since the farms there were bigger (4-8 hectares of arable land and 25-50 hectares of meadow), the soil was better and the lease conditions were more favorable. The baron of Dondangen sold the farms to the Livonians some time before the end of the czarist rule, while the West Livonians remained tenants until the beginning of the Latvian Republic.

241 [439] The agriculture of the Livonians is not highly productive. The main summer grains which are grown are barley, oats and summer rye. The deficit in grain was in former time eked out by imports from Saaremaa (in Estonia), and, since 1920, from Latvia. Only potatoes give a good yield. For fertilizer, the Livonians use manure and brown seaweed. Agricultural implements are rather primitive.

241 In the twenties there were only a few "German" ploughs and steel harrows and a couple of horse-drawn rakes for the whole Livonian sea-coast. Grain was being threshed partly by hand, partly by a machine which was bought before the first World War.

The smallness of the fields is partly compensated by the gardens which are to be found in every household. In the gardens are grown a few apple trees, berries, and various kinds of vegetables, such as cabbages, carrots, beets, peas, beans, radishes, turnips and
[291] chicory. The Livonians used to be famous for their apiculture, but after the first World War this has been neglected.

233 Cattle raising had regressed in the
422 twenties as a result of the war. Before the war, because of the moist valley meadows between the woods and the sands, it had been a fairly flourishing enterprise. Even the small farmers kept several cows for which they rented some meadowland from the baron. The larger farmers had at least ten cows.

226 The main means of livelihood of the Livonians is fishing. The fishing begins early in the spring at the time of the ice breaking and lasts until the sea freezes, usually about Christmas time. During milder winters fishing sometimes goes on all the time. Early in the spring, usually in April, the fishing of salmon and codfish begins. In May comes the flounder

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241●
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonia 864
Letts RB4

the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers, among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

2: Anonymous G-4,5 (no date) 1939 RB1 Baltic Countries RB1
Estonians R64

WAGES IN THE BALTIC COUNTRIES

BC 101 FOUR Baltic countries—Estonia, Finland, Latvia, and Lithuania—are related to one another not only by their geographical location on the eastern shores of the Baltic Sea but also by their historical background, for they all belonged to the former Russian Empire. Estonia, Latvia, and Lithuania were merely provinces of that empire, but Finland was an autonomous state, although with considerably restricted autonomy.

BC 101 Of these countries, Finland is the largest in territory and population, having about 3,365,000 inhabitants, while Estonia is the smallest, with about 1,127,000 inhabitants.

BC 105 511 The level of industrial development and relations and of educational standards in the Baltic countries more nearly resembles that of Scandinavian than of any other European group of countries.[1] Also, although wages are lower in the Baltic countries, it is generally agreed that the cost of living is also lower than in the Scandinavian countries.

Wages in Estonia[2]

E 465 745 The wage rates as indicated in the following tables represent the wages as received by workers, and include deductions for sickness and accident insurance. For sickness insurance, the deduction is 2 percent of the wages, to which the employer adds 4 percent. For insurance against accident no deduction is made, but 1 percent is contributed to the insurance fund by the employer alone.

AGRICULTURE

E 465 241 The shortage of farm laborers in 1937 affected the wage situation in Estonian agriculture, causing the wages to rise. Thus, for example, the average monthly wages of male farm hands employed on a yearly contract increased from 22.10 krooni[3] in 1936 to 27.20 krooni in 1937, or 23 percent. For females the increase was 22 percent, their average monthly wage rate for 1937 being 19.50 krooni. Farm workers employed on a summer contract were paid the following average monthly wages in 1937: Male laborers, 38.10 krooni, female laborers 27.10 krooni, and herders 19.80 krooni, representing increases of 23 percent, 22 percent, and 19 percent from the corresponding figures for 1936. Table 1 gives the wages for farm laborers in 1937, employed on both yearly and summer contracts, according to age. Averages for workers aged 18 to 50 are also shown by years from 1933 to 1937.

[1] See Monthly Labor Review, November 1938, pp. 1133-1144: Wages and Hours in Scandinavian Countries, 1927-38.

[2] Report of Edward Hunt, clerk of American Consulate at Tallinn.

[3] Kroon (100 senti) in 1936 to 1938—about 27 cents, U. S. currency.

2: Anonymous G-4, 5 (no date) 1939 R81 Baltic Countries
Estonians RG4

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TABLE 1.—*Wages of Agricultural Laborers in Estonia, 1937, on Yearly and on Summer Contracts, by Age and Sex*

[Average exchange rate of kroon in 1937—about 27 cents]

Age of workers	Yearly contract (with board)				Summer contract (with board)			
	Average yearly wage		Average monthly wage		Average yearly wage		Average monthly wage	
	Males	Females	Males	Females	Males	Females	Males	Females
1937:	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*
15–17 years	208.8	147.6	17.4	12.3	166.8	140.0	25.8	23.3
18–24 years	310.8	223.0	25.9	18.5	235.1	166.7	35.2	26.9
25–50 years	336.0	242.4	28.0	20.2	248.2	167.4	40.6	27.4
Over 50 years	286.8	225.6	24.9	18.8	205.5	131.8	32.4	22.2
Averages, 18–50 years:								
1933	172.8	128.4	14.4	10.7	121.5	90.2	19.5	14.7
1934	200.4	141.6	16.7	11.8	142.8	103.8	22.7	16.6
1935	224.4	157.2	18.7	13.1	163.4	116.0	26.2	18.4
1936	265.2	192.0	22.1	16.0	196.1	137.8	30.9	22.3
1937	336.4	234.0	27.2	19.5	237.9	167.0	38.1	27.1

Wages paid day laborers in Estonian agriculture vary according to season—seeding, haymaking, and harvesting. Table 2 gives the range in day laborers' wages (with board) according to season and the average for the three seasons for the years 1933 to 1937.

TABLE 2.—*Wages of Day Laborers in Estonian Agriculture, 1933 to 1937, by Sex and Year*

Year	Daily wage (with board)			
	Range, according to season		Average (3 seasons)	
	Males	Females	Males	Females
	Krooni	*Krooni*	*Krooni*	*Krooni*
1933	1.11–1.34	0.83–1.07	1.21	0.95
1934	1.30–1.55	.98–1.25	1.39	1.10
1935	1.47–1.80	1.10–1.40	1.60	1.20
1936	1.74–2.14	1.31–1.72	1.90	1.49
1937	2.08–2.53	1.57–2.03	2.29	1.80

[233]

Herders are paid according to age. Average wages (with board) for the summer season and per month in 1937 were 108.9 krooni and 19.9 krooni, respectively. Herders up to 15 years of age received 77.0 krooni per summer season and 16.9 krooni per month; 15 to 17 years of age, 127.1 krooni and 20.6 krooni; and those over 17 years of age, 140.9 krooni and 22.5 krooni.

Monthly wages, according to contract, of agricultural laborers and general cost-of-living indexes are given in table 3 for the years 1933 to 1937.

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TABLE 3.—*Monthly Wages of Agricultural Laborers and Cost-of-Living Indexes in Estonia, 1933 to 1937*

Year	Monthly wage (in kroons) of laborers on—						General cost-of-living index (1913=100)
	Yearly contract		Summer contract		Day work		
	Males	Females	Males	Females	Males	Females	
1933	14.4	10.7	19.5	14.7	29.0	22.8	88
1934	16.7	11.8	22.7	16.6	33.3	26.4	87
1935	18.7	13.1	26.3	18.4	38.4	31.2	89
1936	22.1	16.0	30.9	22.3	45.6	35.8	98
1937	27.2	19.5	38.1	27.1	55.0	43.2	104

INDUSTRIAL WORKERS

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There were partial increases in wage rates in Estonia in 1937, particularly in seasonal industries, such as the building trades and others. In table 4 average hourly wages and hours of labor per day are presented, according to size of establishment and by sex, for 1936 and 1937.

TABLE 4.—*Average Hourly Wages and Average Hours Per Day of Industrial Workers in Estonia, 1936 and 1937*

[Average exchange rate of Estonian sent in 1937—about 0.27 cent, U. S. currency]

Industrial enterprises employing—	Average hourly wages				Average hours of labor per day							
	1936		1937		First half of—				Second half of—			
					1936		1937		1936		1937	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	Sentl	*Sentl*	*Sentl*	*Sentl*								
50 or more workers	37.4	24.3	40.5	25.8	8.06	7.91	8.11	7.79	8.12	7.94	8.14	7.85
20 to 49 workers	34.9	21.3	37.6	23.5	8.10	7.73	8.06	7.91	8.05	7.90	8.22	7.87
5 to 19 workers	30.9	19.5	33.0	20.8	7.91	7.78	7.91	7.85	7.96	7.79	7.95	7.79
Less than 5 workers	24.1	14.7	28.3	15.6	-----	-----	-----	-----	-----	-----	-----	-----

Average hourly wage rates of industrial workers in Estonia are presented in table 5, for the second half of 1937, according to size of establishment and by sex and industry.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

654 312 interest for use in clearing fields, for draining, and so on.

134 241 Estonian soil is not by nature particularly rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Estonian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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246 The production of fodder crops increased between the years 1919-39 as follows (according to number of hectares under cultivation):

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

246

1919	1929	1939
290,000 ha.	328,000 ha.	355,000 ha.

The recent news from Soviet-occupied Estonia is that the Communists are trying to introduce corn into Estonia, which has not been raised in Estonia before because the summer heat does not last long enough for this crop.

244 Potatoes. Estonia's climate and soil make it an excellent potato-growing country. Several kinds of high quality potatoes, free of virus and potato cancer have been developed. Both the area under cultivation as well as the yield per hectare increased substantially during the years of independence.

248 Flax fiber and seed were for a long time the only agricultural products which Estonia was able to export. In the nineteenth century Estonian peasants were able in a relatively short time

248 to buy their farm titles with the help of the favorable flax prices on the European market. When prices dropped in the 1880's, farm buying slowed down considerably and the area under flax has since gradually declined. The counties of Petserimaa, Võrumaa and Pärnumaa are today the chief flax-growing areas.

245 Fruit- and vegetable-growing made great progress during Estonian independence. More fruit trees (apples, plums, cherries, pears) and various berries (gooseberries, raspberries, red and black currants) were planted and several factories for canning fruits and juices were
249 established. In the last years of independence Estonia started to grow sugar beets, and the production of homemade syrup helped the people over the sugar shortage during the last war.

Cattle raising, poultry, etc. In animal

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Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

342 Dwellings and housekeeping. The houses without chimneys which were generally used by the Votes in former times, have nowadays completely disappeared. The typical Votic dwelling house consists of two rooms which are separated from each other by a front hall. One door leads into the hall from the front side, and the other one opensto the cattle yard. There are some dwelling houses which consist of one living room and front hall, but they belong to the former small farmers.

251 The front hall functions as the pantry. Bowls with milk are there on the shelves and
352 other foodstuffs are kept in a big box. There are also round boxes for linens and cupboards for clothes. In former times there was in the front hall a bed furnished with a special cover above it as protection against fleas and gnats, but now only the cover has been preserved in some of the older houses.

354 The Votic living rooms have big white
[353] stoves, paper-covered walls and light or ornamented bedcovers, and they seem quite up-to-date. The typical ancient stoves, built on a wooden base and furnished with a thick wooden corner-pillar, have completely gone out of use.
352 The wall benches, however, have been almost generally preserved.

342 One of the living rooms is used for
574 everyday purposes. The other is kept clean and

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1p,
Sociological Background

HEALTH AND SANITATION

262 Dietary habits. In first place among the
252 Livonian foods belongs fish, which is eaten the year round in different forms, either fresh, salted or smoked. Along with fish are eaten bread and potatoes. The bread is kneaded in small troughs, four to six loaves at a time, and the potatoes are either boiled or fried with butter. Very often the Livonian housewives make soups and porridges. They prepare soups from potatoes, peas, and beans, either separately or mixed, and from grits, flour, etc. A dumpling soup made from grated potatoes is very tasty. The general name for different kinds of porridges is sandrokk 'thick porridge,' as opposed to the rokk, boiled from sour milk in the summer. In the winter the Livonians drink tea and coffee prepared from home products. On Saturday evenings rolls (kakk) made of barley flour appear on the table. For holidays they make pies, cheese cakes and home-brewed beer. Since the Livonian forests are rich in berries, especially in blueberries and whortleberries, different kinds of preserves are prepared from them.

SOURCES

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Loorits, Oskar

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1q,

Sociological Background

PUBLIC WELFARE

511 During the years of independence a remarkable improvement occurred in the diet, clothing and housing of the population of Estonia.

434 Diet. For several years after World War I the average worker had to spend as much as 60 per cent of his income for food. The budget examination in 1937-38 revealed that factory workers, on an average, spent 41.8 per cent and agricultural workers 52.4 per cent of their income on food. At the same time, however, the diet had 262 improved considerably. The average member of an Estonian working class family consumed daily:

	grams
bread, flour products, grits	481

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

262 potatoes 436

vegetables 156

fruit 105

sugar 82

sweets and spices 22

eggs 17

fat 622

cream, butter 24

meat and meat products 173

fish 75

unspecified 33

Daily total grams 2221

This consumption is equivalent to 3353 calories, which was considered completely satisfactory by the Health Committee of the League of Nations. The Estonian diet became more varied in independent times. There was an increase in the consumption of milk, butter, meat,

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

262 fruit, eggs, sugar, and wheat bread, instead of rye, and the country people started using more and different kinds of vegetables. Canning of fruits and juices for home use became more widespread in both cities and villages. This improvement of the diet was largely due to the many home economics schools and courses arranged in urban and rural communities, where modern food preparation was taught.

[264] Three main meals were eaten each day: 1) breakfast, from 6-8 A. M., consisting of milk, coffee, cocoa, porridge, eggs, and sandwiches; 2) dinner, from 12:30-2:30, consisting of soup, meat or fish, potatoes, vegetables, a salad and a dessert; and 3) a light supper from 6-8 P. M. Between meals, at 10:30 A. M. and 4:30 P. M., coffee or tea was drunk with rolls or cakes. The most popular national foods were home-baked

262 rye bread and sweet-sour rye bread; cold meat jelly (sült) cooked with pigs' feet, head, and veal, and spiced with pepper, onion, bay leaves, and carrots; blood sausage (verivorst) made of grits and blood savored with special spices; sauerkraut with pork; cranberry "kissell"; and a special platter cake made with a topping of cottage cheese and eggs, either sweet or salty (korp).

511 During the war and occupation periods the Estonian food supply was extremely inadequate, especially in the cities. The rations given to the civilians by the Nazis were so small that, according to Estonian doctors' estimates, an active person could live on them only eight months without becoming seriously ill. It is therefore not surprising that the black market was extensively used. Since World War II,

[437]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

234 farm population, whereas two-thirds was sold mainly to the dairies where, in turn, it went for the use of the home market or was made into [439] butter, cheese, etc. The average yearly butter export grew rapidly:

Years	Tons
1923-25	4,000
1937-39	14,000

In quality of butter Estonia placed second to Denmark at the international contest in Berlin in 1937. Estonian cattle breeding and dairy farming were in the midst of a full-scale development when World War II and the occupations came along and destroyed much that had been done during peacetime.

231 262 In hog raising good progress had also been made in the years of independence. Pork was used extensively in the diet of the Estonian rural

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

231 population, but considerable quantities of bacon
262
[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476 large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Marketable Production Per Hectare Agricultural Land

	Estonian farms in 1939	Estonian kolkhozes in 1951
Milk	304.1 liters	13 liters
Meat	11.4 kg.	2 kg.
Eggs	112	17

[262] The Estonian farm population was well fed before the Soviet occupation, whereas the diet of the kolkhoz workers seems to be far from adequate. In 1939 Estonian farmers used themselves 37 liters of milk per hectare, 56 eggs per hectare, and about the same amount of meat which they sold. According to an estimation by the top Estonian economist, E. Poom, there

Annex "A," Subparagraph 1p,

Sociological Background

HEALTH AND SANITATION

262 One of the old Votic foods was mähchä or mähjä 'dish made of rye meal and malt.'

For weddings three wedding breads (kursi) of different sizes were baked and were placed on top each other on the table, the biggest at the bottom and the smaller ones above it. Before baking, decorations were pressed on them with whiskey glasses.

744 The hygienic conditions of the Votes were reported to be "quite satisfactory" in czarist times.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1p,

Sociological Background

HEALTH AND SANITATION

262 Dietary habits. The dietary habits of the Vepsians are simple. When Kettunen visited them in 1917-18, their menu was almost always the same, consisting of lean broth and greased potato slices or mashed potatoes baked in a pot. In the afternoon between 5 and 6 o'clock they drank tea without sugar and ate rye bread with it. Some of them drank up to ten glasses of tea.

Of the Vepsians' special foods the following should be mentioned: taukun, a dish prepared of a mixture of rye, oats, barley and pea meal, all mixed with clabbered milk; pudrod, rye-porridge; kisel', thickened fruit juice; tŭrŏ, made of salt water or a kind of sour drink into which pieces of bread are crumbled; kyrz--dumplings made from pea meal. Small cakes are baked from oats flour as follows: thin dough is poured on a greased pan, which has no handle, and is put for a few seconds into the oven in which a fire is burning with a high flame. Meat pies are made usually on Sundays.

Annex "A," Subparagraph 1p.
Sociological Background

HEALTH AND SANITATION

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SOURCES

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Loorits, Oskar

11: Scheffer. O-4, 5 (ca. 1660) 1704

EP4 Lapps
LETTS RB4
Estonians RG4

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

397 Le E 565 Le E 566 Le E [669] Le E 779 771 Le E 799 566 Le E 461 566 799 Le E 262 566

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

dry Cheese and Water, is without Question the Reason, that tho' whilst the Men and Women are Abroad in their Lords Service, and lye without any distinction of Sexes these few Hours they have allow'd them for Rest in the Barns, yet they are so far from being sensible of those pleasing Motions, which are so natural to others, that it is next to a Miracle, to hear of a Bastard begot betwixt them; unless we would attribute this Defect to the Coldness of the Climate, it being certain, that in those Parts they are more regardless in this respect than the more Southern Nations; nothing being more common here, than for Men and Women to sit promiscuously at one long Table, in order to undress themselves, before they go into the publick Bath-stoves, where both Sexes are attended only by Women; and in private Houses, both Men and Women frequently enter the Bath-stoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, so all their Thoughts are bent upon this Life, tho' it be never so Miserable; which is the Reason that when they take an Oath at Law, they add this Curse, *That if they Swear False, the Curse of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing else that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Esthonie*, and about *Riga*, when the Peasants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falsely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceased Friends, savours much of the beforementioned Pagan Superstitions of their Ancestors; but they have others, besides these, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Incisions, and after they have bound them up with some red Stuff, offer their Prayers here, which always tend to temporal Blessings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of

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Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

262 fruit, eggs, sugar, and wheat bread, instead of rye, and the country people started using more and different kinds of vegetables. Canning of fruits and juices for home use became more widespread in both cities and villages. This improvement of the diet was largely due to the many home economics schools and courses arranged in urban and rural communities, where modern food preparation was taught.

[264] Three main meals were eaten each day: 1) breakfast, from 6-8 A. M., consisting of milk, coffee, cocoa, porridge, eggs, and sandwiches; 2) dinner, from 12:30-2:30, consisting of soup, meat or fish, potatoes, vegetables, a salad and a dessert; and 3) a light supper from 6-8 P. M. Between meals, at 10:30 A. M. and 4:30 P. M., coffee or tea was drunk with rolls or cakes. The most popular national foods were home-baked

Annex "A " Subparagraph 1g,

Sociological Background

FAMILY

591 In former times the Votic families were much bigger than they are now. The sons usually remained in their father's house, brought their wives there and brought up their families. For this reason, the living rooms were then much bigger than now, each of them accommodating around 20 to 25 persons. Now the families are small, for the single nuclear family is the rule, and children after marriage now leave their parents' house and form their own separate households.

[594] The man is the head of the Votic family, but he does not act always as he pleases. In more important decisions the opinions of the wife and of the grown-up children are also 562 taken into consideration. In former times, the 596 position of the wife in the family seems to 594 have been considerably lower than it is today. Characteristic are the words said by the bride's mother to her future son-in-law while handing over to him the bride's hair after it is cut: "Take both her hair and her head; you 562 are her master and she is your slave." Im- 264 portant in this respect is also the hierarchy 596 commonly used at the eating table. Oral 594 tradition tells us that in olden times the table was the privileged eating place for the men. The women could take their meals around the fireplace or elsewhere, but the men always used to sit at the table. Even if the men and women ate at the same table, they did not eat

562 at the same time: the men ate first and the
264 women afterwards. When the families in earlier
596 times were very large, the eating was arranged
594 in three shifts: first the men sat at the table, then the women, and finally the children. There are also some data which indicate that formerly the children were not admitted at all to the table but had to eat on the floor from a common wooden dish (naappa). For them a special tablecloth (ursi) was spread on the floor.

In later times when families became smaller, both the men and women used to sit at the same table. But even then the sexes were segregated. The men, in general, sat at the side of the table which was towards the rear corner of the room, and the women opposite them. Due to this custom, the parts of the table have special names which are used even today. The rear part is called starika-lauta 'old man's table' and the front part ämmä-lauta 'woman's table.' They also say that the men sit jumalapoolez 'at God's side,' and the women sit alanurkkaz 'at the lower side.' The same custom of dividing the table according to sexes was observed also by the Ingrians.

Nowadays no such segregation is made and anyone can sit where he wishes.

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

• 264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath knife.

796 Customs, superstitions, and recreation.

The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride,

1: Karutz--20 E-4 (no date) 1925 El Europe

Estonians 6-4

0001.-2. Physical types. 3. Old men's costume. 4. Grinding the potter's clay. 5. All Souls /Day/. 6. Bag-piper. 7. Adustable ceiling lamp. 8. Kettlehook made of a bent branch. 9. "Swedish harp." 10. Basket. 11. Ancient place of sacrifice. 12. Shepherd's horn. 13. Small cask used by the field workers for drinking. 14. Kummet with carved horses' heads. 15. Pennant from Lake Peipus. 16. Model of a Lodje /type of sail boat/ from Lake Peipus. 17. Ceiling chandelier (Yule chandelier). 18. Old harp. 19.-20. Beer mugs with northern designs. (horse, sun).[1]

Nos: 6-10, 14-20 are in the Museum für Völkerkunde in Lübeck.

/24/ The Estonians.

III.

778 As late as the year 1918 I was shown an ancient place of sacrifice (Figure 11) in Estonian, a small artificial cave with bones. As in Lithuania so here spiritual goods from early European times have been preserved. The national epic Kalewipoeg, as well as old chronicles
789 of the earliest German times, give support to this. Of course black magic was practiced as in Finland, though to a slighter degree. Those who could not master it went to the experts across the ocean and to Lapland. A Lapp is enjoined to help the Kalewipoeg "to take the path of wisdom, to travel to the end of the world, to seek the end of the world where the hands of the Ancient Father have tied tight the edges of heaven, attached them tightly to the earth..." The basis of their magic, even if only in memory, was a knowledge of the spiritual [illegible] in all worldly matters, of their forces which work constantly and everywhere, of their relationship to man. They knew of and took the spirit in matter and in the human body when they used emanative magic medicines, when they, as was reported of the year 1221, cut the heart out of the body of a living Danish governor /Vogt/, fried and ate it in order to become the braver and stronger against the Christians. This is a process which is repeated in the total phenomenon of cannibalism and originates from the same spiritual source of common consciousness. Numerous customs are based on this knowledge of the inner connection in the spiritual sphere between men and cosmos. A misfortune which has been mysteriously blown towards one by magic disappears when one
791 walks against the wind. Higher knowledge and thus higher magic powers were possessed by people who at times were able to separate themselves off from the bodily cloak, to become "haltia," to travel as free spirits

[1] [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 19a--Analyst]

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [144]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

ooo to the pulp mills on its banks.

288 In the textile industry the largest plant is Kreenholm Cotton Mills at Narva, established in 1857. This was considered the largest single cotton mill of the world before the First World War, with 500,000 spindles and 13,000 workers. It was founded for mass production for Russia but in the independent period of Estonia its production declined. The woolen manufactory of Hiiu-Kärdla on Hiiumaa Island, established in 1829, is one of the oldest industries in Estonia. Some reorganization of the textile industry was carried out at the beginning of independence, new machinery was installed and new plants were established for manufacturing rayon fabrics, hosiery and other knit articles: e.g., Kilgas, Inc., in Tallinn; Rauaniit, Inc., in Tallinn, and others.

339 about 500 workers.

Brick-kilns made three kinds of bricks: mainly of clay (about 10-15 million bricks yearly), of lime (factory at Nõmme), and of oil-shale ash (factory in Tallinn connected with the Baltic Cotton Factory).

323 Glass factories belong among the oldest factories of Estonia. The most important of these were Järvakandi Factories, Inc., Lorup's Glass Factory in Tallinn, and Säde in Tartu.

322 The State Timber Industry, Inc., founded in 1919, was the largest of the lumber industries.

[473] The largest plywood and furniture manufacturers were A. M. Luther, Inc., in Tallinn, with a

[439] staff of 1,500. About 90 per cent of plywood articles was exported.

289 The Paper industry is one of the oldest in Estonia, founded in 1647. The biggest factory

289 was Northern Paper and Pulp Works, Inc., established in 1677 in Tallinn. A large modern woodpulp factory was founded in 1936 at Kehra, Harjumaa, with a production of 35,000 tons air dried pulp yearly. Paper and Pulp Factory at Türi, Inc. was also one of the larger plants.

402 In the engineering industry the principal plants were: the Government Railway Works; Franz Krull, Inc.; Ilmarine, Inc.; Harbor Works in Tallinn, and Telephone Works in Tartu.

377 Power industries in Estonia are connected with the peat industries[1] which supply the plants with fuel. Ellamaa Power Station, with a high-tension line, supplies North Estonia and the Ulila Power Station supplies southeastern Estonia with electricity. The powerful Narva falls provided electricity for cotton and woolen factories at Narva and Sindi, and the Jägala River gave power

1 [See cat. 116, pp 368-9-- -371- Analyst] to the pulp mills on its banks.

1: Karutz--18 E-4 (no date) 1925 E1 Europe
Estonians RG4

/22/ The Estonians.

II.

The Estonians' original clothing was probably, as elsewhere in the birch territory, made of bark and of hide and fur. Later they learned to twist yarn out of all kinds of vegetable fibers and to dye, spin and weave it. They also learned to mill sheep wool into felt and to spin and weave wool, cow's hair and horsehair. In the Kalewipoeg, the old literary source, there is mention of white, dotted shirts, dresses with gold threads, headbands with colorful stripes, colored scarves and colored belts. Thus the Estonians have always taken great pleasure in color. Even today this enjoyment of color is still present, but of course only in a diminished degree. The shirts of the women are decorated by having patterns woven into them. The stockings have patterns knitted into them. The narrow belts of both sexes which are made on the hand-weaving frame and with small weaving boards have colored designs. Both are disappearing, and with them the last remains of ancestral costume. On the belts the patterns are in a chain and show rhombic fields, rows of hooks, swastika and star configurations. They remind one at once of Near Eastern carpets and surely go back to them, i.e. the designs, not the belts themselves which have always been customary for the indigenous long frocks. White frocks, of which the Kalewipoeg speaks, still occur today as women's coats with white and green edges. They are buttoned in front right over left. In the back they are slightly gathered on both sides so that they are a little loose in the hip. They are similar to south Slavic styles. The long blue linen frocks (Figure 26) are peculiar. They have a shirt-like opening in the front which is closed with buttons--formerly it was closed with silver buckles--through two narrow pieces of the same material which are sewn onto the back edge of the sleeveless sleeve holes and almost hang down to the ground /sic/. These pieces are now ornaments, and also whips with which the woman keeps the sheep and the children under control. Originally they were the sleeves which were cut away when the long ornamented shirt sleeves became the fashion and were supposed to remain visible. Then they deteriorated into strips. The street coat of Turkestani Sartin (see this atlas, Volume I, page 113, Figure 4) shows a similar development of the sleeve becoming super-

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291
8531

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/23: Illustrations./

/24/ The Estonians.

III.

000 1. -2. Physical types. 3. Old men's costume. 4. Grinding the potter's

[See 1: Karutz, E1 Europe, Cat. 116, p. 17a---Analyst]

11; Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

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Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt, and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Metral hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Plears.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

511 of course. There is a constant shortage of consumer goods and, even if they are available, the average person cannot afford them. Manufactured goods are mostly sent to Russia. Nevertheless, recent refugees from the Estonian SSR have told that people from Russia proper like to come to Estonia and the other Baltic states because the standard of living there, despite the war devastation, is still higher than in those parts of the U. S. S. R. which have been under Soviet rule since 1918. Furthermore, the Estonians seem to be especially skilled at remaking clothing from used material or from the new material they occasionally are able to get hold of.

292 National costumes, different in pattern according to counties, are still occasionally worn in Estonia. Men's national costumes are very rare and are worn only at performances of

national dances or in theatrical productions. Except on these infrequent occasions, they are not seen, except in Setumaa and on some of the islands, where they are still being worn as everyday clothing. The men's costumes consist usually of a white shirt, vest and dark knee-pants, worn with white knee-socks and black shoes. The Estonian women wear their gaily-colored national costumes on many festive occasions, at the singing festivals, during the performance of national dances, at commemorative gatherings, etc. Women's costumes are all hand-made and therefore quite expensive. They consist usually of a hand-woven woolen skirt (frequently with colored stripes) and a white linen blouse embellished with hand-made lace and embroidery. Their costumes also have matching headdresses. Jewelry, consisting of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

292 silver chains and brooches, is worn with the costumes, and frequently a hand-made colored belt completes the costume. The national costumes worn by present-day Estonian women are slightly modernized in style, compared to the genuine ones, but the fabrics are still hand-woven wool and white linen.

362 Housing improved remarkably during independ-
369 ence, when the land reform movement gave a great boost to the rural areas. The new smallholders thus created built new buildings for their farms which provided 33 per cent more new dwellings for the country people. In the cities the number of houses increased between two censuses (1922-34) 28 per cent, and the number of apartments 29 per cent. At the end of 1938 the increase in apartments was estimated at

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG-4

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399 LE 796 794
Le E 585
Le E [534]
Le E [789]
Le E [301] [292]
Le E [291]
Le E 771 744

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

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/23: Illustrations./

/24/ The Estonians. [illegible]

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

311 In 1939, Estonia had 1,000,000 hectares of arable land and 1.7 million hectares of natural meadowland and pasture. At the same time, two-thirds of the Estonian territory belonged to the farmers and one-third to the government. The types of land were as follows:

	Percentage of total area
Arable land	35.1
Meadows	29.3
Pastures	21.9
Forests	5.9
Moors, bogs, etc.	7.8

The counties with the largest arable areas and with the best land are: Viljandimaa, Tartumaa, Valgamaa, Võrumaa, Petserimaa and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

311 Järvamaa. There are large areas of lowlands in Estonia and about one-third of the arable land needs drainage. Lack of capital was the [312] chief handicap of the Estonian farmers which prevented them from carrying out proper drainage work individually. World War I, the collapse of czarist Russian currency with the Russian Revolution, and the War of Liberation ate up the nation's bank savings. In independ- 659 312 ent Estonia the government came to help the farmers in their drainage work; several rivers were deepened and ditches were dug. This aid was of great benefit to many farmers in their life-long struggle with the lowlands, while at the same time it increased the area under cultivation. In addition, a special fund was created by the government from which land improvement societies were entitled to borrow without

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

654 interest for use in clearing fields, for draining,
312
and so on.

134 Estonian soil is not by nature particularly
241
rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Estonian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

over 100 Polish schools. The survival of even a small Polish minority in Lithuania will make it possible for Polish nationalists to maintain their traditional claim on the city of Vilna. Ba. 563

The number of Jews in the Baltic States was also drastically reduced, but in their case the Germans, not the Soviet Government, were chiefly responsible. Many thousands of Baltic Jews were exterminated by the Germans because the Soviet authorities had failed to evacuate them in time.

From a narrow-minded, nationalistic point of view the Baltic peoples might perhaps have welcomed at one stage the disappearance of national minorities, which until 1939 had lived in their midst. In the event they discovered that the departure of Swedes, Poles, Germans and Jews was hardly to their advantage since it only made room for Russian colonists.

SOVIET ESTONIA

Of the three Baltic peoples the Estonians are in the greatest danger of falling victim to the Russian advance. This is due mainly to the fact that the Estonians are fewer in number than either Latvians or Lithuanians. Their numerical inferiority is aggravated by the fact that their natural increase is lower than that of the majority of Western European peoples. In 1938 the rate of natural increase in Estonia was 1·7 per 1,000 inhabitants, which was the lowest of all European countries with the exception of France, and, on account of the Civil War, Spain. In 1940 the situation in Estonia deteriorated to such an extent that a decline of 0·6 per 1,000 was recorded. Ba. 163 Es. [163]

In Latvia the position in regard to the population increase is slightly better than in Estonia, its index being at 4·9 in 1938, and 3·7 in 1940. Both Estonians and Latvians are peoples with a Western European birth-rate living in Eastern Europe and they will undoubtedly suffer from all the inconveniences inherent in such an anomaly, in the first place from the pressure exercised by the population of the Soviet Russian Empire whose rate of increase was 17·8 in 1938.

The Russian pressure will become particularly active and real in the case of Estonia because of the close proximity of that country to Leningrad. Leningrad, with a population of over 3,000,000, must inevitably extend its grip over the whole of Estonia with its 1,000,000 inhabitants, and Estonia will then be degraded to a kind of economic annexe of the second largest Soviet city. The construction of a gas pipe-line linking the gas-works of Kokhtla-Järve in Eastern Estonia with Leningrad is an indication that such a development is well under way. Kokhtla-Järve, a new Estonian town which was built during the first post-war Five-Year Plan, is the 'centre of the Estonian Donbass' and is expected to become the largest shale-producing centre in the U.S.S.R. Es. 361 315 Es. [316]

The development of the new shale mines, shale-refining plants, electric

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

382 and 70 others.

473 New Consolidated Goldfields Ltd. had its plants in Kohtla, Virumaa.

382 In 1939, the oil-shale output was 1.7 million tons and the raw oil output was 179,000 tons. It was estimated that with adequate capital investments it would be possible to raise the yearly raw oil output to 1,000,000 tons.

317 473 Among the peat industries the largest were Estonian Peat Industries, Inc. with its center in Tallinn, and Peat Industry at Ulila, Tartumaa. The first company was founded in 1936 by the reorganization of the State Peat Industry as an incorporated enterprise. It had several plants, at Ellamaa, Arukülla, Lehtse, and it owned also the Tootsi Briquette Factory, built in 1937-38, which made hard pressed peat briquettes. The Estonian Peat Industry, Inc. employed about

317 500 permanent workers and about 1300 seasonal
473 workers during the summer. Expansion capabilities for peat industries seemed to be unlimited.

387 The Phosphorite industry was founded also at
473 the beginning of Estonia's independence. Estonians Phosphorite, Inc. in Tallinn was founded in 1920 and was made an incorporated enterprise in 1923. Its mine and plant, which produced enriched phosphorite and superphosphate, were
[471] at Jõelähtme, Harjumaa. The State owned four-fifths of its stocks. In 1939 was opened a new phosphorite mine which was to yield 400,000 tons of raw phosphorite yearly. The war, however, interrupted these projects.

339 Other more important industries and plants in Estonia were:

The cement factory at Kunda, Virumaa, with about 500 workers. -369-

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

339 about 500 workers.

Brick-kilns made three kinds of bricks: mainly of clay (about 10-15 million bricks yearly), of lime (factory at Nõmme), and of oil-shale ash (factory in Tallinn connected with the Baltic Cotton Factory).

323 Glass factories belong among the oldest factories of Estonia. The most important of these were Järvakandi Factories, Inc., Lorup's Glass Factory in Tallinn, and Säde in Tartu.

322 The State Timber Industry, Inc., founded in 1919, was the largest of the lumber industries.

[473] The largest plywood and furniture manufacturers were A. M. Luther, Inc., in Tallinn, with a

[439] staff of 1,500. About 90 per cent of plywood articles was exported.

289 The Paper industry is one of the oldest in Estonia, founded in 1647. The biggest factory

515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

• 322 415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of single logs and propelled by a single oar. 296 Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

339 about 500 workers.

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362 about 36 per cent over the 1922 figure. In 1922
369
342 the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating in-
354 creased remarkably. General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

727 362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

342 Dwellings and housekeeping. The houses without chimneys which were generally used by the Votes in former times, have nowadays completely disappeared. The typical Votic dwelling house consists of two rooms which are separated from each other by a front hall. One door leads into the hall from the front side, and the other one opensto the cattle yard. There are some dwelling houses which consist of one living room and front hall, but they belong to the former small farmers.

251 The front hall functions as the pantry. Bowls with milk are there on the shelves and
352 other foodstuffs are kept in a big box. There are also round boxes for linens and cupboards for clothes. In former times there was in the front hall a bed furnished with a special cover above it as protection against fleas and gnats, but now only the cover has been preserved in some of the older houses.

354 The Votic living rooms have big white
[353] stoves, paper-covered walls and light or ornamented bedcovers, and they seem quite up-to-date. The typical ancient stoves, built on a wooden base and furnished with a thick wooden corner-pillar, have completely gone out of use.
352 The wall benches, however, have been almost generally preserved.

342 One of the living rooms is used for
574 everyday purposes. The other is kept clean and

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
[764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
[582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

527 hlaari bread was baked and eaten, while a sheaf of oats was at the same time kept in the corner behind the end of the table. This sheaf was given afterwards to the horses. There were also certain rites observed at the beginning and finishing of the harvest. Both the first and last sheaves of rye were sometimes preserved and kept in the holy corner. Before cutting the last of the rye, a bread or pot with porridge was put between the straws in the field. This was believed to have a certain magical effect on the future yield.

342 When the building of a new house was started, a silver coin was put under the place where the holy corner was to be built. After the first beams were placed, a small banquet was arranged in the building. When the family moved into their new home, the eating-table and the icon were taken in first. This was usually followed by a bigger festival, to which the guests brought along bread and milk. On this occasion a big candle was lit in front of the icon.

511 Way of life. According To all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num-342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in
515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

782 342 starting to build a house, it is customary when to put some money, sugar and liquor under the foundation so that the protective spirit of the house will eat and drink and guard the house. When the house is finished, some white bread, liquor and beer is put on the loft for the house spirit. It is believed that if the people do not take care of the house spirit, the lightning will strike and 782 burn the house. When sowing flax liquor is poured for the flax mother. In former times the people used to place various offerings at the edge of the field for several field spirits, and when they ate in the forest, they left some food on a hill for the forest god.

Especially common are the offerings to the sea mother and sea father. To launch a new boat or start a voyage, the Livonians used to pour some liquor into the sea. Liquor and white bread are offered to the sea also on Easter morning. When going to fish for the first time in the spring, they pray and make offerings; when they return, they throw a handful of fish into the sea. Offerings are also made during a storm and when going to swim for the first time.

778 The Livonians formerly had holy stones and holy trees. One such stone was to be found in Knabenberg (Latvian, Puishkalns); the Livonians and Latvians worshipped it and honored it with offerings. A holy linden at Augenmünde (seven versts from Piza village) has been famous for centuries in all of North

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
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local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
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(from som, dark, wet) as their home, in accord with Suomi-Finn-
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cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
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ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
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are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
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cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepos* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Warzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

532 Academy and whose work is exhibited in many public buildings, churches, and several monuments. Jaan Koort (1883-), the most prominent, has been interested in Egyptian and primitive art. Other sculptors worthy of mention are V. Mellik, A. Starkopf, A. Eller and E. Sannamees. In the Art Building at Tallinn and in the Pallas Art School at Tartu, regular spring and fall exhibits have been held.

346 There are interesting medieval churches,
349 castles, and fortresses in the Baltic Gothic architectural style preserved mainly in Tallinn and Narva. The latter, however, was almost completely destroyed by Russian attacks during World War II. In Tallinn the Bishop's Church (A. D. 1223), the Gothic City Hall (14th century), and various towers such as the Fat Margarete, the Tall Herman and the Kik in de Kök, are of special interest.

795 Estonia formed a Russian Bishop's District, which elected its own Bishop, the election being confirmed by the Greek Orthodox Church Diet.

In 1940 there were 170 Evangelical Lutheran congregations in Estonia (52 of them established during the independence period) which were organized into 16 Dean's Districts. The German Dean's District was liquidated in 1939 when the [346] Germans returned to Germany. There were 195 Lutheran churches, 15 of them built in independence times. Some of the churches are several hundred years old, beautiful architecturally and containing valuable altar paintings. The Estonian Evangelical Lutheran Church in

11: Scheffer O-4, 5 (ca. 1660) 1704
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ſeveral Profeſſors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-ſhore, is to be ſeen the Ruins of a once ſtately Monaſtery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It conſiſted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in thoſe Days the Fryars and Nuns were ſo ingenious as to entertain a ſecret Commerce by certain Signs of which there is a kind of ſmall Dictionary affixed at the end.

The Fort *Badn*, belonging to this Diſtrict, lies upon the River *Aſſa*.

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Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

342 Dwellings and housekeeping. The houses without chimneys which were generally used by the Votes in former times, have nowadays completely disappeared. The typical Votic dwelling house consists of two rooms which are separated from each other by a front hall. One door leads into the hall from the front side, and the other one opensto the cattle yard. There are some dwelling houses which consist of one living room and front hall, but they belong to the former small farmers.

251 The front hall functions as the pantry. Bowls with milk are there on the shelves and
●352 other foodstuffs are kept in a big box. There are also round boxes for linens and cupboards for clothes. In former times there was in the front hall a bed furnished with a special cover above it as protection against fleas and gnats, but now only the cover has been preserved in some of the older houses.

354 The Votic living rooms have big white
[353] stoves, paper-covered walls and light or ornamented bedcovers, and they seem quite up-to-date. The typical ancient stoves, built on a wooden base and furnished with a thick wooden corner-pillar, have completely gone out of use.
352 The wall benches, however, have been almost generally preserved.

342 One of the living rooms is used for
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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating in-

•354 creased remarkably. General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

727 362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

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515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

•354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322 415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

● 356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
[764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
[582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

progress made during these years.

181 Estonians are great individualists--not a docile people easily led through their herd instinct.

[361] Farmhouses in Estonian villages are not so close together as the Russian ones are; they are situated at some distance from each other to give the people more privacy. There is perseverance, tenacity, and endurance in the character of most Estonians. They are industrious and obstinate like the Finns, but they seem to possess more elasticity and their temperament is livelier. Estonian country people have a strong attachment for the soil and they have deep

[538] love for their fathers' homes. Estonian literature often emphasizes this sentiment, notably Tammsaare's great novel, Truth and Justice.

181 For this reason collectivization of farms by
474 the Communists was a great tragedy for the

175 last quarter of the twelfth century. Soon followed
[297] Catholic monks as missionaries. When peaceful means of conversion had no notable success, stronger methods were used, and in three decades (1199-1229) Bishop Albert had, with the support of the Roman Catholic Church and the various German states, converted the Baltic peoples to Christianity and, at the same time, had gone a long way toward subjugating them by fire and sword to the rule of the German knights.
[34] In 1200 he arrived with a great force of crusaders at the mouth of the Daugava River, where he founded the next year the city of Riga and, in a short time, had subjugated the Livonians and Latvians. The Order of Knights, called "Brothers of the Sword," was also established.

The conquest of the Estonians proved to be more difficult. Although the German knights

175 were far superior in equipment, the Estonians, nevertheless, experienced also in their warfare against the Russians, fought many victorious battles. Their War of Independence lasted from 1208 to 1227, but the battle in September, 1217, in which Limbitu, the outstanding elder of Sakala (Viljandimaa), was killed decided the fate of central and western Estonia. The eastern part and the islands remained free until the Danish King Waldemar II came to Bishop Albert's assistance and conquered them. He landed at the present site of Tallinn in 1219 and founded this city, whose name means Taani linn 'Danish city.' Saaremaa, the last free province of Estonia, fell in 1227, thus deciding the fate of all the Estonians for centuries.

[361]
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Estonia under the reign of Denmark and the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 industry is considered large-scale when it em-
465 ploys 20 or more workers; medium-scale, with 5-19 workers; and small-scale, with fewer than 5 workers.

361 438 The geographic distribution of industry given in Table 5 shows that Tallinn is the most important industrial city of Estonia. It occupies first place in almost every industry, except the mining and oil industries, which are located mostly in Virumaa, Harjumaa and Petserimaa counties. In the textile industry Narva Kreenholm's plants, with nearly 5000 workers, are of considerable importance. In other industries, Tartu is second to Tallinn. There is a great deal of peat mining in Estonia, in almost every county, especially in Harjumaa, Tartumaa, Pärnumaa and Järvamaa.

465 As seen in Table 4, the high-wage industries were quarries and mining, electrical, printing,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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According to the 1937 economic census people receiving their livelihood from industry could be tabulated approximately as follows (the percentage=the per cent of the total number of workers):

Table 5.

Branch of industry	Per cent(approx.)	Location and Number of workers, if known
Clothing, footwear	20.0	Tallinn (1147); Tartu (449); Pärnu (38)
Construction	18.0	Tallinn, Tartu, etc.
Metalwork	12.0	Tallinn (4420); Tartu (1052); Pärnu (228)
Lumbering	11.0	Tallinn (3133); Tartu (734); Pärnu (655) Narva (206)
Textiles	9.0	Tallinn (5305); Narva (4957); Sindi (1138); Viljandi (360); Tartu (351); Kärdla (304)
Foods and beverages	8.0	Tallinn (2944); Tartu (400); Pärnu (193); Viljandi (111)
Quarries and mines	3.2	Virumaa, Harjumaa, Petserimaa, etc.
Laundries, cleaners and public baths	3.0	Small industries in all cities.
Brick, cement, glass industries, etc.	2.5	Kunda (608)--cement ind.; Tallinn, Aseri Pärnu--brick-kilns; Tallinn, etc., --glass ind.
Pulp and paper	2.5	Tallinn (1490); Kohila (400); Kehra (350); Türi (283)
Printing	2.4	Tallinn (1305); Tartu (487); Narva (62); Pärnu (44)
Chemical	1.8	Virumaa (Kohtla, Kohtla-Järve, Kiviõli)--oil; Tallinn (1113) --soap, rubber; Tartu (114) --soap
Leather	1.7	Tallinn (314); Tartu (277)
Electric, gas, water	1.2	Tallinn (518); Ülila [Tartumaa] (130)

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

362 about 36 per cent over the 1922 figure. In 1922
369
342 the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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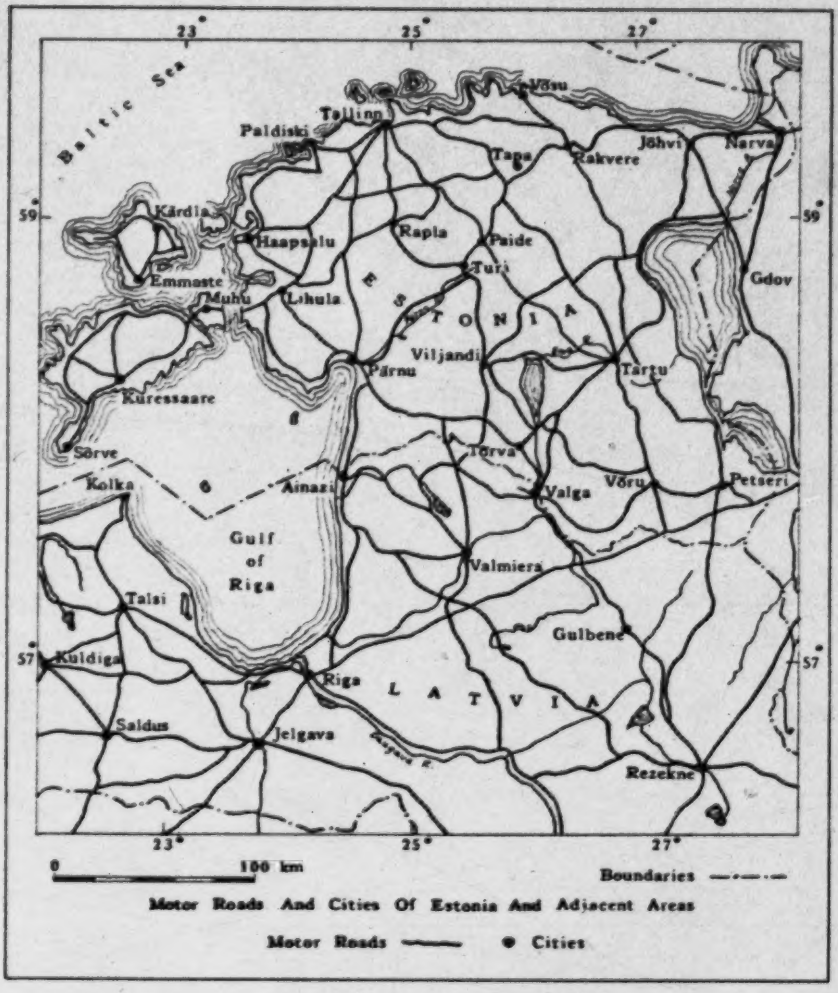

Annex "A" Subparagraph 1c,

Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

161 131 361 Area inhabited by the Votes. According to the latest data (Bol'shaia Sovetskaia Entsiklopediia) the number of Votes is considered to be not more than 600 or 700. They live in the northwestern part of Ingermanland in the Katila (Russian Kotly), Kaprio (Russian Kopor'ye) and Kosemkina rayons. In 1943, they lived in the following villages: a) (in Kattila rayon:) Baabina (Jarvakaiskylä), Kattila, Korvettula, Ylä-Luzhitsa, Mati, Pihlaala, Pontilova, Pummala, Raanala (Lempola), Psenrudja, Sauvokkala; b) (in Kaprio rayon:) Ikäpäivä; c) (in Kosemkina rayon:) Joenperä, Liiva, and Kukkosi (Russian Kurovitsy).

161 Population trends. The Votes are nowadays the smallest Balto-Finnic nation. In former times their number as well as their area was much larger than it is now. Even in 1848 there were, according to P. Köppen, altogether 5148 Votes who lived in 32 villages. In an official announcement of 1862 their number was said to be 4500. In the Russian census of 1897 the Votes are not mentioned at all. They are probably included in those 288 "Chuds" who are said to live in the Jam and Petergof districts in the Petersburg government, while the majority of them were probably included in the Finns in Russia or maybe in the Russians. Prof. Kettunen, who

177 and their way of life and, in the long run, they became Russians. This Russification process was furthered by mixed marriages, Russian schools and, as mentioned before, by the common Greek Orthodox creed which brought
●361 them close to each other. The Russians, like
177 weeds, overgrew and suffocated the Votic villages. This process appears clearly on the appended map which shows the fate of the Votic villages in the course of the last century. The villages marked in the accompanying map with small dots are those found by Köppen in 1848 to be Votic, but which were Russified by 1913-15 when Prof. Kettunen visited them. It appears that the Russification during a 60-year period has disintegrated many Votic villages. In the villages
197 underlined in the same map, Votic was still
177 spoken at the time of Kettunen's visit. As Kettunen has noticed, Votic was almost exclusively spoken by older people, often side by side with Russian. In the easternmost villages, except for Ikäpäivä, Votic was spoken only by a few dozen people. The use of Votic among the children was in the whole area extremely rare (Kettunen heard it, for instance, in Korvettula). The villages in parentheses are those which a group of scholars of Tartu University (the author of this report included) were found to be Russianized in 1943. Such were the easternmost villages and Kerstova to the extreme south. In the whole Votic area there were no young people to be found who spoke Votic, and even among the older people it was not easy to find those who spoke it well. Votic was best preserved in the central group--in Kattila, Mati, Korvettula
177 and Sauvokkala villages. There will be hardly any doubt that the complete Russification of

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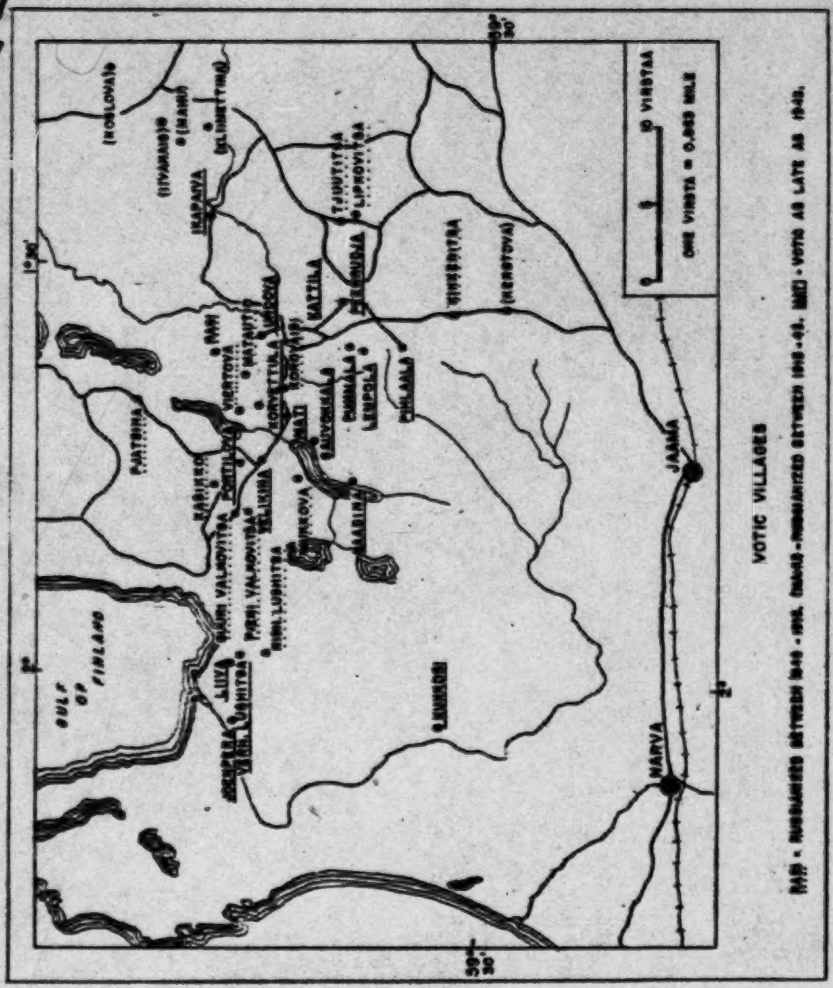

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1c,
Sociological Background

SIZE AND GEOGRAPHICAL DISTRIBUTION OF POPULATION

162 131 Area inhabited by the Livonians. The number of Livonians in 1949 was about 1000, and they lived in the northernmost end of the Kurland Peninsula, in Dondangen rayon of the Latvian SSR. In the 1930's the Livonians lived in the following twelve villages: Luuzh, Piza (Latvian, Pissen), Iira (Latvian, Lielirbe), Uushkila (Latvian, Jaunciems), Siikrõg (Latvian, Sihkraggen), Ire (Latvian, Mazirbe), Koshtrõg (Latvian, Koshtraggen), Pitrõg (Latvian, Pihtraggen), Vaid (Latvian, Waiden), Säänag (Latvian, Saunaggen), Kuolka (Latvian, Kolken), and Mustnumm (Latvian, Mellesille). In the last-mentioned village only a very few
861 Livonians were to be found. All the Livonian villages are about a hundred steps from the coastline, behind the first sand hills. The houses of the villages are clustered together, except Säänag and Vaid which consist of individual farms scattered over the area of a few versts. The Latvian settlements are a couple of versts from the coast, separated from the Livonian villages by small valleys with sand banks.

167 Migration. In the times of serfdom in the last century the Livonians used to escape from the barons' whip to Saaremaa (in Estonia), and

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Gernean Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impared by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*.

In the Diſtrict of *Wirland* are only three places of Note, *viz.* *Weſenberg*, near the River *Weſenaa*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleborg*, and *Borcholm*.

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*.

It

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with ſeveral

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Foreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd it

over 100 Polish schools. The survival of even a small Polish minority in Lithuania will make it possible for Polish nationalists to maintain their traditional claim on the city of Vilna. Ba. 563

The number of Jews in the Baltic States was also drastically reduced, but in their case the Germans, not the Soviet Government, were chiefly responsible. Many thousands of Baltic Jews were exterminated by the Germans because the Soviet authorities had failed to evacuate them in time.

From a narrow-minded, nationalistic point of view the Baltic peoples might perhaps have welcomed at one stage the disappearance of national minorities, which until 1939 had lived in their midst. In the event they discovered that the departure of Swedes, Poles, Germans and Jews was hardly to their advantage since it only made room for Russian colonists.

SOVIET ESTONIA

Of the three Baltic peoples the Estonians are in the greatest danger of falling victim to the Russian advance. This is due mainly to the fact that the Estonians are fewer in number than either Latvians or Lithuanians. Their numerical inferiority is aggravated by the fact that their natural increase is lower than that of the majority of Western European peoples. In 1938 the rate of natural increase in Estonia was 1·7 per 1,000 inhabitants, which was the lowest of all European countries with the exception of France, and, on account of the Civil War, Spain. In 1940 the situation in Estonia deteriorated to such an extent that a decline of 0·6 per 1,000 was recorded. Ba. 163 Es. [163]

In Latvia the position in regard to the population increase is slightly better than in Estonia, its index being at 4·9 in 1938, and 3·7 in 1940. Both Estonians and Latvians are peoples with a Western European birth-rate living in Eastern Europe and they will undoubtedly suffer from all the inconveniences inherent in such an anomaly, in the first place from the pressure exercised by the population of the Soviet Russian Empire whose rate of increase was 17·8 in 1938.

The Russian pressure will become particularly active and real in the case of Estonia because of the close proximity of that country to Leningrad. Leningrad, with a population of over 3,000,000, must inevitably extend its grip over the whole of Estonia with its 1,000,000 inhabitants, and Estonia will then be degraded to a kind of economic annexe of the second largest Soviet city. The construction of a gas pipe-line linking the gas-works of Kokhtla-Järve in Eastern Estonia with Leningrad is an indication that such a development is well under way. Kokhtla-Järve, a new Estonian town which was built during the first post-war Five-Year Plan, is the 'centre of the Estonian Donbass' and is expected to become the largest shale-producing centre in the U.S.S.R. Es. 361 315 Es. [316]

The development of the new shale mines, shale-refining plants, electric

592 In general, the family pattern in Estonia
362 underwent the same changes as it did in the Western world. Rural families, as compared to city ones, were more conservative. In the former a more patriarchal authority was preserved, whereas urban families were more democratic, especially in those cases where the husband and wife both worked outside the home. But the husband's legal supremacy still existed; the property in the family belonged to the husband unless the couple had legally separated it.

168 The primary function of the family was to rear physically, mentally and morally healthy children. This was done in co-operation with the school, the church and the community. The State and the community were concerned during the years of Estonia's independence with the decline in the size of the average family. Bonuses for working parents in case of the birth of

292 silver chains and brooches, is worn with the costumes, and frequently a hand-made colored belt completes the costume. The national costumes worn by present-day Estonian women are slightly modernized in style, compared to the genuine ones, but the fabrics are still hand-woven wool and white linen.

362 Housing improved remarkably during independ-
369 ence, when the land reform movement gave a great boost to the rural areas. The new smallholders thus created built new buildings for their farms which provided 33 per cent more new dwellings for the country people. In the cities the number of houses increased between two censuses (1922-34) 28 per cent, and the number of apartments 29 per cent. At the end of 1938 the increase in apartments was estimated at

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

362 about 36 per cent over the 1922 figure. In 1922
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342 the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating in-

354 creased remarkably. General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

727 362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

362 727 have reported, there has been very little building activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 162 Class distinctions were not sharp in independent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] [735] Estonia, a land of few big cities and therefore of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

1:Indiana U. S-4,5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

369 Estonia has always been a predominantly agricultural country, although since the Awakening in the 1860's there has been a constant flow of people into the cities. In 1939, 55 per cent of the Estonian population made a living in agriculture and 24 per cent in industry. Urbanization has changed the society a great deal, but at the end of Estonian independence the ratio of rural to urban population was still 67 to 33. More rapid urbanization took place during the independence period, especially during the first half of it when the country had recovered economically and many small industries and trade opportunities were developing in the cities. Many people found employment in the greatly

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonis RG4

369 enlarged school system or in municipal, government and other offices. The majority of students who graduated from high schools tended to remain in the cities. Although Estonia had relatively few larger industries (see Subparagraph 3b, Economic Background), there were numerous fairly prosperous small industries where employment was to be found.

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166 Estonian society over the past hundred years could be characterized as an extremely dynamic one. After the final liberation from slavery[1] and attachment to the soil there rapidly developed an independent farmer class, and the surplus rural people sought occupation in the growing cities where industrialization took place in the [428] last quarter of the nineteenth century. As farms were usually inherited by the eldest son, the other farm children were sent to city schools

[1] [See cat. 116, pp. 23-26 -2- -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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166 to learn some craft or trade. This constant migration and change of social status, adjustment to a new way of life and to the new social, political, and cultural ideas moving from West and East to the Baltic coast, all have helped to create a perpetually changing life for the Estonian people. This has been especially true of the urban areas. More stability could be traced in rural communities until the Communist Occupation, although the land reform at the beginning of independence changed the pattern
186 of rural living considerably. However, despite these rapid changes,[1] the Estonian people had then and have always had a high sense of unity and loyalty to country. This could be illustrated by numerous examples from history, as well as by more recent events: the numerous large-scale revolts against suppression; the

1[See cat. 116, pp. 2-3 -- final]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

162 Tartumaa.....181, 296

Valgamaa..... 39, 278

Viljandimaa..... 74, 993

Virumaa.....146, 318

Võrumaa..... 83, 145

161 The mean density of the population of the Republic of Estonia was 25.3 persons per square kilometer. The average density in rural areas was 15.3 persons per square kilometer, being highest in Setumaa (36.1) and lowest in Pärnumaa (12.1).

• 369 166 After the liberation from slavery of the Estonian peasants in the 1860's, Estonian towns started to grow as a result of the migration of landless people into the towns. This movement was intensified toward the end of the century when the growth of industries in larger cities

[see cat. 116, pp. 23-26--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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created a strong demand for workers. By this time Estonia had already progressed from a feudalistic country to a capitalistic one. Dr. E. Kant has traced the population in rural Estonia during the period 1922-34 and has noticed that internal migration within Estonia has been far from uniform; the highland regions, for example, were depopulated far more rapidly

[563] than the lower areas. One exception, however, to this trend was the southeastern corner of Estonia (Petserimaa) with its high percentage of Russians. Here the density of the rural population was steadily increasing. Although one cannot speak of any real overpopulation in Estonia, the density in the highlands has always been greater, and it is natural that these areas have given their surplus population to the cities.

In spite of all this urbanization, Estonia was

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1g,

Sociological Background

FAMILY

000 [815] Sociology was not taught at Tartu University as an independent discipline, so there were few sociological studies made in independent Estonia. Since statistics are lacking, the following will be an impressionistic, general description of the family and its role during Estonian independence with some parallels from Communist-occupied Estonia.

369 592 The extended family is not often found in modern Estonia. The single or nuclear family has been prevalent in urban communities, whereas in rural families one could oftener find cases where three generations lived together. Setumaa was a place of large joint families.

593 The duty of grown children was to care for their aged parents.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

574 369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

846 431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with presents and food. Baptism is usually a big feast

Baptism is usually a big feast
851 celebrated at home some weeks after the birth
795 of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
• 369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

292 silver chains and brooches, is worn with the costumes, and frequently a hand-made colored belt completes the costume. The national costumes worn by present-day Estonian women are slightly modernized in style, compared to the genuine ones, but the fabrics are still hand-woven wool and white linen.

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369 ence, when the land reform movement gave a great boost to the rural areas. The new smallholders thus created built new buildings for their farms which provided 33 per cent more new dwellings for the country people. In the cities the number of houses increased between two censuses (1922-34) 28 per cent, and the number of apartments 29 per cent. At the end of 1938 the increase in apartments was estimated at

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162 4. In Leningrad okrug (the Kapsha rayon) 2,202

Total 32,706

In the literature it is customary to divide the Vepsians into three groups on the basis of linguistic and geographical differences. The size of these groups in the 1930's was estimated as follows:

1. The North or Onega Vepsians in Sheltozero rayon..... ca. 10,000

2. The Middle Vepsians--south of the Svir River as far as the Korvoil village..... ca. 14,000

3. The South Vepsians--south of the Korvoil village..... ca. 10,000

Total ca. 34,000

The fourth group is formed by the so-called Isaijeva Vepsians who lived in Isaijevo volost to the east of the White Lake; their number in 1873 was 295. They were probably completely russified at the beginning of this century.

In this report this last division -- North, Middle, South and Isaijeva Vepsians--will be used.

166 369 Changes in the composition of the population. The Vepsians are a typical rural population, and until recently they almost never lived in cities. Since 1930, however, considerable changes have taken place in their distribution. The collectivization of the

166 economy caused flights to Finland (especially among the North Vepsians) and a rush to the towns. The demand for manpower in governmental, municipal and industrial fields also increased the number of the Vepsian-speaking population in the towns. Deportations and mass-arrests, which started concurrently with forced collectivization, caused further changes in the distribution of the population. And finally we should not forget the role of the second World War, due to which a considerable number of Vepsians moved in two directions--either to the east to the Russians or to the west to the Finns. Flight to Finland was especially easy in North Vepse, which was for some time occupied by Finland. After the end of the war in 1944, Finland was obliged to return the refugees to the Soviet Union. At least a part of them, however, escaped to Sweden and could thus not be compelled to return.

161 Population trends. The first numerical data for the Vepsians were published by Köppen in 1848, according to which there were 15,617 Vepsians, of them 8,550 in Olonets government and 7,067 in Novgorod government. The official Russian publication of 1873 gave the number of the Vepsians as 26,172. According to the census of 1897, the Karelians' number was 25,559, of whom there were in Olonets government 16,147, in Novogrod government 9,157, and elsewhere 255. In the last figures

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

137 paper and woodpulp industries, and also for heating.

376 "White Coal." The total power capacity of Estonian streams is about 170,000 HP per year. In 1939 only about 40 per cent of it was being exploited.

382 Plant Development and Expansion Capability. The oil-shale industry was founded in the first year of Estonian independence, 1918. At about the same time experimentation was begun for oil refinery from oil-shale. There were no mines nor oil refineries in czarist Russia. Among the plants which developed during Estonian independence should be mentioned four leading enterprises:

382
473 First, Estonian Oil-Shale Industry, Inc. was reorganized from the State Oil-Shale Industry in 1936 by making it an incorporated enterprise

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

289 was Northern Paper and Pulp Works, Inc., established in 1677 in Tallinn. A large modern woodpulp factory was founded in 1936 at Kehra, Harjumaa, with a production of 35,000 tons air dried pulp yearly. Paper and Pulp Factory at Türi, Inc. was also one of the larger plants.

402 In the engineering industry the principal plants were: the Government Railway Works; Franz Krull, Inc.; Ilmarine, Inc.; Harbor Works in Tallinn, and Telephone Works in Tartu.

377 Power industries in Estonia are connected with the peat industries[1] which supply the plants with fuel. Ellamaa Power Station, with a high-tension line, supplies North Estonia and the Ulila Power Station supplies southeastern Estonia with electricity. The powerful Narva falls provided electricity for cotton and woolen factories at Narva and Sindi, and the Jägala River gave power to the pulp mills on its banks.

[1] [See cat. 116, pp 368-9 -- -371- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

382 a considerable number of workers and by employing slave labor also, they have increased the output of the oil-shale industry considerably. They are vitally interested in this industry, for it is supposed to supply the submarine fleet with fuel in case of emergency.

377 The Soviets are building a hydroelectric station on the Narva River which, according to plan, must be completed in 1955. This station will serve mainly Leningrad and its vicinity.

[434] Other industries of Estonia in which the Russians are particularly interested are the shipyards, and the phosphorite, glass, plywood and furniture industries, all of which now produce for the Soviet Union. The Soviet leaders, emphasizing the fulfillment and even the exceeding of plans, have in this way damaged the quality of goods in every industry by stressing quantity

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382 473 First, Estonian Oil-Shale Industry, Inc. was reorganized from the State Oil-Shale Industry in 1936 by making it an incorporated enterprise

382
473 which worked mostly with government capital. It had two mines, at Kukruse and Kohtla-Järve, Virumaa, and employed over 2000 workers and 178 employees and technical personnel. The company owned several oil refineries.

Estonian Shale-Oil Co. Inc. was founded in 1922 by G. Scheel and Co. partly with the help of foreign capital. It employed about 1500 workers and 140 other persons. This company had also its own mines and patented oil refineries which provided oil for both domestic and foreign markets.

Estonian Shale-Oil Industry, Inc. (Eestimaa Õlikonsorstsium) was founded in 1937 with Swedish capital at Türsamäe, Virumaa. It had its mine near Türsamäe in Viivikonna and oil refineries in Türsamäe, and employed about 300 workers in mines, 500 in oil refineries

382 and 70 others.

473 New Consolidated Goldfields Ltd. had its plants in Kohtla, Virumaa.

382 In 1939, the oil-shale output was 1.7 million tons and the raw oil output was 179,000 tons. It was estimated that with adequate capital investments it would be possible to raise the yearly raw oil output to 1,000,000 tons.

317 Among the peat industries the largest were
473 Estonian Peat Industries, Inc. with its center in Tallinn, and Peat Industry at Ulila, Tartumaa. The first company was founded in 1936 by the reorganization of the State Peat Industry as an incorporated enterprise. It had several plants, at Ellamaa, Arukülla, Lehtse, and it owned also the Tootsi Briquette Factory, built in 1937-38, which made hard pressed peat briquettes. The Estonian Peat Industry, Inc. employed about

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

471 Industry in Soviet-Occupied Estonia. All the larger plants were nationalized at the very beginning of the Soviet occupation by the all-Union Commissariats in Moscow, and production was begun for the U. S. S. R. The former plant owners were not permitted to be employed in their former plants or firms. Although the smaller plants were not nationalized, they could no longer survive under the pressure of excessive taxes and without raw materials. The Soviets are interested mainly in the development of heavy industry, oil-shale and engineering, and these industries are carefully controlled. A pipeline was laid from the Virumaa oil-shale plants to Leningrad and by now probably the whole of Leningrad receives its fuel from Estonia. Also, Tallinn is supplied now by oil-shale gas. The Soviet leaders have imported

382
[439]

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317 500 permanent workers and about 1300 seasonal
473 workers during the summer. Expansion capabilities for peat industries seemed to be unlimited.

387 The Phosphorite industry was founded also at
473 the beginning of Estonia's independence. Estonians Phosphorite, Inc. in Tallinn was founded in 1920 and was made an incorporated enterprise in 1923. Its mine and plant, which produced enriched phosphorite and superphosphate, were
[471] at Jõelähtme, Harjumaa. The State owned four-fifths of its stocks. In 1939 was opened a new phosphorite mine which was to yield 400,000 tons of raw phosphorite yearly. The war, however, interrupted these projects.

339 Other more important industries and plants in Estonia were:

The cement factory at Kunda, Virumaa, with about 500 workers. -369-

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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[1] [See cat. 116, pp 368-9 -- -371- Analyst] to the pulp mills on its banks.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 more machinery was bought on a co-operative
476 basis since the small farmers could not afford to buy them individually. Threshers, even long before independence, were being bought co-op-
• 467 eratively. The number of farm machinery increased considerably during independence as the following table (from Eesti, Teatmeteos, Vol. III) shows:

	1925	1939
Motors	642	3,657
Tractors	440	1,807
Horse plows	137,575	166,667
Tractor plows	-	1,524
Harrows	60,639	94,384
Cultivators	-	12,178
Sowers	4,639	10,840
Harvesters (reapers)	9,074	10,671
Hay reapers	14,621	41,686

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

407 Horse rakes	16,259	34,876
Potato harvesters	751	3,259
Threshers	2,361	5,068

241 Estonian farms prevailingly used the 5-8 field rotation system and the 3-4 field system was practiced only in a few backward areas.

241 178 The reason for the rapid progress in Estonian agriculture during the years of independence may be summarized as follows: extensive vocational training of farmers, improvement in technical methods of production, increase in the area under cultivation, widening of the scope of production, agricultural co-operation, especially in buying of larger and more costly machinery, creation of a national system of agricultural credit, stabilization of prices of agricultural products and guarantee of a reasonable profit to producers.

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

●412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

241 unchanged to recent times; in 1927 the percentage of farmers among the Vepsians was said to be "more than 90 per cent." Barley, rye, oats, potatoes, turnips, cabbage, and flax were grown. Agriculture was not sufficient, however, to maintain a decent standard of living for the people and, in some places, until the introduction of the kolkhoz system, it was left to the
[423] care of women and children. During the czarist regime the land was owned by the mir (village community) and it was divided between the peasants for only temporary tillage. Under Soviet rule the land belongs to the State and is distributed to the kolkhozes and sovkhozes.

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• 412 methods of tillage have been very primitive. N. S. Rozov, who in 1926 made a field trip to the Middle Vepsians, did not see a single iron plough or iron harrow, and the peasants were generally using harrows made of branches. According to Ianson's information (published in 1929) more than 90 per cent of the Vepsian peasants in Leningrad oblast used the three-field system, and the same percentage employed only wooden implements.

241 A slash-and-burn economy was practised in all Vepse at least until the 1920's. In North Vepse the peasants got by this means their best flax and turnip land mainly from young hardwood forests. Since the newly-won lands for cultivation were usually far away from the villages and there were no roads leading to

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [144]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322 415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

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like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

342 [415] 592 343 515

/21: Illustrations./

/22/ The Estonians.

II.

1. Woman from the island of Ruhnu, which is here represented as the bridge to the north. 2.-7. Women's hats and hair styles. 8.-9. Silver ornamental disks (sõlg, paternoster). 10. Costume from the island of Muhu. 11.-13. Silver ornaments, particularly large breast plates. 14. Implement for twisting rope. 15.-23. Patterns on woven belts (wö). 24. Hatter's bow (tool for cleaning wool). 25. Piece of a runic calendar. 26. Settukesi costume, dress with striped sleeves, blouse with woven inset, bandana. 27. Costume from Muhu. 28. Woman's overcoat of white wool. 29. Blouse with inset. 30. Belt from Hiiumaa made of leather and punched brass.[1]

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Nos. 7, 8, 9, 14, 15-23, 25, 26, 28, 30 are in the Museum für Völkerkunde in Lübeck.

[1] [For illustrations, see Karutz, E1 Europe, cat. 116, p. 17a --Analyst]

C O N S T I T U T I O N

(Fundamental Law)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As amended to November 1947

Chapter I. The Social Structure

042 Art. 1. The Estonian Soviet Socialist Republic is a socialist state of workers and peasants.

Art. 2. The political foundation of the Estonian Soviet Socialist Republic is the Soviets of Working People's Deputies, firmly established as a result of the overthrow of the power of the capitalists and big landowners and the establishment of the dictatorship of the proletariat.

Art. 3. All power in the Estonian Soviet Socialist Republic belongs to the working people of town and country as represented by the Soviets of Working People's Deputies.

471 Art. 4. The economic foundation of the Estonian Soviet Socialist Republic is the socialist system of economy and the socialist ownership of the instruments and means of production, firmly established as the result of the liquidation of the capitalist system of economy, the abolition of private ownership of the instruments and means of production in large industrial enterprises and the nationalisation of such enterprises with a view to the complete abolition of the exploitation of man by man and the construction of a socialist system of society.

Art. 5. Socialist property in the Estonian SSR exists either in the form of state property (belonging to the whole people) or in the form of co-operative property.

475 Art. 6. The land, its mineral wealth, waters, forests, mills, factories, mines, rail, water and air transport, banks, communications, 421 large state-organized agricultural enterprises (state farms, machine and tractor stations and the like), as well as municipal enterprises and the bulk of the dwelling houses in the cities and industrial localities, are state property, that is, belong to the whole people.

474 Art. 7. The common enterprises of co-operative organizations, with their livestock and implements, the products of co-operative organizations, 421 as well as their common buildings, constitute the common, socialist property of the co-operative organizations.

p. 1

1 [Errata: insert "banks, transport and means of communication." Cf. Errata sheet, Cat. 116, p. 116--Analyst]

[Estonian Constitution as of November, 1947]

472 Art. 8. Alongside the socialist system of economy in the Estonian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghis Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

Amer. Russ. Inst. (no date)-1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

641 Art. 97. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Estonian SSR are guaranteed by law:

a) freedom of speech;
b) freedom of press;
c) freedom of assembly, including the holding of mass meetings;
d) freedom of street processions and demonstrations;

These civil rights are ensured by placing at the disposal of the working people and their organizations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

[575] Art. 98. In conformity with the interests of the working people, and in order to develop the organizational initiative and political activity of the masses of the people, citizens of the Estonian SSR are guaranteed the right to unite in public organizations: trade unions, cooperative societies, youth organizations, sport and defence organizations, cultural, technical and scientific societies; and the most active and politically-conscious citizens in the ranks of the working class and other sections of the working people unite in the Communist Party of the Soviet Union (Bolsheviks), which is the vanguard of the working people in their struggle to strengthen and develop the socialist system and is the leading core of all organizations of the working people, both public and state.

[694] Art. 99. Citizens of the Estonian SSR are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator.

Art. 100. The inviolability of the homes of citizens and privacy of correspondence are protected by law.

Art. 101. The Estonian SSR affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for scientific activities, or for struggling for national liberation.

Art. 102. It is the duty of every citizen of the Estonian SSR to abide by the Constitution of the Estonian Soviet Socialist Republic, to observe the laws, to maintain labour discipline, honestly to perform public duties, and to respect the rules of socialist intercourse.

[685] Art. 103. It is the duty of every citizen of the Estonian SSR to
● [421] safeguard and fortify public, socialist property as the sacred and inviolable foundation of the Soviet system, as the source of the wealth and might of the country, as the source of the prosperity and culture of all the working people.

Persons committing offences against public, socialist property are enemies of the people.

Art. 104. Universal military service is law.
Military service in the Red Army is an honourable duty of the citizens of the Estonian SSR.

[687] Art. 105. To defend the country is the sacred duty of every citizen of the Estonian SSR. Treason to the motherland - violation of the oath of allegiance, desertion to the enemy, impairing the military power of the state, espionage - is punishable with all the severity of the law as the most heinous of crimes.

241 In the twenties there were only a few "German" ploughs and steel harrows and a couple of horse-drawn rakes for the whole Livonian sea-coast. Grain was being threshed partly by hand, partly by a machine which was bought before the first World War.

The smallness of the fields is partly compensated by the gardens which are to be found in every household. In the gardens are grown a few apple trees, berries, and various kinds of vegetables, such as cabbages, carrots, beets, peas, beans, radishes, turnips and [231] chicory. The Livonians used to be famous for their apiculture, but after the first World War this has been neglected.

233 Cattle raising had regressed in the
422 twenties as a result of the war. Before the war, because of the moist valley meadows between the woods and the sands, it had been a fairly flourishing enterprise. Even the small farmers kept several cows for which they rented some meadowland from the baron. The larger farmers had at least ten cows.

226 The main means of livelihood of the Livonians is fishing. The fishing begins early in the spring at the time of the ice breaking and lasts until the sea freezes, usually about Christmas time. During milder winters fishing sometimes goes on all the time. Early in the spring, usually in April, the fishing of salmon and codfish begins. In May comes the flounder

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 Estonia under Russian Czars. Although Estonia and Livonia were now nominally Russian governed, the actual and all-powerful ruler of these provinces was the German nobility. The country was badly devastated by the long war and deportations, and the population was pitifully diminished. For those peasants who had survived the horrors of the war, serfdom now became unbearable. But when Czarina Catharina II tried to improve their lot, she met the almost unanimous resistance of the nobles. At the end of the eighteenth century the liberal ideas of Western Europe had reached the Baltic provinces and some of the nobles favored them, especially the younger ones who had studied abroad. By the beginning of the nineteenth century, during the reign of Alexander I, liberalism in Russia had gained ascendancy and

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l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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agrarian reforms were planned to prevent further uprisings such as occurred in northern Estonia, where the position of the peasants had remained considerably worse than in other areas. After certain reform legislation had been passed, making the position of the peasants approximately equivalent to their position in Swedish times, the income of the estate owners had remarkably diminished. In order to improve their lot, the Baltic nobility then recommended the liberation of the peasants from serfdom on the condition that the land belong entirely to the nobility. In 1816 the peasants in Estonia were liberated, and, in Livonia, in 1819. They were now free to rent the land and to pay this rental with their labor. Until 1860 this labor slavery existed. To further add to the woes of the landless, the nobility imposed restrictions upon residence

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changes. This "liberation" by no means improved the life of the peasants and, as a result, uprisings occurred in the 1840's in Livonia, where a widespread change to the Greek Catholic faith was also taking place in the hope that the priests would protect the peasants against the land owners.

By now the estates were undergoing an economic crisis and new agricultural methods were being introduced which demanded more capital and more manpower. As a consequence, the estate owners were forced to suggest new agrarian legislation providing the peasants ownership of a certain part of the land, the right to pay rent in money, and the right to buy land titles. Czar Alexander II enacted the laws for Estonia in 1856 and for Livonia in 1860. By 1863 all change of residence restrictions had

175 423

been abolished. Now the Estonian peasant was a free man and many peasants immediately rushed to settle in the cities. During the two decades which followed (1860-1880), called the National Awakening, the Estonian people grew into a self-conscious nation.

175 565 [423]

The National Awakening and post-Awakening period. The main task which took the lion's share of energy was the buying up of land titles.[1] This was slow in northern Estonia, but in southern and central Estonia, where soil was more fertile, it was carried out more rapidly. Soon a wealthy and independent class of Estonian farmers, able to send their children to city schools and universities, grew up. This was the beginning of the Estonian educated class in the cities, from which came outstanding leaders in the national movement. As a result of

[1] [for background, see cat. 116, pp. 25-26 -- Analyst]

669 Communist Party was outlawed and the Estonian people grew more and more suspicious of Communist propaganda, and the trend in Estonian politics went further and further to the right.

423 The agrarian law, one of the most farsighted and basic legislations of the new republic, enabled the Estonian authorities to carry out wide agrarian reforms during the years 1919-1926. Before that, Estonian farmers had held about 1.7 million hectares, or 42 per cent of the agricultural land, while 2.4 million hectares, or 58 per cent belonged to only 1,149 large estates, owned mainly by the German gentry. The [423] Estonian Government expropriated 96.6 per cent of the estates, paying the owners compensation on the basis of the value of land in 1901 and for the livestock according to market prices in 1914. Four hundred of these estates were retained by

423 the State as experimental stations, model farms, etc. Out of the rest of the estates, 55,000 new small holdings were made. These were given to the landless or permanently leased to owners of very small farms. Beginning in 1925 these new farms could be purchased as freeholds on the basis of a 55-year amortization plan. The State kept the forests and uncultivable lands and out of these created 88,700 hectares of arable land. This was in turn divided into 6,600 new farms.

433 The agrarian reform[1] solved many social problems of the young republic, although it made staunch enemies of the Baltic German gentry. It also increased the agricultural output, which at its peak in 1927, was estimated at 247,300,000 Estonian kroons. The world economic crisis in the thirties hit Estonian agriculture hard, but

[1] [See cat. 116, p. 46 - -47- Analyst]

563 as the gentry in estates spread all over the
[423] country. After the land reform in the twenties, the estates were nationalized and the land redistributed to landless people (war veterans, etc.), leaving to the former great landowners only the cores of their former vast possessions. Many of the former owners refused to accept what remained to them of their estates and migrated to Estonian cities or even to Germany, receiving reasonable compensation for their land from the Estonian government.

Approximately 84 per cent of the Estonian Germans during the period of Estonian independence were city dwellers. The Swedish minority was generally concentrated on the northeastern islands of Ruhnu, Vormsi and Pakri, as well as
[167] on Noarootsi, Riguldi, Nõva and Naissaar. In the turbulent days from 1939 to 1941, almost all

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 423 Agriculture Under the Soviet Occupation. The maximum amount of land left to the Estonian farmers during the First Soviet Occupation was 30 hectares (72 acres); during the Second Occupation it was reduced to 20 ha. (38 acres). At the same time, small 12-hectare patches of land were given to new settlers and over one hundred big state farms (sovkhozes)were founded. These new 12-ha. farms were uneconomical and not self-supporting, and furthermore, the terms of their leases were too short, the taxes and production requirements too heavy. For these reasons many tenants gave them back to the State, and as a result, there occurred an 11 per cent decrease in the cultivation of arable land. As the other farmers were also very heavily burdened with taxes and requisitions, private farming was ruined and kolkhozation was

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 effected.
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The first collective farm was established in Estonia in 1947. Latest reports from Estonia reveal that forcible kolkhozation has been by now almost completed (98 per cent). The workers are permitted to keep 0.5 ha. per family for gardening purposes. Regardless of the effectiveness or ineffectiveness of the kolkhoz system, it provides for the Soviets an easy way to control the workers. The Soviet leaders' official claim has always been that the productivity of large kolkhozes of the U.S.S.R. is much higher than that of the small farms of Estonia, while E. Poom in his comparative study of Soviet and Estonian agricultural achievements indicates that the productivity of Estonia's small farms was in every respect far higher than that of the collective farms of the Soviet Union. The

[423]

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

423 By the end of the last century the economic condition of the Vepsians had become disturbing. Several areas which they had long considered their own came, due to a division of the land, into the hands of the forest industrialists. Thus, for instance, in the southernmost community inhabited by the Vepsians, Borisovshchino, only 18,683 desyatins (1 desyatina = 2.7 acres) of the total of 138,514 desyatins of land were still in the possession of the Vepsian peasants. Moreover, the owners of the forests, who lived in Petersburg, gained sole right to the use of the lakes which were situated on their estates. One can understand the dissatisfaction of the Vepsians whose slash-and-burn activities and fishing were now considerably restricted, while at the same time their population was increasing. Several law-suits resulted in which the Vepsians tried desperately to regain their rights to the lands settled by their forefathers.

241 Agriculture and cattle-breeding. The Vepsians' main means of livelihood are agriculture and cattle-breeding. In 1897, 90.73 per cent of the Vepsians were engaged in farming. This situation has continued

241 unchanged to recent times; in 1927 the percentage of farmers among the Vepsians was said to be "more than 90 per cent." Barley, rye, oats, potatoes, turnips, cabbage, and flax were grown. Agriculture was not sufficient, however, to maintain a decent standard of living for the people and, in some places, until the introduction of the kolkhoz system, it was left to the
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4: Indiana U. S 4,5 1955. RG4 Estonia RG4 Livonians

Annex "A," Subparagraph 5
Economic Background -

AGRICULTURAL POTENTIAL

423 241 In former times the Livonians were the tenants of two estates--the West Livonians of the Popen estate and the East Livonians of the Dondangen estate. Especially bad was the situation of the West Livonians. The farmers here had only one to four hectares, for which they had to pay high rent and fulfil several other obligations, such as delivery of wood for the township and the village pastor, repairing of roads, gathering hay and so on. The situation in East Livonia was somewhat better, since the farms there were bigger (4-8 hectares of arable land and 25-50 hectares of meadow), the soil was better and the lease conditions were more favorable. The baron of Dondangen sold the farms to the Livonians some time before the end of the czarist rule, while the West Livonians remained tenants until the beginning of the Latvian Republic.

241 [439] The agriculture of the Livonians is not highly productive. The main summer grains which are grown are barley, oats and summer rye. The deficit in grain was in former time eked out by imports from Saaremaa (in Estonia), and, since 1920, from Latvia. Only potatoes give a good yield. For fertilizer, the Livonians use manure and brown seaweed. Agricultural implements are rather primitive.

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian constitution as of November, 1947]

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421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

11: Scheffer O-4,5 (ca. 1660) 1704

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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonis RG4

369 enlarged school system or in municipal, government and other offices. The majority of students who graduated from high schools tended to remain in the cities. Although Estonia had relatively few larger industries (see Subparagraph 3b, Economic Background), there were numerous fairly prosperous small industries where employment was to be found.

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166 Estonian society over the past hundred years could be characterized as an extremely dynamic one. After the final liberation from slavery[1] and attachment to the soil there rapidly developed an independent farmer class, and the surplus rural people sought occupation in the growing cities where industrialization took place in the [428] last quarter of the nineteenth century. As farms were usually inherited by the eldest son, the other farm children were sent to city schools

[1] [See cat. 116, pp. 23-26 -2- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

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369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

846
●431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with pres-

○○○ ents and food. Baptism is usually a big feast

423 the State as experimental stations, model farms, etc. Out of the rest of the estates, 55,000 new small holdings were made. These were given to the landless or permanently leased to owners of very small farms. Beginning in 1925 these new farms could be purchased as freeholds on the basis of a 55-year amortization plan. The State kept the forests and uncultivable lands and out of these created 88,700 hectares of arable land. This was in turn divided into 6,600 new farms.

•433 The agrarian reform[1] solved many social problems of the young republic, although it made staunch enemies of the Baltic German gentry. It also increased the agricultural output, which at its peak in 1927, was estimated at 247,300,000 Estonian kroons. The world economic crisis in the thirties hit Estonian agriculture hard, but

[1] [See cat. 116, p. 46 -- -47- Analyst]

433 during the crisis reorganization occurred: more emphasis was then put on cereal production and less on dairy farming. Beginning with 1933 the output began to rise and in 1938 it had almost reached again the 1927 level.

642 Estonia as a young republic underwent several constitutional changes. The first Constitution, passed in 1920,[1] was extremely liberal. The Estonian people exercised their power through a [646] referendum and a one-chamber parliament (Riigikogu) which comprised one hundred members. Candidates for Riigikogu were nominated by various political parties and elected by the 643 people for a three-year term. The executive branch was comparatively weak, and was composed usually of a coalition of representatives of several parties. There was no separately elected President, and the head of the State was the Prime Minister, called Riigivanem 48 ('State Elder'),

[1] [June 15, 1920 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1m,

Sociological Background

LABOR FORCE

●433 Although Estonia is a predominantly agricultural country she had even prior to World War I considerable industrial development, and at that time was among the most industrialized [439] areas in czarist Russia. There were great textile plants in Narva, which supplied Russia with cotton, linen and woolen fabrics, and heavy industry in Tallin, making railroad cars and various types of machinery, to name only two of the numerous industries. Approximately 80 per cent of the industry inherited from czarist Russia was set up for mass production for the vast Russian market, and as such did not suit the needs of the Estonian Republic. Industry in the first years of the Republic had to be

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

433 reorganized to meet the home market and to win West European markets as well.

464 At the advent of independence Estonia possessed an extensive and well-trained body of industrial workers, whose quality was further improved when various industrial schools and the Polytechnical University, which provided engineering training, were established. Many Estonians received their higher technical training in other countries and returned home to make use of their newly acquired skills in Estonian industry. Estonian skilled workers and engineers were very much appreciated even in czarist Russia, and they have also made a good adjustment as emigrants after World War II. That Estonian farmers and farm workers were superior to Russian ones may be proved by evidence that everywhere in Russia before the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 group among the active population was the self-
162 employed group, those who worked in their own independent enterprises with members of their families or alone, such as small-holders and
465 craftsmen of various types. The total income of all working groups was in 1939 about 182.2 million Estonian kroons. Of this sum the various occupational groups received the following shares:

Industry	41.7
State and local governmental employees	25.7
Agriculture	13.1
Trade, including banking and insurance	11.6
Professional groups	4.1
Transportation	2.5

433 Estonia's economy rests on agriculture and industry. In 1939 the net agricultural output

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

433 was $110,000,000, and that of industry $59,000,000 (on the basis of 1951 prices).

241 The use of labor in agriculture is shown in Table 3. There was a trend on Estonian farms to use more seasonal labor from among members of the farmers' families. Hired help was difficult to get. This scarcity of workers in agriculture was partly alleviated by the employment of Polish agrarian workers. The percentage of hired workers in agriculture was only 10 per cent of the total number of workers. The percentage of nonworking farm family members was 20.8, which leaves for the working members of the farmers' families 69.2 per cent of the total number of workers.

464 465 The distribution of labor in most important branches of industry in the last days of the Estonian Republic is given in Table 4. An

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1p,

Socioligical Background

HEALTH AND SANITATION

433 In normal times Estonia never suffered from food shortages. There was plenty of food; it has been estimated that Estonia could have fed three times her population during her independence period.

164 Diseases. Tuberculosis and cancer were the diseases which had the highest mortality rate. Rheumatism was frequent. Smallpox was almost eliminated in Estonia by the compulsory vaccination of children, and cases of infantile paralysis were very rare.

744 Estonia's public health services were decentralized in 1928. The actual work then was carried out by local self-governments, but was organized and controlled by the Public Health

THE NORTH-WESTERN BORDER

Es. 433 464 727 167 The development of the new shale mines, shale-refining plants, electric power stations, etc., while increasing the economic potential of the U.S.S.R. as a whole, has perceptibly intensified the manpower problem from which Estonia is suffering as a consequence of the war. Thousands of Estonians fell in action during the hostilities, thousands were deported to the East by Soviet authorities in 1941 and many thousands more fled from their mother-country westward to escape the Soviet régime. The loss of such a considerable number of her inhabitants – many of them able-bodied people in the prime of life – has depleted the already scanty manpower resources of the little country. Hardly a single article on Estonian economy appearing in Soviet publications after the war has omitted to stress that Estonia's exceptional shortage of labour was a handicap for the reconstruction work in that country. This shortcoming has been remedied in the usual way, namely by importing Russian manpower in large enough numbers to fill the gaps created by the voluntary or forced exodus of the Estonians. Russian technical experts, mining engineers and skilled workers are helping to keep the wheels of Estonian economy turning. This applies especially to the 'Estonian Donbass', where can be found coal-miners from the Donets Basin and from the Moscow Province and shale-miners from the distant Volga.[31]

S.U. [164] [543] While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[32] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[33]

Es. [661] .665 When Soviet troops occupied Estonia in June 1940 the Estonian Communist Party was extremely small. In Estonia itself it had been decimated by the terror of the 'bourgeois régime', while the ranks of the Estonian communists in Russia had been depleted through Stalin's big purge. In the first half of 1940 small communist organizations existed in Tallin, where the party had between 120 and 150 members, and in other Estonian towns such as Tartu, Narva and Pärnu. In February 1941, over seven months after the establishment of the Soviet régime, the Estonian Communist Party had 2,107 full members and candidate-members which corresponded to 0·2 per cent of the total population of the country.* The newly recruited party members included

* *Sovetskaya Estoniya*, April 7th and 8th, 1951.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 Estonian labor force, especially in agriculture. In addition, collectivization of farms seems to have resulted in a decline of productivity of labor (see statistics under Subparagraph 3a, AGRICULTURAL POTENTIAL).[1] Many Russian workers have been imported for work in the oil shale mines and oil refineries. Since this industry now furnishes gas to Leningrad, the Soviet officials seem to distrust Estonians in an industry of such importance.

434 [465] In 1946 the average monthly wage of the Estonian worker was estimated at 450 rubles, of which he received after all deductions had been made approximately 350 rubles. As compared to 1939, the worker in the Estonian SSR could buy in 1946 for his monthly wages:

	1939	1946
Rye bread	398 kg.	103 kg.

1 [cat. 116, pp. 344-362 --271- Analyst]

434 Beef	114 kg.	10 kg.
Pork	84 kg.	10 kg.
Butter	38 kg.	5 kg.
Potatoes	1592 kg.	88 kg.
Sugar	170 kg.	23 kg.

These are estimated official prices, whereas the black market prices are much higher. Purchasing power of wages expressed in clothing has fallen approximately to one-fifth that of 1939. According to recent refugees from Estonia, the standard of living has not been improved in recent years.

465 A rather wide margin exists between the lower wages and top salaries. For comparison, here are some monthly wages from the year 1952:

	Rubles
Unskilled laborer	300-400
Factory worker	400-500

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1q,

Sociological Background

PUBLIC WELFARE

511 During the years of independence a remarkable improvement occurred in the diet, clothing and housing of the population of Estonia.

434 Diet. For several years after World War I the average worker had to spend as much as 60 per cent of his income for food. The budget examination in 1937-38 revealed that factory workers, on an average, spent 41.8 per cent and agricultural workers 52.4 per cent of their income on food. At the same time, however, the diet had 262 improved considerably. The average member of an Estonian working class family consumed daily:

	grams
bread, flour products, grits	481

668 Estonian nationalists in April, 1944. Some of them were released only shortly before the end of the German occupation.

727 471 Economically Estonia did not fare any better under German occupation than she did under the Soviets. Economic exploitation of the country continued. Only twelve per cent of the nationalized land was given back to the owners and in only a very few cases was private property returned. As a rule, the Germans did not restore ownership of nationalized property.

[437] Food rations for the people were so meager that no one could live without the help of the black market.

721 In the winter of 1943-44 the retreating Germans brought their front close to Estonia again. The great Soviet air raid on Tallinn on the night of March 9th, burned and destroyed much of the

262 rye bread and sweet-sour rye bread; cold meat jelly (sült) cooked with pigs' feet, head, and veal, and spiced with pepper, onion, bay leaves, and carrots; blood sausage (verivorst) made of grits and blood savored with special spices; sauerkraut with pork; cranberry "kissell"; and a special platter cake made with a topping of cottage cheese and eggs, either sweet or salty (korp).

511 During the war and occupation periods the Estonian food supply was extremely inadequate, especially in the cities. The rations given to the civilians by the Nazis were so small that, according to Estonian doctors' estimates, an active person could live on them only eight months without becoming seriously ill. It is [437] therefore not surprising that the black market was extensively used. Since World War II,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3d,

Economic Background

BANKING AND CURRENCY SYSTEM

652 At the advent of the First Soviet Occupation the Estonian kroon was devaluated to about ten times less than its previous worth and replaced by the Soviet ruble at the rate of one kroon for 1.25 rubles. The purchasing power of the ruble was, of course, far lower than of the kroon. All bank accounts were revaluated at this same rate, and those accounts over 1,000 kroons were seized for the State. When at the beginning of German Occupation the Russian ruble was replaced by the German Ost-Mark, one ruble at ten pfennigs, this was a reasonable rate, for the purchasing power of the Ost-Mark was no better than Russian currency. For one

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month's salary one could buy on the black market 2-3 kilograms -379- of butter or pork.

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1:Indiana U. S-4,5(1954-5)1955 RG4 Estonia RG4

Table 4. Types of Plants,[1] Number of Workers in Industry and Average Wages

Branch of Industry	Number of Workers, May, 1937					Hourly Wages in Estonian cents, July, 1938	
	Large-scale	Medium-scale	Small-scale	Crafts	Adjacent branches	Men	Women
Quarries, mines	[19] 3,594	[9] 122	[4] 19	[105] 225		47.9	31.4
Mineral	[27] 2,889	[51] 438	[164] 232	[277] 427		41.0	22.5
Metal	[35] 4,489	[97] 994	[228] 696	[2,981] 1,802	[8] 12	45.6	26.8
Chemical	[16] 2,679	[31] 349	[18] 158	[71] 125	[3]	40.3	24.7
Leather	[13] 610	[23] 221	[9] 30	[291] 442		38.4	20.9
Textile	[52] 12,530	[63] 624	[162] 379	[1,582] 1,992	[84] 77	36.3	26.8
Wood	[63] 5,775	[169] 2,003	[659] 11,442	[2,663] 3,261	[212] 196	39.8	25.4
Pulp and paper	[11] 2,222	[12] 113	[12] 38	[35] 63	[3] 5	39.3	26.5
Printing, etc.	[19] 1,470	[41] 515	[25] 110	[334] 520		46.3	27.8
Foods and beverages	[29] 2,594	[199] 1,626	[1,425] 3,084	[569] 1,293	[166] 152	39.2	22.4
Clothing, footwear	[15] 1,103	[49] 449	[38] 137	[9,708] 12,751		41.9	24.5
Construction	[71] 5,929	[72] 916	***	***	***	43.7	23.3
Electric, gas water-works	[7] 847	[5] 62	[8] 21			46.5	31.9
Laundries and cleaners	***	***	***	[1,440] 2,478	***	37.1	21.5
TOTAL	46,731	8,432	6,356	27,379	442	average: 42.7	average: 25.9

[1] Number of plants is given in brackets

464 industry is considered large-scale when it em-
465 ploys 20 or more workers; medium-scale, with 5-19 workers; and small-scale, with fewer than 5 workers.

361 438 The geographic distribution of industry given in Table 5 shows that Tallinn is the most important industrial city of Estonia. It occupies first place in almost every industry, except the mining and oil industries, which are located mostly in Virumaa, Harjumaa and Petserimaa counties. In the textile industry Narva Kreenholm's plants, with nearly 5000 workers, are of considerable importance. In other industries, Tartu is second to Tallinn. There is a great deal of peat mining in Estonia, in almost every county, especially in Harjumaa, Tartumaa, Pärnumaa and Järvamaa.

465 As seen in Table 4, the high-wage industries were quarries and mining, electrical, printing,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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According to the 1937 economic census people receiving their livelihood from industry could be tabulated approximately as follows (the percentage=the per cent of the total number of workers):

Table 5.

Branch of industry	Per cent(approx.)	Location and Number of workers, if known
Clothing, footwear	20.0	Tallinn (1147); Tartu (449); Pärnu (38)
Construction	18.0	Tallinn, Tartu, etc.
Metalwork	12.0	Tallinn (4420); Tartu (1052); Pärnu (228)
Lumbering	11.0	Tallinn (3133); Tartu (734); Pärnu (655) Narva (206)
Textiles	9.0	Tallinn (5305); Narva (4957); Sindi (1138); Viljandi (360); Tartu (351); Kärdla (305)
Foods and beverages	8.0	Tallinn (2944); Tartu (400); Pärnu (193); Viljandi (111)
Quarries and mines	3.2	Virumaa, Harjumaa, Petserimaa, etc.
Laundries, cleaners and public baths	3.0	Small industries in all cities.
Brick, cement, glass industries, etc.	2.5	Kunda (608)--cement ind.; Tallinn, Aseri Pärnu--brick-kilns; Tallinn, etc., --glass ind.
Pulp and paper	2.5	Tallinn (1490); Kohila (400); Kehra (350); Türi (283)
Printing	2.4	Tallinn (1305); Tartu (487); Narva (62); Pärnu (44)
Chemical	1.8	Virumaa (Kohtla, Kohtla-Järve, Kiviõli)--oil; Tallinn (1113) --soap, rubber; Tartu (114) --soap
Leather	1.7	Tallinn (314); Tartu (277)
Electric, gas, water	1.2	Tallinn (518); Ulila [Tartumaa] (130)

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1m,

Sociological Background

LABOR FORCE

433 Although Estonia is a predominantly agricultural country she had even prior to World War I considerable industrial development, and at that time was among the most industrialized areas in czarist Russia. [439] There were great textile plants in Narva, which supplied Russia with cotton, linen and woolen fabrics, and heavy industry in Tallin, making railroad cars and various types of machinery, to name only two of the numerous industries. Approximately 80 per cent of the industry inherited from czarist Russia was set up for mass production for the vast Russian market, and as such did not suit the needs of the Estonian Republic. Industry in the first years of the Republic had to be

243 [439] independent Estonia to increase grain production, and with good results. Until 1933 Estonia had to import grain, but after this year she became self-sufficient and was even able to export some grain. The cultivation and consumption of [262] wheat increased considerably in the 1930 s. Formerly, rye bread was the chief staple in the Estonian diet, but in the second half of the independence period whole wheat and white bread started to compete with rye. The area under grain cultivation increased from 1929 to 1939 by 39 per cent, aided considerably by the 1930 law by which the government would buy surplus grain and maintain adequate prices for the farmers.

246 The production of fodder crops increased between the years 1919-39 as follows (according to number of hectares under cultivation):

234 farm population, whereas two-thirds was sold mainly to the dairies where, in turn, it went for the use of the home market or was made into

[439] butter, cheese, etc. The average yearly butter export grew rapidly:

Years	Tons
1923-25	4,000
1937-39	14,000

In quality of butter Estonia placed second to Denmark at the international contest in Berlin in 1937. Estonian cattle breeding and dairy farming were in the midst of a full-scale development when World War II and the occupations came along and destroyed much that had been done during peacetime.

231 262 In hog raising good progress had also been made in the years of independence. Pork was used extensively in the diet of the Estonian rural

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

231 population, but considerable quantities of bacon
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[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
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large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

339 about 500 workers.

Brick-kilns made three kinds of bricks: mainly of clay (about 10-15 million bricks yearly), of lime (factory at Nõmme), and of oil-shale ash (factory in Tallinn connected with the Baltic Cotton Factory).

323 Glass factories belong among the oldest factories of Estonia. The most important of these were Järvakandi Factories, Inc., Lorup's Glass Factory in Tallinn, and Säde in Tartu.

322 The State Timber Industry, Inc., founded in 1919, was the largest of the lumber industries.

[473] The largest plywood and furniture manufacturers were A. M. Luther, Inc., in Tallinn, with a

[439] staff of 1,500. About 90 per cent of plywood articles was exported.

289 The Paper industry is one of the oldest in Estonia, founded in 1647. The biggest factory

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

471 Industry in Soviet-Occupied Estonia. All the larger plants were nationalized at the very beginning of the Soviet occupation by the all-Union Commissariats in Moscow, and production was begun for the U. S. S. R. The former plant owners were not permitted to be employed in their former plants or firms. Although the smaller plants were not nationalized, they could no longer survive under the pressure of excessive
382 taxes and without raw materials. The Soviets
[439] are interested mainly in the development of heavy industry, oil-shale and engineering, and these industries are carefully controlled. A pipeline was laid from the Virumaa oil-shale plants to Leningrad and by now probably the whole of Leningrad receives its fuel from Estonia. Also, Tallinn is supplied now by oil-shale gas. The Soviet leaders have imported

382 a considerable number of workers and by employing slave labor also, they have increased the output of the oil-shale industry considerably. They are vitally interested in this industry, for it is supposed to supply the submarine fleet with fuel in case of emergency.

377 The Soviets are building a hydroelectric station on the Narva River which, according to plan, must be completed in 1955. This station will serve mainly Leningrad and its vicinity.

[439] Other industries of Estonia in which the Russians are particularly interested are the shipyards, and the phosphorite, glass, plywood and furniture industries, all of which now produce for the Soviet Union. The Soviet leaders, emphasizing the fulfillment and even the exceeding of plans, have in this way damaged the quality of goods in every industry by stressing quantity

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

●439 before quality.

In summary, the Soviet Union is extensively exploiting Estonia's natural resources and heavy industry, but is giving in return a poor supply of consumer goods and poor service.

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 3a,
Economic Background

AGRICULTURAL POTENTIAL

423 In former times the Livonians were the
241 tenants of two estates--the West Livonians of the Popen estate and the East Livonians of the Dondangen estate. Especially bad was the situation of the West Livonians. The farmers here had only one to four hectares, for which they had to pay high rent and fulfil several other obligations, such as delivery of wood for the township and the village pastor, repairing of roads, gathering hay and so on. The situation in East Livonia was somewhat better, since the farms there were bigger (4-8 hectares of arable land and 25-50 hectares of meadow), the soil was better and the lease conditions were more favorable. The baron of Dondangen sold the farms to the Livonians some time before the end of the czarist rule, while the West Livonians remained tenants until the beginning of the Latvian Republic.

241 The agriculture of the Livonians is not highly productive. The main summer grains which are grown are barley, oats and summer
[439] rye. The deficit in grain was in former time eked out by imports from Saaremaa (in Estonia), and, since 1920, from Latvia. Only potatoes give a good yield. For fertilizer, the Livonians use manure and brown seaweed. Agricultural implements are rather primitive.

11: Scheffer O-4.5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

tie, to the *East* by *Muscovy* and the Lake *Pipus*, to the *West* by the *Baltick Sea*; and comprehends the Districts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the District of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Germean Narva* (to distinguish it from the Suburbs on the other side of the River, inhabited by *Muscovites*) Situate at 60 Degrees *West*: It has borrowed its Name from the River *Nerva*, near which it lies, which arising out of the Lake *Pipus*, falls with a very swift Current into the *Finland* Gulph, or *Livonian* Bay, some few Leagues below the City; but that is no small hindrance to the encrease of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief strength of this City consists in its two Castles, one of which is on the same side of the River, the other call'd *Ivanagorod*, built upon an unaccessible Rock, in a Neck of Land, on the opposite side, by the *Muscovites*, and was taken from them by the *Swedish* King *Gustave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muscovite Narva*, where the *Muscovites* are suffered to dwell under the *Swedish* Protection. It is said to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was besieged and taken by that Famous *Russian* Tyrant *Juan Basilovits*, but was retaken by the *Swedes* 1581. It was in the last Age a place of considerable Trade, whilst it remained Incorporated with the Body of the *Hanseatick* Towns; but its Privileges being in a great measure impared by the *Swedes*, the *Muscovy* Trade was from thence translated to *Archangel*. To the District of *Alentaken* belongs also the Fort of *Nieslot*, or New Fort, situate upon the River *Nerva*, near the Lake *Pipus*.

In the District of *Wirland* are only three places of Note, *viz.* *Wesenberg*, near the River *Wesenaa*, taken by the *Swedes* from the *Muscovites* 1581, *Toleborg*, and *Borcholm*.

The District of *Harland* extending to the *North* and *West* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Esthonie*.

It

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livonia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4,5 (ca. 1660) 1704
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Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd it

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3e,

Economic Background

DOMESTIC TRADE

471 441 Private trade was ended at the beginning of the Soviet Occupation according to the same pattern as industry. The larger firms were nationalized and on the smaller ones were levied such heavy taxes that after some months their doors were closed. Moreover, these small private firms could not receive any new supplies from the nationalized wholesale stores.

474 441 The population of an urban area is supplied by State trading establishments (torgs or markets) while the co-operatives take care of the rural population. The change in the co-operative movement was almost as great as in the trade unions. Soviet authorities took over the co-operatives, replaced the leading

474 officials with their own men and put the co-op-
441 eratives under the dual control of the People's Commissariat for Trade and "Tsentrosoiuz," the Moscow co-operative headquarters. As a result, with orders coming from both quarters, there was much confusion. The co-operative movement was very popular in independent Estonia; there were 208 societies with 600 shops, handling over one-fourth of the retail and about one-half of the export trade, with a monopoly of butter, eggs and bacon. Under the Communist rule workshops and restaurants were all incorporated in the co-operatives. Prior to kolkhozation the trading operations of the farmers were also controlled by Communist co-operatives.

[511] Due to the shortage of consumer goods the co-operatives are not able to supply the people with the articles they are entitled to buy.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 market 2-3 kilograms of butter or pork.

655 All banks were nationalized by the Commu-
471
453 nists and the Estonian Bank was replaced by the Soviet State Bank. But the average citizen of the Estonian SSR is not too interested in banks because he has nothing to save.

SOURCES

113 House of Representatives, 83rd Congress, Second Session 1954. Report of the Select Committee to Investigate Communist Aggression and the Forced Incorporation of the Baltic States into the U. S. S. R. Washington.

Kareda, Endel

1947. Technique of Economic Sovietization, a Baltic Experience. London.

461
181 Their proverb "First the work, then the pleasure" characterizes the serious attitude of the Estonians toward work. They are eager to succeed economically, and they are always willing to accept any changes which they think will help them in their work.

181 Authority is recognized and accepted by the Estonians when it seems wise and sensible, but they do not readily submit to mere power-authority. For this reason the majority of Estonians do not favor dictatorship. They disliked Nazi totalitarianism but tolerated it because they hoped it would be the way to achieve in the long run peace and freedom. Communist dictatorship is more difficult for them because the Estonians naturally detest any kind of leveling (Gleichschaltung) process.

000 In Estonia, as in almost every modern

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

665 last years of independence, through the Chamber of Workers.

461 466 In Soviet-occupied Estonia, as in the entire Soviet Union, the employer is the State. It is a severe employer who does not permit any strikes. According to many sources, absenteeism and tardiness are very severely punished. If the worker or other employee is absent for the first time or is late for more than twenty minutes without valid reason, he may be sentenced to several months of correctional labor, which means harder work and a 25 per cent reduction in wages. If a worker is repeatedly absent, he is sentenced to jail or deported to a concentration camp. Workers are responsible for the tools with which they work, and must pay a penalty five times the value of the tool if it is destroyed. No one can leave his working place and

461 seek employment elsewhere without permission
466
of the director of the factory, and if he tries,
[462] the worker may be imprisoned. Women and young people are not safeguarded by law from heavy work. Women work in oil-shale mines and other heavy industries on both day and night shifts.

467 There are trade unions in Soviet Estonia and each worker must contribute one per cent of his wages to his union. But union duties are reversed as compared to the trade unions of the Western world; they protect the interests of the government, organize Socialist competitions in raising the productivity of labor, try to reduce costs of production, exercise economy of raw materials, and so on. Communist ideology explains that in a Socialist society exploitation no longer exists; therefore there is no need

[Estonian Constitution as of November, 1947]

472 Art. 8. Alongside the socialist system of economy in the Estonian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

[Estonian constitution as of November, 1947]

693 Art. 78. In all Courts cases are tried with the participation of people's assessors, except in cases specially provided for by law.

692 Art. 79. The Supreme Court of the Estonian SSR is the highest judicial organ of the Estonian SSR. The Supreme Court of the Estonian SSR is charged with the supervision of the judicial activities of all the judicial organs of the Estonian SSR.

696 Art. 80. The Supreme Court of the Estonian SSR is elected by the Supreme Soviet of the Estonian SSR for a term of five years.

Art. 81. District Courts are elected by the district Soviets of Working People's Deputies for a term of five years.

Art. 82. People's Courts are elected by the citizens of the cities and volosts on the basis of universal, direct and equal suffrage by secret ballot for a term of three years.

695 Art. 83. Judicial proceedings in the Estonian SSR are conducted in the Estonian and Russian languages, persons not knowing these languages being [523] guaranteed the opportunity of fully acquainting themselves with the material of the case through an interpreter and likewise the right to use their own language in court.

Art. 84. In all Courts of the Estonian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defence.

693 Art. 85. Judges are independent and subject only to the law.

Art. 86. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Estonian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Estonian SSR.

Art. 87. The Procurator of the Estonian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Estonian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

641 Art. 90. Citizens of the Estonian SSR have the right to work, that is, ● 461 the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

[Estonian Constitution as of November, 1947]

[641] [461] The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[466] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

[64] [65] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[562] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[563] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RBA
Estonians RG4

The Hiſtory of Livonia.

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

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465 511 241

TABLE 3.—*Monthly Wages of Agricultural Laborers and Cost-of-Living Indexes in Estonia, 1933 to 1937*

Year	Monthly wage (in kroons) of laborers on—						General cost-of-living index (1913=100)
	Yearly contract		Summer contract		Day work		
	Males	Females	Males	Females	Males	Females	
1933	14.4	10.7	19.5	14.7	29.0	22.8	88
1934	16.7	11.8	22.7	16.6	33.3	26.4	87
1935	18.7	12.1	26.2	18.4	39.4	31.2	88
1936	22.1	16.0	30.9	22.3	45.6	35.8	98
1937	27.2	19.5	38.1	27.1	55.0	43.2	104

INDUSTRIAL WORKERS

465 461

There were partial increases in wage rates in Estonia in 1937, particularly in seasonal industries, such as the building trades and others. In table 4 average hourly wages and hours of labor per day are presented, according to size of establishment and by sex, for 1936 and 1937.

TABLE 4.—*Average Hourly Wages and Average Hours Per Day of Industrial Workers in Estonia, 1936 and 1937*

[Average exchange rate of Estonian sent in 1937—about 0.27 cent, U. S. currency]

Industrial enterprises employing—	Average hourly wages				Average hours of labor per day							
	1936		1937		First half of—				Second half of—			
					1936		1937		1936		1937	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	Sentl	*Sentl*	*Sentl*	*Sentl*								
50 or more workers	37.4	24.3	40.5	25.8	8.06	7.91	8.11	7.79	8.13	7.84	8.14	7.85
20 to 49 workers	34.9	21.3	37.6	23.5	8.10	7.73	8.06	7.91	8.05	7.99	8.22	7.87
5 to 19 workers	30.9	19.5	33.0	20.8	7.91	7.78	7.91	7.85	7.96	7.79	7.96	7.79
Less than 5 workers	24.1	14.7	26.3	15.6	-----	-----	-----	-----	-----	-----	-----	-----

Average hourly wage rates of industrial workers in Estonia are presented in table 5, for the second half of 1937, according to size of establishment and by sex and industry.

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward [162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children • 462 being two or three. Mothers in middle-class [545] families often worked as teachers, clerks or nurses, using hired help at home. There were

462 cases where even mothers of very large families (11-12 children) held teaching or other positions. The worker's wife usually stayed home with her small children, unless she had her own mother to care for them.

462 Rural families, on the whole, had more children than urban ones. This meant also that a farm wife's duties were more numerous than those of her sisters in the cities; the care of children, housekeeping, the care of the cattle, as well as gardening and even field work when necessary in the summer.

582 The marriage age in Estonia in rural communities as well as urban ones was higher than in America. In many cases marriage was delayed for a farm male because his parents did not want to give over the reins to the son.

000 In general, the family pattern in Estonia

461 seek employment elsewhere without permission
466
of the director of the factory, and if he tries,
[462] the worker may be imprisoned. Women and young people are not safeguarded by law from heavy work. Women work in oil-shale mines and other heavy industries on both day and night shifts.

467 There are trade unions in Soviet Estonia and each worker must contribute one per cent of his wages to his union. But union duties are reversed as compared to the trade unions of the Western world; they protect the interests of the government, organize Socialist competitions in raising the productivity of labor, try to reduce costs of production, exercise economy of raw materials, and so on. Communist ideology explains that in a Socialist society exploitation no longer exists; therefore there is no need

Annex "A," Subparagraph 3a,

Economic Background

AGRICULTURAL POTENTIAL

463 The main means of livelihood of the Votes is small-scale farming and cattle raising. In czarist times men worked often in the winter as cab drivers in Petersburg and sometimes as factory workers also. Several unmarried women of varying ages served there as maids.

[227] The Votes who live near water engage in fishing. Among other fishing equipment they used to fish with spears.

000 of fish in the Vepsian lakes.

224 Hunting is practised only very little and mainly in winter. The hunter carries a special stick at the end of which the footprint of an animal is carved.

• 463 221 Since the occupations listed so far could not provide the Vepsians with their entire livelihood, they used, before the Bolsheviks came to power, to travel around seeking work. The Isaijeva Vepsians were known as felt shoemakers and they roamed wide areas in northern Russia making their shoes. They travelled to Middle Vepse, to the White Lake area, and to the south as far as the Vologda, Jaroslav and Tver governments. Twice a year they set forth on their journeys, two men together. The first trip, taken in October, lasted for 6-8 weeks, whereas the second trip in March or April was shorter. Men of the same village usually travelled in the same areas. The North Vepsians worked as stonemasons and stonecutters in St. Petersburg, Kronstadt, Helsinki and elsewhere. The Middle Vepsians from the village Ladv and its neighborhood were glaziers, and the South Vepsians used to work during the winters hauling lumber.

113 ## SOURCES

Anonymous
1951. Vepsy. /The Vepsians./ Bol'shaia Sovetskaia Entsiklopediia, 2nd ed., Vol. 7, p. 472.

433 reorganized to meet the home market and to win West European markets as well.

464 At the advent of independence Estonia possessed an extensive and well-trained body of industrial workers, whose quality was further improved when various industrial schools and the Polytechnical University, which provided engineering training, were established. Many Estonians received their higher technical training in other countries and returned home to make use of their newly acquired skills in Estonian industry. Estonian skilled workers and engineers were very much appreciated even in czarist Russia, and they have also made a good adjustment as emigrants after World War II. That Estonian farmers and farm workers were superior to Russian ones may be proved by evidence that everywhere in Russia before the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 Revolution Estonian colonies were more prosperous than the surrounding Russians.

162 642 178 Table 1 shows the division of Estonia's population into occupational groups.

According to Table 1, industrialization was increasing in independent Estonia. By 1939, 55 per cent of the population was occupied in agriculture and 24 per cent in industry. Noticeably decreasing was the number of people who had no established occupation (domestic help, seasonal workers, etc.)

464 162 The percentage of active people who were earning a livelihood for themselves and their families in 1934 was 71 per cent. Workers and employees made up only 33.7 per cent of this figure, including family members who worked without wages. In the United States the corresponding persentage was 74.2. The largest

464 group among the active population was the self-
162 employed group, those who worked in their own independent enterprises with members of their families or alone, such as small-holders and
465 craftsmen of various types. The total income of all working groups was in 1939 about 182.2 million Estonian kroons. Of this sum the various occupational groups received the following shares:

Industry	41.7
State and local governmental employees	25.7
Agriculture	13.1
Trade, including banking and insurance	11.6
Professional groups	4.1
Transportation	2.5

433 Estonia's economy rests on agriculture and industry. In 1939 the net agricultural output

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Table 1. Estonia's Population by Occupation

Occupations	1922				1934	
	Men	Women	Total	Per cent	Total	Per cent
Agriculture	305,381	347,132	652,513	59.0	662,561	58.8
Industry	85,403	88,703	174,106	15.7	195,949	17.4
Trade	21,549	24,777	46,326	4.2	55,569	4.9
Transportation and communication	20,075	16,948	37,023	3.3	38,193	3.4
Social work, including teachers	35,061	26,851	61,912	5.6	73,642	6.5
Unsettled occupations	37,882	58,201	96,183	8.7	44,873	4.0
Others	14,888	24,108	38,996	3.5	55,626	5.0
Total	520,239	586,820	1107,059	100.0	1126,413	100.0

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Table 2. Distribution of Population by Occupational Status in 1934

Occupational Group	Employers with hired help	Self-employed		Workers and Tenants	Employees	Professional Groups and Occupation Unknown
		members of family	alone			
Agriculture	103,096	419,126	18,524	116,496	4,007	1,311
Industry	11,887	6,573	43,733	121,895	11,607	254
Trade	5,265	7,137	14,733	16,257	12,071	106
Transportation and Communication	442	444	5,146	22,482	9,581	98
Social work	----	----	----	15,340	35,448	22,854
Domestic help	----	----	----	18,848	98	----
Others	----	----	----	----	----	55,626
Occupation unknown	121	175	584	17,420	890	6,737
Total	120,811	433,455	82,720	328,739	73,702	86,986

433 was $110,000,000, and that of industry $59,000,000 (on the basis of 1951 prices).

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	Large-scale	Medium-scale	Small-scale	Crafts	Adjacent branches	Men	Women
Quarries, mines	[19] 3,594	[9] 322	[4] 19	[105] 225		47.9	31.4
Mineral	[27] 2,889	[51] 438	[164] 232	[277] 427		41.0	22.5
Metal	[35] 4,489	[97] 994	[228] 696	[2,981] 3,802	[8] 12	45.6	26.8
Chemical	[16] 2,679	[31] 349	[48] 158	[71] 125	[3]	40.3	24.7
Leather	[13] 610	[23] 221	[9] 30	[291] 442		38.4	20.9
Textile	[52] 12,530	[63] 624	[162] 379	[1,582] 1,998	[84] 77	36.3	26.8
Wood	[63] 5,775	[169] 2,003	[659] 11,442	[2,663] 3,261	[212] 196	39.8	25.4
Pulp and paper	[11] 2,222	[12] 113	[12] 38	[35] 63	[3] 5	39.3	26.5
Printing, etc.	[19] 1,470	[41] 515	[25] 110	[334] 520		46.3	27.8
Foods and beverages	[29] 2,594	[199] 1,626	[1,425] 3,084	[569] 1,293	[166] 152	39.2	22.4
Clothing, footwear	[15] 1,103	[49] 449	[38] 137	[9,708] 12,751		41.9	24.5
Construction	[71] 5,929	[72] 916	***	***	***	43.7	23.3
Electric, gas water-works	[7] 847	[5] 62	[8] 21			46.5	31.9
Laundries and cleaners	***	***	***	[1,460] 2,478	...	37.1	21.5
TOTAL	46,731	8,432	6,356	27,379	442	average: 42.7	average: 25.9

[1] Number of plants is given in brackets

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 industry is considered large-scale when it em-
465 ploys 20 or more workers; medium-scale, with 5-19 workers; and small-scale, with fewer than 5 workers.

361 438 The geographic distribution of industry given in Table 5 shows that Tallinn is the most important industrial city of Estonia. It occupies first place in almost every industry, except the mining and oil industries, which are located mostly in Virumaa, Harjumaa and Petserimaa counties. In the textile industry Narva Kreenholm's plants, with nearly 5000 workers, are of considerable importance. In other industries, Tartu is second to Tallinn. There is a great deal of peat mining in Estonia, in almost every county, especially in Harjumaa, Tartumaa, Pärnumaa and Järvamaa.

465 As seen in Table 4, the high-wage industries were quarries and mining, electrical, printing,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

465 511 illustrated by the following table:

Table 7. Cost of Living Index and Real Wages.

Year	Cost of Living Index	Real wages (in cents) earned for one hour's work
1923	95.0	95.9
1927	97.8	96.4
1930	96.5	108.1
1935	82.3	118.2
1939	104.2	123.0

465 Salaries of white-collar workers varied. Low salaries were earned by clerical workers (about 80 kroons monthly), and beginning elementary school teachers (about 100 kroons monthly for 12 months). Gymnasium teachers received higher salaries, about 180-220 kroons monthly for 12 months. University professor's salaries averaged 350 kroons a month all year.

464 There are no statistics for the Estonian SSR. Deportations have drastically decreased the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

464 Estonian labor force, especially in agriculture. In addition, collectivization of farms seems to have resulted in a decline of productivity of labor (see statistics under Subparagraph 3a, AGRICULTURAL POTENTIAL).[1] Many Russian workers have been imported for work in the oil shale mines and oil refineries. Since this industry now furnishes gas to Leningrad, the Soviet officials seem to distrust Estonians in an industry of such importance.

434 [465] In 1946 the average monthly wage of the Estonian worker was estimated at 450 rubles, of which he received after all deductions had been made approximately 350 rubles. As compared to 1939, the worker in the Estonian SSR could buy in 1946 for his monthly wages:

	1939	1946
Rye bread.....	398 kg.	103 kg.

[1] [cat 116, pp.344-362--271- Analyst]

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

466 were to contribute to the social well-being of the whole nation, and to protect especially those workers and employees who were economically dependent on other groups. There was a maximum eight-hour work day (for youth, 6.5 hours) in all industries, mines, and in transport and commercial enterprises in the towns. In the country the work-day was nine hours. In offices the working period was seven hours daily and forty-one hours a week. All overtime work was counted as time and a half. Night work was forbidden for women and young people, and for men

464 in the baking industry. Young people under fourteen years of age were forbidden to work in factories, mines, or construction and transport enterprises. In agricultural work the minimum age was twelve years, although shepherds and cattleherds could begin work at ten years.

745 work accidents by the State (1936).

Sickness insurance, which was also largely extended during independence, was carried out through the Sickness Fund to which the workers contributed one-third, and the employers the rest. Sick workers received medical care either completely or partially free of charge and also two-thirds of their wages.

Civil service and local government employees were insured against sickness, accidents, old age disability and invalidism.

Maternity aid was available to all female workers and government employees, and aid was provided for dependent children of workers and employees.

464 745 Unemployment was almost nonexistent in Estonia. Some 1000-2000 unskilled female workers were unemployed during the winter, and

464 during the depression this number rose to about
[745] 8000. Emergency relief work was organized by the local governments every winter. In the summertime Estonia was in great need of workers for farming and mining, so much so that workers were even imported from Poland for this purpose.

746 In summary, social conditions in Estonia at the end of independence were quite satisfactory and constant improvement was being made. The public conscience was alert to the problems of poverty, disease and unemployment. Each winter public enterprises (balls, concerts, etc.) were arranged, the income of which was given entirely to the needy unemployed. The churches, too, did work in helping the poor and sick.

511 The last World War, and especially the Soviet occupations, have drastically lowered the

Es. 433 464 727 167 The development of the new shale mines, shale-refining plants, electric power stations, etc., while increasing the economic potential of the U.S.S.R. as a whole, has perceptibly intensified the manpower problem from which Estonia is suffering as a consequence of the war. Thousands of Estonians fell in action during the hostilities, thousands were deported to the East by Soviet authorities in 1941 and many thousands more fled from their mother-country westward to escape the Soviet régime. The loss of such a considerable number of her inhabitants – many of them able-bodied people in the prime of life – has depleted the already scanty manpower resources of the little country. Hardly a single article on Estonian economy appearing in Soviet publications after the war has omitted to stress that Estonia's exceptional shortage of labour was a handicap for the reconstruction work in that country. This shortcoming has been remedied in the usual way, namely by importing Russian manpower in large enough numbers to fill the gaps created by the voluntary or forced exodus of the Estonians. Russian technical experts, mining engineers and skilled workers are helping to keep the wheels of Estonian economy turning. This applies especially to the 'Estonian Donbass', where can be found coal-miners from the Donets Basin and from the Moscow Province and shale-miners from the distant Volga.[31]

S.U. 164 545 While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[32] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[33]

Es. 661 665 When Soviet troops occupied Estonia in June 1940 the Estonian Communist Party was extremely small. In Estonia itself it had been decimated by the terror of the 'bourgeois régime', while the ranks of the Estonian communists in Russia had been depleted through Stalin's big purge. In the first half of 1940 small communist organizations existed in Tallin, where the party had between 120 and 150 members, and in other Estonian towns such as Tartu, Narva and Pärnu. In February 1941, over seven months after the establishment of the Soviet régime, the Estonian Communist Party had 2,107 full members and candidate-members which corresponded to 0·2 per cent of the total population of the country.* The newly recruited party members included

* *Sovetskaya Estoniya*, April 7th and 8th, 1951.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

group among the active population was the self-employed group, those who worked in their own independent enterprises with members of their families or alone, such as small-holders and craftsmen of various types. The total income of all working groups was in 1939 about 182.2 million Estonian kroons. Of this sum the various occupational groups received the following shares:

Industry	41.7
State and local governmental employees	25.7
Agriculture	13.1
Trade, including banking and insurance	11.6
Professional groups	4.1
Transportation	2.5

Estonia's economy rests on agriculture and industry. In 1939 the net agricultural output

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Indiana U. S-4,5(1954-5)1955 RG4 Estonia RG4

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

405 metal and construction industries. The lowest wages were in the leather, cleaning, and food industries, the gap between the lowest and highest wages being 10.8 cents per hour for men, and 10.5 cents for women. Wages of skilled workers were higher, of course, in every branch of industry.

The wages of agrarian workers were rather low, but these workers usually received food and housing from employers and frequently also some compensation in kind. Wages of agrarian workers between the years 1929-38, the depression years and the subsequent recovery period, are given in Table 6:

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Table 6. Average Monthly Wages in Kroons of Agrarian Workers

Year	Year-round workers		Seasonal workers		Day-workers (kroons daily)	
	Men	Women	Men	Women	Men	Women
1929	27.20	19.10	36.80	27.00	2.30	1.80
1932	16.00	11.80	21.90	16.50	1.44	1.14
1935	18.70	13.10	26.20	18.40	1.80	1.40
1937	27.20	19.50	38.10	27.10	2.53	2.03
1938	28.90	21.00	39.80	30.20	2.76	2.24

Wages of industrial workers rose continuously throughout the years of independence. The increase in the total sum of wages paid in all large-, medium- and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

●465 small-scale industry, in the transportation and construction industries, and in trade was as follows:

Year	Millions of kroons
1927	36.2
1930	41.6
1935	43.7
1939	76.0

The average hourly wage of an industrial worker (men and women) was as follows:

Year	Estonian cents
1923	28.6
1927	29.3
1930	32.4
1935	30.2
1939	39.8

465 511 During the same period, 1929-39, the cost of living index rose less than the wages, as

465 illustrated by the following table:
511

Table 7. Cost of Living Index and Real Wages.

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464 Estonian labor force, especially in agriculture. In addition, collectivization of farms seems to have resulted in a decline of productivity of labor (see statistics under Subparagraph 3a, AGRICULTURAL POTENTIAL).[1] Many Russian workers have been imported for work in the oil shale mines and oil refineries. Since this industry now furnishes gas to Leningrad, the Soviet officials seem to distrust Estonians in an industry of such importance.

434 [465] In 1946 the average monthly wage of the Estonian worker was estimated at 450 rubles, of which he received after all deductions had been made approximately 350 rubles. As compared to 1939, the worker in the Estonian SSR could buy in 1946 for his monthly wages:

	1939	1946
Rye bread.....	398 kg.	103 kg.

1 [cat. 116, pp. 344-367--271- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

434 Beef	114 kg.	10 kg.
Pork	84 kg.	10 kg.
Butter	38 kg.	5 kg.
Potatoes	1592 kg.	88 kg.
Sugar	170 kg.	23 kg.

These are estimated official prices, whereas the black market prices are much higher. Purchasing power of wages expressed in clothing has fallen approximately to one-fifth that of 1939. According to recent refugees from Estonia, the standard of living has not been improved in recent years.

465 A rather wide margin exists between the lower wages and top salaries. For comparison, here are some monthly wages from the year 1952:

	Rubles
Unskilled laborer	300-400
Factory worker	400-500

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

465 Skilled worker	500-800
Stakhanovites	1,000-3,000
University professor	5,000
Cabinet Minister	10,000-15,000

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

651 REVENUE 1938-39 (continued...)

b) Extraordinary Revenue..... 1.6

Total Revenue 107.6

In general, direct taxes were fairly reasonable in independent Estonia and the size of a family was taken into account. Adults without children paid higher taxes. Indirect taxes came from the customs and excise tax.

Information is lacking about revenues in the Estonian SSR but reports from refugees indicate that the gross income tax is heavier than in pre-Soviet Estonia, averaging about 11 per cent of the gross income of a worker. In addition to the gross income tax the workers must contribute 10 per cent of their wages toward the State loan. By now, the average wage of a worker is about 500 rubles monthly, and his food cost per month is estimated at about 322

[965]

2: Anonymous G-4,5 (no date) 1939 RB1 Baltic Countries RB1
Estonians R64

WAGES IN THE BALTIC COUNTRIES

BC 101

FOUR Baltic countries—Estonia, Finland, Latvia, and Lithuania—are related to one another not only by their geographical location on the eastern shores of the Baltic Sea but also by their historical background, for they all belonged to the former Russian Empire. Estonia, Latvia, and Lithuania were merely provinces of that empire, but Finland was an autonomous state, although with considerably restricted autonomy.

BC 102

Of these countries, Finland is the largest in territory and population, having about 3,365,000 inhabitants, while Estonia is the smallest, with about 1,127,000 inhabitants.

BC 105
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The level of industrial development and relations and of educational standards in the Baltic countries more nearly resembles that of Scandinavian than of any other European group of countries.[1] Also, although wages are lower in the Baltic countries, it is generally agreed that the cost of living is also lower than in the Scandinavian countries.

Wages in Estonia[2]

E 465 745

The wage rates as indicated in the following tables represent the wages as received by workers, and include deductions for sickness and accident insurance. For sickness insurance, the deduction is 2 percent of the wages, to which the employer adds 4 percent. For insurance against accident no deduction is made, but 1 percent is contributed to the insurance fund by the employer alone.

AGRICULTURE

E 465 241

The shortage of farm laborers in 1937 affected the wage situation in Estonian agriculture, causing the wages to rise. Thus, for example, the average monthly wages of male farm hands employed on a yearly contract increased from 22.10 krooni [3] in 1936 to 27.20 krooni in 1937, or 23 percent. For females the increase was 22 percent, their average monthly wage rate for 1937 being 19.50 krooni. Farm workers employed on a summer contract were paid the following average monthly wages in 1937: Male laborers, 38.10 krooni, female laborers 27.10 krooni, and herders 19.80 krooni, representing increases of 23 percent, 22 percent, and 19 percent from the corresponding figures for 1936. Table 1 gives the wages for farm laborers in 1937, employed on both yearly and summer contracts, according to age. Averages for workers aged 18 to 50 are also shown by years from 1933 to 1937.

[1] See Monthly Labor Review, November 1938, pp. 1133-1144: Wages and Hours in Scandinavian Countries, 1937-38.

[2] Report of Edward Hunt, clerk of American Consulate at Tallinn.

[3] Kroon (100 senti) in 1936 to 1938—about 27 cents, U. S. currency.

2: Anonymous G-4, 5 (no date) 1939 R81 Baltic Countries
Estonians RG4

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TABLE 1.—*Wages of Agricultural Laborers in Estonia, 1937, on Yearly and on Summer Contracts, by Age and Sex*

[Average exchange rate of kroon in 1937—about 27 cents]

Age of workers	Yearly contract (with board)				Summer contract (with board)			
	Average yearly wage		Average monthly wage		Average yearly wage		Average monthly wage	
	Males	Females	Males	Females	Males	Females	Males	Females
1937:	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*	*Krooni*
15–17 years	208.8	147.6	17.4	12.3	166.8	140.0	25.8	22.3
18–24 years	310.8	222.0	25.9	18.5	223.1	166.7	35.2	26.9
25–60 years	336.0	243.4	28.0	20.2	268.2	167.4	40.6	27.4
Over 60 years	298.8	235.6	24.9	19.8	205.5	131.8	23.4	22.2
Averages, 15–60 years:								
1933	172.8	128.4	14.4	10.7	121.5	90.2	19.5	14.7
1934	200.4	141.6	16.7	11.8	142.8	103.8	22.7	16.6
1935	224.4	157.2	18.7	13.1	163.4	116.0	26.2	18.4
1936	265.2	192.0	22.1	16.0	195.1	137.8	30.9	22.3
1937	326.4	234.0	27.2	19.5	237.9	167.0	38.1	27.1

Wages paid day laborers in Estonian agriculture vary according to season—seeding, haymaking, and harvesting. Table 2 gives the range in day laborers' wages (with board) according to season and the average for the three seasons for the years 1933 to 1937.

TABLE 2.—*Wages of Day Laborers in Estonian Agriculture, 1933 to 1937, by Sex and Year*

Year	Daily wage (with board)			
	Range, according to season		Average (3 seasons)	
	Males	Females	Males	Females
	Krooni	*Krooni*	*Krooni*	*Krooni*
1933	1.13–1.34	0.83–1.07	1.21	0.95
1934	1.30–1.55	.98–1.25	1.39	1.10
1935	1.47–1.80	1.10–1.40	1.60	1.30
1936	1.74–2.14	1.31–1.72	1.90	1.49
1937	2.08–2.53	1.57–2.03	2.29	1.80

[233]

Herders are paid according to age. Average wages (with board) for the summer season and per month in 1937 were 108.9 krooni and 19.9 krooni, respectively. Herders up to 15 years of age received 77.0 krooni per summer season and 16.9 krooni per month; 15 to 17 years of age, 127.1 krooni and 20.6 krooni; and those over 17 years of age, 140.9 krooni and 22.5 krooni.

Monthly wages, according to contract, of agricultural laborers and general cost-of-living indexes are given in table 3 for the years 1933 to 1937.

465● 511 241

TABLE 3.—*Monthly Wages of Agricultural Laborers and Cost-of-Living Indexes in Estonia, 1933 to 1937*

Year	Monthly wage (in kroons) of laborers on—						General cost-of-living index (1913–100)
	Yearly contract		Summer contract		Day work		
	Males	Females	Males	Females	Males	Females	
1933	14.4	10.7	19.5	14.7	28.0	22.5	98
1934	16.7	11.8	22.7	16.6	33.3	26.4	97
1935	18.7	13.1	26.2	18.4	38.4	31.2	98
1936	22.1	16.0	30.9	22.3	43.6	35.5	99
1937	27.2	19.5	38.1	27.1	55.0	43.2	104

INDUSTRIAL WORKERS

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There were partial increases in wage rates in Estonia in 1937, particularly in seasonal industries, such as the building trades and others. In table 4 average hourly wages and hours of labor per day are presented, according to size of establishment and by sex, for 1936 and 1937.

TABLE 4.—*Average Hourly Wages and Average Hours Per Day of Industrial Workers in Estonia, 1936 and 1937*

[Average exchange rate of Estonian sent in 1937—about 0.27 cent, U. S. currency]

Industrial enterprises employing—	Average hourly wages				Average hours of labor per day							
	1936		1937		First half of—				Second half of—			
					1936		1937		1936		1937	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	Senti	*Senti*	*Senti*	*Senti*								
50 or more workers	37.4	24.3	40.5	25.8	8.06	7.91	8.11	7.79	8.12	7.84	8.14	7.83
20 to 49 workers	34.9	21.3	37.6	23.5	8.10	7.73	8.08	7.91	8.05	7.90	8.22	7.87
5 to 19 workers	30.9	19.5	33.0	20.8	7.91	7.78	7.91	7.85	7.96	7.70	7.95	7.79
Less than 5 workers	24.1	14.7	26.3	15.6	-----	-----	-----	-----	-----	-----	-----	-----

Average hourly wage rates of industrial workers in Estonia are presented in table 5, for the second half of 1937, according to size of establishment and by sex and industry.

2: Anonymous G-4, 5 (no date) 1939 RB1 Baltic Countries
Estonians KG4

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TABLE 5.—*Hourly Wage Rates of Industrial Workers in Estonia, Second Half of 1937, by Sex and Industry*

[Average exchange rate of Estonian sent=about 0.27 cent, U. S. currency]

Industry	Average hourly wage rate for enterprises employing—			
	20 workers or more		5 to 19 workers	
	Males	Females	Males	Females
	Senti	*Senti*	*Senti*	*Senti*
Average, all industries	41.2	25.8	33.6	21.2
Mines and quarries	44.8	29.9	32.2	19.8
Peat	48.7	35.2	31.9	19.8
Oil shale mines	45.1	26.8		
All others	30.0	23.6	32.2	
Working of minerals	40.5	20.7	37.8	20.1
Cement	38.2	23.5	43.7	22.2
Ceramic	37.9	22.0	35.1	20.0
Glass	45.9	18.9	34.0	19.5
All others	55.6		40.1	
Metal industry	44.9	28.1	34.6	19.8
Machine building and repairing	41.1	24.9	35.8	
Shipbuilding and repairing	45.0	22.8	34.1	
Railway and streetcar workshops	54.5	35.3	48.2	
All others	41.5	26.0	35.8	19.8
Chemical	38.0	27.2	37.8	22.2
Safety match	47.0	32.3		
Shale oil	37.7	23.0		
All others	33.5	27.2	37.8	22.2
Leather	35.9	22.5	30.5	17.1
Rawhide	37.5	22.4	33.1	20.6
Leather-goods manufacturing	25.8	23.0	22.5	14.9
Textile	34.6	26.6	31.8	22.3
Cotton	33.6	27.6	29.1	23.3
Wool	34.0	26.0	31.8	20.9
Flax	31.6	23.1	41.3	17.2
Cotton-cloth weaving, rayon and knitted wear	41.1	29.1	34.1	26.4
All others	35.8	25.7	27.3	19.9
Woodworking	39.5	25.8	31.4	21.1
Sawmills	34.0	20.2	26.8	17.4
Plywood and furniture manufacturing	44.7	29.8	34.1	30.8
All others	37.4	19.5	34.4	19.4
Paper	39.6	26.5	29.3	20.3
Woodpulp and paper manufacturing	39.7	27.8	27.5	18.1
Paper-goods manufacturing	37.8	24.3	30.9	20.3
Printing industry	48.4	31.5	32.5	21.2
Foodstuffs, spices and beverages, manufacture of	38.1	21.3	31.5	20.5
Flour mills	36.2	20.6	32.3	21.2
Chocolate and candy manufacturing	39.7	19.3	41.2	20.2
Slaughterhouses	37.4	23.3	44.4	27.7
Malt factories and beer breweries	37.9	22.9	41.7	20.7
Tobacco	40.7	27.8		22.1
All others	37.7	20.9	30.6	20.4
Wearing apparel	44.2	24.5	39.3	22.1
Clothing	46.7	24.7	41.8	23.1
Footwear	51.3	27.8	40.6	22.0
Haberdashery and fashion goods	30.3	20.7	25.7	17.6
All others			35.7	20.6
Building	41.7	23.5	39.7	28.0
Construction and repair of buildings	42.4	21.8	39.4	22.9
Exterior construction	40.7	25.8	39.9	
Public utilities	44.9	34.4	39.8	
Electrical power stations	43.3	34.4	33.6	
Gas plants and water-supply systems	50.4		47.7	
Cleaning	37.5	21.0	35.3	21.0

TRANSPORTATION

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Hourly wage rates of transportation workers (except railways and shipping) and of street-railway employees are given in table 6. These rates are for July 1937 and are shown by occupation and sex for the cities of Tallinn and Tarty.

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TABLE 6.—*Hourly Wage Rates of Transportation Workers (Except Railways and Shipping) and Street-Railway Workers in Estonia, July 1937*

Occupation	Hourly wage rates (in senti)			
	Tallinn		Tartu	
	Males	Females	Males	Females
Bus drivers	43.1		34.0	
Bus conductors		29.9		18.7
Streetcars:				
Motormen	33.5			
Conductors	31.6	30.8		
Operators, 1-man cars	45.2			
Truck drivers	40.6			
Transport workers	30.5			
Port workers	64.0	38.3		
Warehouse workers	40.9	21.6		
Common laborers	31.8	24.0		

Wages in Finland [4]

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The labor legislation of Finland provides for an 8-hour day and a 48-hour week for practically every branch of labor with the exception of shipping, household work, and agriculture.

A worker is entitled to a 4-day vacation with full pay after 6 months and to 7 days with full pay after 12 months. Full wages are also paid for December 6, the Finnish Independence Day.

A maximum of 350 hours of overtime per year may be worked by employees over 18 years of age. Time and a half is paid for the first 2 hours and double time for subsequent hours of overtime. Double time is paid for Sunday and holiday work.

AGRICULTURE

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Of the farm laborers paid by the year, over 80 percent receive board; the remainder, in addition to board, receive payment in kind as well as cash wages. Practically all the female workers belong to the latter group. Payment in kind consists chiefly of wearing apparel, but in some cases also food products, land for cultivating potatoes, and grazing rights. In table 7, payments in kind calculated at current prices, but not board, are included in the wages.

TABLE 7.—*Average Annual Wages of Farm Workers in Finland, by Sex, 1936–37 and 1937–38*

[Average exchange rate of markka in 1937 and May 1938=2.2 cents]

Occupation and sex	With board			Without board		
	1936–37	1937–38	Percent of increase	1936–37	1937–38	Percent of increase
	Markkas	*Markkas*		*Markkas*	*Markkas*	
Males:						
Foremen	6,890	7,886	19.7	11,916	13,037	9.4
Hired men	3,357	4,328	28.9	7,889	8,974	13.6
Females:						
Barn maids	4,090	4,899	19.8			
Maids	2,482	3,151	26.9			
Housekeepers	3,567	4,088	13.2			

[4] Report of B. Reath Riggs, American Consul at Helsinki.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1n,

Sociological Background

FORCED LABOR

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[697] There are no big slave labor camps in the Estonian SSR, the reason for which is perhaps that public opinion is too much against the present regime and it is feared that the local inhabitants might co-operate with the slave laborers. All those inhabitants of the Estonian SSR whom the Soviet leaders wish to be rid of are either imprisoned in Estonia or, in the majority of cases, have been deported to remote arctic or semiarctic and isolated regions of Russia. One of these slave labor camps, where many Estonians have been held, is Vorkuta, but there are many others. The conditions of living and treatment in these camps are generally known as extremely harsh and the life expectancy of

466 slave laborers is therefore quite short.

One depressing firsthand account is included in Ants Oras' article, pp. 18-20,[2] as told by one young Estonian who managed to escape: "... we proceeded to Kirov. The journey lasted one week. Many of us collapsed and died in the wagons for lack of water and food. In Kirov we were taken to the local prison. There may have been between 1,500 and 2,000 of us... From the jail the arrested were gradually transferred to the camps, having to cover hundreds of kilometers on foot. Many of them failed to survive the strain--they fainted and collapsed. As a rule they were not transported but were shot there and then... When we arrived, a pole was struck into the ground and we were told: 'Now you can live here.' First of all we had to make dugouts for ourselves but the ground was

[1] [See pp. 278 -- Analyst]

frozen and work terribly hard. The guards had a canvas tent which was covered with moss and snow. We built a house for the guards.... We had to sleep in the mud of our dugouts. In the morning we were glued to the frozen ground. Men died like flies but new prisoners were brought to replace them." He went on to say that the convicts had to work twelve hours a day in the winter and fourteen hours in the summer. There was a complicated "soup kettle" system, consisting of ten different degrees of food rations. Most of those able to work were fed under category 4 or 5, 400-700 grams of rye bread and half a litre of soup daily. Only cases of grave bodily injury or very serious illness were eligible for treatment in the hospital, where the treatment was so inadequate that the patients often died, frequently after shots.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

466 In the majority of cases, whole families are deported but their destination is not the same. Families thus are separated and lost to each other often for a lifetime.

000 During the German Occupation, 1941-44, the Nazi officials kept concentration camps in Estonia and several years after World War II the Communists had their concentration camps for German prisoners of war, who now, however, have been released.

SOURCE

113 Oras, Ants

1947. Deportations in Estonia. The Baltic Review, Vol. II, No. 1, pp. 18-25.

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1o,

Sociological Background

LABOR RELATIONS AND ORGANIZATION

466 [468] During Estonian independence relations between employer and employee were on the whole peaceful, and no large-scale strikes occurred. Although salaries were low, the cost of living was correspondingly low. The chief sources of friction were wages and working conditions. On the whole, the ministry of Labor and Welfare did a great deal to improve working conditions, passing several labor laws aimed at the protection of the workers, and sending Labor Inspectors to the various industries to see that the laws were carried out.

467 There were no trade unions in czarist Russia, so that Estonia in the independence period lacked experience in handling them, and the Communists,

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

665 last years of independence, through the Chamber of Workers.

461 In Soviet-occupied Estonia, as in the entire
466 Soviet Union, the employer is the State. It is a severe employer who does not permit any strikes. According to many sources, absenteeism and tardiness are very severely punished. If the worker or other employee is absent for the first time or is late for more than twenty minutes without valid reason, he may be sentenced to several months of correctional labor, which means harder work and a 25 per cent reduction in wages. If a worker is repeatedly absent, he is sentenced to jail or deported to a concentration camp. Workers are responsible for the tools with which they work, and must pay a penalty five times the value of the tool if it is destroyed. No one can leave his working place and

461 seek employment elsewhere without permission
466 of the director of the factory, and if he tries,
[462] the worker may be imprisoned. Women and young people are not safeguarded by law from heavy work. Women work in oil-shale mines and other heavy industries on both day and night shifts.

467 There are trade unions in Soviet Estonia and each worker must contribute one per cent of his wages to his union. But union duties are reversed as compared to the trade unions of the Western world; they protect the interests of the government, organize Socialist competitions in raising the productivity of labor, try to reduce costs of production, exercise economy of raw materials, and so on. Communist ideology explains that in a Socialist society exploitation no longer exists; therefore there is no need

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

362 have reported, there has been very little build-
727 ing activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 Class distinctions were not sharp in independ-
162 ent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] Estonia, a land of few big cities and therefore
[735] of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

●466 were to contribute to the social well-being of the whole nation, and to protect especially those workers and employees who were economically dependent on other groups. There was a maximum eight-hour work day (for youth, 6.5 hours) in all industries, mines, and in transport and commercial enterprises in the towns. In the country the work-day was nine hours. In offices the working period was seven hours daily and forty-one hours a week. All overtime work was counted as time and a half. Night work was forbidden for women and young people, and for men

464] in the baking industry. Young people under fourteen years of age were forbidden to work in factories, mines, or construction and transport enterprises. In agricultural work the minimum age was twelve years, although shepherds and cattleherds could begin work at ten years.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

466 Heavy physical labor or work injurious to health was forbidden for women and children. Working conditions were improved with regulations on working conditions and safety.

[445] The Ministry of Social Welfare supervised the observance of all laws[1] through the State Labor Inspectors, who also were on the lookout for possibilities of further improvements.

745 Social insurance was tremendously extended during the years of independence. Victims of on-the-job accidents received free medical care and artificial limbs, if needed, and in the case of disablement, two-thirds of their wages. In case of permanent disablement, a pension was paid, and in the case of death, the family received funeral subsidies and a pension. Work-accident expenses were all paid by the employer. The farm workers were also insured against

[1] [See cat. 116, pp. 300-2 -302- --Analyst]

511 standard of living. There are today insufficient food rations again and the people have to spend their small incomes for buying high-priced black market goods. Although clothing is not rationed, it is extremely scarce and very expensive.

466 Working conditions in Estonia today are the same as elsewhere in the Soviet Union. The Labor Law does not protect the worker and the workers are, as a result, being considerably exploited. The work days are longer and there are many kinds of "voluntary" work to be performed after the day's work. The women and the youth are not protected by law from heavy and dangerous work. (For more details see Subparagraph 1m, LABOR FORCE)[1]

[1] [See cat. 116, pp 256-274 -- Analyst]

[Estonian constitution as of November, 1947] 13

641 The right to work is ensured by the socialist organization
661 of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[966] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

641
[657] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[562] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[563] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1o,

Sociological Background

LABOR RELATIONS AND ORGANIZATION

466 [468] During Estonian independence relations between employer and employee were on the whole peaceful, and no large-scale strikes occurred. Although salaries were low, the cost of living was correspondingly low. The chief sources of friction were wages and working conditions. On the whole, the ministry of Labor and Welfare did a great deal to improve working conditions, passing several labor laws aimed at the protection of the workers, and sending Labor Inspectors to the various industries to see that the laws were carried out.

467 There were no trade unions in czarist Russia, so that Estonia in the independence period lacked experience in handling them, and the Communists,

467 taking advantage of the situation, attempted to dominate the unions. For this reason the institution of Factory Elders was initiated and, in larger industries, the Workers' Councils. The elders were openly elected by workers and were granted absolute protection against the employers. They served as mediators in obtaining higher wages and better working conditions for labor and usually succeeded where the trade unions had failed. Membership in the trade unions was not required in free Estonia and non-union labor succeeded in finding work as easily as did the union members. Although the trade unions had international affiliations, in Estonia they did not have such significance as they have in the United States today.

665 Labor's participation in politics was mainly through the Social Democratic Party and, in the

461 seek employment elsewhere without permission
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[462] the worker may be imprisoned. Women and
young people are not safeguarded by law from
heavy work. Women work in oil-shale mines
and other heavy industries on both day and night
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ogy explains that in a Socialist society exploita-
tion no longer exists; therefore there is no need

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

467 for the type of trade unions which exist in capitalist countries. The result is that nobody protects labor in the Soviet Union. The International Trade Unions League, which held its last meeting in Warsaw in December, 1954, has become the Communist fifth column. The U. S. S. R. and her satellites have refused to permit anyone to study the situation of the workers in these countries. Nevertheless, the Council of Enslaved Peoples of Europe, which held its meeting in June, 1955, in New York, decided to begin a study of this question.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1o,

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

666 only Communists remained, appointed by the "Working People's Union." The entire organization of these elections was a gross violation of the Estonian Electoral Law of 1937. The people were forced to the polling stations and the only way they could show their opposition was by spoiling their ballots. The percentage of spoilt ballots was probably much higher than the 7.2 per cent which the Communists announced.

648 642 The next act of the Estonian tragedy was the incorporation of Estonia into the Soviet Union. The same illegally elected, solely Communist House of Representatives approved at its first session, July 22, three acts of the utmost importance: first, that Estonia become a Soviet Republic; second, to ask the Supreme Soviet of the USSR to admit Estonia into the Soviet Union;

[47] and third, the nationalization of all banks, all land and all large industrial enterprises.

668 Estonian nationalists in April, 1944. Some of them were released only shortly before the end of the German occupation.

727 471 Economically Estonia did not fare any better under German occupation than she did under the Soviets. Economic exploitation of the country continued. Only twelve per cent of the nationalized land was given back to the owners and in only a very few cases was private property returned. As a rule, the Germans did not restore ownership of nationalized property.

[437] Food rations for the people were so meager that no one could live without the help of the black market.

721 In the winter of 1943-44 the retreating Germans brought their front close to Estonia again. The great Soviet air raid on Tallinn on the night of March 9th, burned and destroyed much of the

204 domestic newspapers are Communistic. The
626 most important of these is Rahva Hääl ('The People's Voice').

214 The major publishing firms are nationalized
771 and all publication is centralized and controlled by the State Publishing House (Riiklik Kirjastus), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: Postimees at Tartu, for example, is now Tartu's Communist. There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, metsavennad, had their own receivers and transmitters. How many of them are left at the

317 500 permanent workers and about 1300 seasonal
473 workers during the summer. Expansion capabilities for peat industries seemed to be unlimited.

387 The Phosphorite industry was founded also at
473 the beginning of Estonia's independence. Estonians Phosphorite, Inc. in Tallinn was founded in 1920 and was made an incorporated enterprise in 1923. Its mine and plant, which produced enriched phosphorite and superphosphate, were
• [471] at Jõelähtme, Harjumaa. The State owned four-fifths of its stocks. In 1939 was opened a new phosphorite mine which was to yield 400,000 tons of raw phosphorite yearly. The war, however, interrupted these projects.

339 Other more important industries and plants in Estonia were:

The cement factory at Kunda, Virumaa, with about 500 workers. -369-

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

471 Industry in Soviet-Occupied Estonia. All the larger plants were nationalized at the very beginning of the Soviet occupation by the all-Union Commissariats in Moscow, and production was begun for the U. S. S. R. The former plant owners were not permitted to be employed in their former plants or firms. Although the smaller plants were not nationalized, they could no longer survive under the pressure of excessive taxes and without raw materials. The Soviets are interested mainly in the development of heavy industry, oil-shale and engineering, and these industries are carefully controlled. A pipeline was laid from the Virumaa oil-shale plants to Leningrad and by now probably the whole of Leningrad receives its fuel from Estonia. Also, Tallinn is supplied now by oil-shale gas. The Soviet leaders have imported

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[439]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 market 2-3 kilograms of butter or pork.

655 All banks were nationalized by the Commu-
471
453 nists and the Estonian Bank was replaced by the Soviet State Bank. But the average citizen of the Estonian SSR is not too interested in banks because he has nothing to save.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3e,

Economic Background

DOMESTIC TRADE

471 441 Private trade was ended at the beginning of the Soviet Occupation according to the same pattern as industry. The larger firms were nationalized and on the smaller ones were levied such heavy taxes that after some months their doors were closed. Moreover, these small private firms could not receive any new supplies from the nationalized wholesale stores.

474 441 The population of an urban area is supplied by State trading establishments (torgs or markets) while the co-operatives take care of the rural population. The change in the co-operative movement was almost as great as in the trade unions. Soviet authorities took over the co-operatives, replaced the leading

C O N S T I T U T I O N

(Fundamental Law)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As amended to November 1947

Chapter I. The Social Structure

642 Art. 1. The Estonian Soviet Socialist Republic is a socialist state of workers and peasants.

Art. 2. The political foundation of the Estonian Soviet Socialist Republic is the Soviets of Working People's Deputies, firmly established as a result of the overthrow of the power of the capitalists and big landowners and the establishment of the dictatorship of the proletariat.

Art. 3. All power in the Estonian Soviet Socialist Republic belongs to the working people of town and country as represented by the Soviets of Working People's Deputies.

● 471 Art. 4. The economic foundation of the Estonian Soviet Socialist Republic is the socialist system of economy and the socialist ownership of the instruments and means of production, firmly established as the result of the liquidation of the capitalist system of economy, the abolition of private ownership of the instruments and means of production in large industrial enterprises and the nationalization of such enterprises with a view to the complete abolition of the exploitation of man by man and the construction of a socialist system of society.

Art. 5. Socialist property in the Estonian SSR exists either in the form of state property (belonging to the whole people) or in the form of co-operative property.

475 Art. 6. The land, its mineral wealth, waters, forests, mills,
421 factories, mines, rail, water and air transport, banks, communications, large state-organized agricultural enterprises (state farms, machine and tractor stations and the like), as well as municipal enterprises and the bulk of the dwelling houses in the cities and industrial localities, are state property, that is, belong to the whole people.

474 Art. 7. The common enterprises of co-operative organizations, with
421 their livestock and implements, the products of co-operative organizations, as well as their common buildings, constitute the common, socialist property of the co-operative organizations.

1 [Errata: insert "banks, transport and means of communication." Cf. Errata sheet, Cat. 116, p. 111--Analyst] p. 1

[Estonian Constitution as of November, 1947]

472 Art. 8. Alongside the socialist system of economy in the Estonian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

382 which worked mostly with government capital.
423 It had two mines, at Kukruse and Kohtla-Järve, Virumaa, and employed over 2000 workers and 178 employees and technical personnel. The company owned several oil refineries.

Estonian Shale-Oil Co. Inc. was founded in 1922 by G. Scheel and Co. partly with the help of foreign capital. It employed about 1500 workers and 140 other persons. This company had also its own mines and patented oil refineries which provided oil for both domestic and foreign markets.

Estonian Shale-Oil Industry, Inc. (Eestimaa Õlikonsorstsium) was founded in 1937 with Swedish capital at Türsamäe, Virumaa. It had its mine near Türsamäe in Viivikonna and oil refineries in Türsamäe, and employed about 300 workers in mines, 500 in oil refineries

137 paper and woodpulp industries, and also for heating.

376 "White Coal." The total power capacity of Estonian streams is about 170,000 HP per year. In 1939 only about 40 per cent of it was being exploited.

382 Plant Development and Expansion Capability. The oil-shale industry was founded in the first year of Estonian independence, 1918. At about the same time experimentation was begun for oil refinery from oil-shale. There were no mines nor oil refineries in czarist Russia. Among the plants which developed during Estonian independence should be mentioned four leading enterprises:

382 First, Estonian Oil-Shale Industry, Inc. was
473 reorganized from the State Oil-Shale Industry in 1936 by making it an incorporated enterprise

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

382 and 70 others.

473 New Consolidated Goldfields Ltd. had its plants in Kohtla, Virumaa.

382 In 1939, the oil-shale output was 1.7 million tons and the raw oil output was 179,000 tons. It was estimated that with adequate capital investments it would be possible to raise the yearly raw oil output to 1,000,000 tons.

317 Among the peat industries the largest were
473 Estonian Peat Industries, Inc. with its center in Tallinn, and Peat Industry at Ulila, Tartumaa. The first company was founded in 1936 by the reorganization of the State Peat Industry as an incorporated enterprise. It had several plants, at Ellamaa, Arukülla, Lehtse, and it owned also the Tootsi Briquette Factory, built in 1937-38, which made hard pressed peat briquettes. The Estonian Peat Industry, Inc. employed about

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

317 500 permanent workers and about 1300 seasonal
473 workers during the summer. Expansion capabilities for peat industries seemed to be unlimited.

387 The Phosphorite industry was founded also at
473 the beginning of Estonia's independence. Estonians Phosphorite, Inc. in Tallinn was founded in 1920 and was made an incorporated enterprise in 1923. Its mine and plant, which produced enriched phosphorite and superphosphate, were
[471] at Jõelähtme, Harjumaa. The State owned four-fifths of its stocks. In 1939 was opened a new phosphorite mine which was to yield 400,000 tons of raw phosphorite yearly. The war, however, interrupted these projects.

339 Other more important industries and plants in Estonia were:

The cement factory at Kunda, Virumaa, with about 500 workers. -369-

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

339 about 500 workers.

Brick-kilns made three kinds of bricks: mainly of clay (about 10-15 million bricks yearly), of lime (factory at Nõmme), and of oil-shale ash (factory in Tallinn connected with the Baltic Cotton Factory).

323 Glass factories belong among the oldest factories of Estonia. The most important of these were Järvakandi Factories, Inc., Lorup's Glass Factory in Tallinn, and Säde in Tartu.

322 The State Timber Industry, Inc., founded in 1919, was the largest of the lumber industries.

[473] The largest plywood and furniture manufacturers were A. M. Luther, Inc., in Tallinn, with a [439] staff of 1,500. About 90 per cent of plywood articles was exported.

289 The Paper industry is one of the oldest in Estonia, founded in 1647. The biggest factory

progress made during these years.

181 Estonians are great individualists--not a docile people easily led through their herd instinct.

[361] Farmhouses in Estonian villages are not so close together as the Russian ones are; they are situated at some distance from each other to give the people more privacy. There is perseverance, tenacity, and endurance in the character of most Estonians. They are industrious and obstinate like the Finns, but they seem to possess more elasticity and their temperament is livelier. Estonian country people have a strong attachment for the soil and they have deep

[538] love for their fathers' homes. Estonian literature often emphasizes this sentiment, notably Tammsaare's great novel, Truth and Justice.

181 For this reason collectivization of farms by

474 the Communists was a great tragedy for the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

181 474 [44] [87] Estonians which they tried to resist as long as they could. Not only economically but also psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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725 from Estonia tell that armed resistance continued in Estonia through 1946. In the winter of 1946-47 large-scale "tactial maneuvers" were organized and the forests along Lake Peipus and in Alutaguse, Virumaa, as well as in Pärnumaa and Võrumaa were combed. These operations broke the large-scale resistance of the Forest Brothers.

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177,47
474 The Second Soviet Occupation continued where the first had ended, only the Soviets were now much more self-confident and violent and they had more time. Everything that even slightly resembled the Western economic and cultural systems had to be changed to match the USSR's Estonian agriculture was collectivized with the help of a large-scale mass deportation in March, 1949. Without such measures of terror the Soviets could not break the resistance of the

727 Estonian farmers who were attached to their
661
177 homes and land, bought with hard labor from the
47
474 German estate owners some generations before.
With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
659
208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
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nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See cat. 116, pp. 57-65, 72 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177. .56 565 At the present time there is nothing left in the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

• 474 241 Among the most important organizations in Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -122- -- Analyst]

●474 241 century among the farmers (in the form of co-operative dairies, farmers' societies, co-operative credit banks, etc.), and which later developed into a large-scale movement, the Estonian Co-operative League, which benefited both producer and consumer. Modern methods were introduced to the farmer, and expensive farm machinery was bought on a co-operative basis.

[184] Before Estonia had gained her independence, this co-operative movement had nationalistic overtones, for it emphasized to the people that by improving her economy Estonia could in turn improve her status as a nation. Jaan Tõnisson's daily Postimees enthusiastically plugged these farmers' co-operatives. Economic aspects of the co-operatives are discussed in Subparagraph 3e, DOMESTIC TRADE.[1]

000 Temperance societies were already well

[1] [See cat. 116, pp. 381-3 = 123 - Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 423 Agriculture Under the Soviet Occupation. The maximum amount of land left to the Estonian farmers during the First Soviet Occupation was 30 hectares (72 acres); during the Second Occupation it was reduced to 20 ha. (38 acres). At the same time, small 12-hectare patches of land were given to new settlers and over one hundred big state farms (sovkhozes)were founded. These new 12-ha. farms were uneconomical and not self-supporting, and furthermore, the terms of their leases were too short, the taxes and production requirements too heavy. For these reasons many tenants gave them back to the State, and as a result, there occurred an 11 per cent decrease in the cultivation of arable land. As the other farmers were also very heavily burdened with taxes and requisitions, private farming was ruined and kolkhozation was

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241
474 effected.

The first collective farm was established in Estonia in 1947. Latest reports from Estonia reveal that forcible kolkhozation has been by now almost completed (98 per cent). The workers are permitted to keep 0.5 ha. per family for gardening purposes. Regardless of the effectiveness or ineffectiveness of the kolkhoz system, it provides for the Soviets an easy way to control the workers. The Soviet leaders' official claim has always been that the productivity of large kolkhozes of the U.S.S.R. is much higher than that of the small farms of Estonia, while E. Poom in his comparative study of Soviet and Estonian agricultural achievements indicates that the productivity of Estonia's small farms was in every respect far higher than that of the collective farms of the Soviet Union. The

[423]

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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474 following table shows the percentage of marketable productions in the total value of farm produce:

	1932-33		1937-39	
	Estonia	USSR	Estonia	USSR
Grain	53	33	55	38
Potatoes	42	13	53	19
Flax Fibers	74	64	86	55
Milk and Dairy Produce	83	23	86	29

The last war and the occupations destroyed Estonian livestock and production has dropped immensely. In the following table are compared the compulsory delivery quotas per hectare of Estonian kolkhozes in 1951 with quantities sold by Estonian farmers per hectare in 1939:

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474

Marketable Production Per Hectare Agricultural Land

	Estonian farms in 1939	Estonian kolkhozes in 1951
Milk	304.1 liters	13 liters
Meat	11.4 kg.	2 kg.
Eggs	112	17

[262] The Estonian farm population was well fed before the Soviet occupation, whereas the diet of the kolkhoz workers seems to be far from adequate. In 1939 Estonian farmers used themselves 37 liters of milk per hectare, 56 eggs per hectare, and about the same amount of meat which they sold. According to an estimation by the top Estonian economist, E. Poom, there

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

241 occurred in the Estonian SSR the following per-
474 centage decrease by 1950 as compared to 1939: arable land, 12 per cent; horses, 3 per cent; cattle, 21 per cent; pigs, 10 per cent; sheep and goats, 48 per cent; butter production, 49 per cent; meat production, 66 per cent.

The average size of the kolkhozes in Estonia is 2,000 hectares. Exact data about kolkhoz
[175] equipment are lacking, but according to Vaba Eesti Sõna 5 May 1955, there are now 69 machine and tractor stations in the Estonian SSR, with 200-300 personnel in each. Reports, according to the same source, are that the tractors frequently break down and work goes unfinished.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3e,

Economic Background

DOMESTIC TRADE

471 441 Private trade was ended at the beginning of the Soviet Occupation according to the same pattern as industry. The larger firms were nationalized and on the smaller ones were levied such heavy taxes that after some months their doors were closed. Moreover, these small private firms could not receive any new supplies from the nationalized wholesale stores.

474 441 The population of an urban area is supplied by State trading establishments (torgs or markets) while the co-operatives take care of the rural population. The change in the co-operative movement was almost as great as in the trade unions. Soviet authorities took over the co-operatives, replaced the leading

474 441 officials with their own men and put the co-operatives under the dual control of the People's Commissariat for Trade and "Tsentrosoiuz," the Moscow co-operative headquarters. As a result, with orders coming from both quarters, there was much confusion. The co-operative movement was very popular in independent Estonia; there were 208 societies with 600 shops, handling over one-fourth of the retail and about one-half of the export trade, with a monopoly of butter, eggs and bacon. Under the Communist rule workshops and restaurants were all incorporated in the co-operatives. Prior to kolkhozation the trading operations of the farmers were also controlled by Communist co-operatives.

[511] Due to the shortage of consumer goods the co-operatives are not able to supply the people with the articles they are entitled to buy.

575 all the Livonians who were nationality con-
517 scious, and became the center of the Livonian revival. The Society had its choir, dramatic company, library, etc. With the help of the Estonian, Finnish and Hungarian brother nations, a modern "house of culture" was erected for the Society. The work of the Society was stopped upon the occupation of Latvia by the Soviet Union in 1940.

474 The only economic associations were the co-operatives, which were organized for the sale of fish and procurement of fishing gear.

SOURCES

113 Kettunen, Lauri

1925. Liiviläisten kansallistunto. [The Livonians' National Feeling.] Kalevalaseuran vuosikirja, Vol. 5, p. 242. Porvoo: Werner Söderström.

Loorits, Oskar

1923. Liivi rahva olevik. [The Present Situation of Livonians.] Eesti Kirjandus, Vol. 17, pp. 135, 166-172, 181-182. Tartu.

C O N S T I T U T I O N

(Fundamental Law)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As amended to November 1947

Chapter I. The Social Structure

042 Art. 1. The Estonian Soviet Socialist Republic is a socialist state of workers and peasants.

Art. 2. The political foundation of the Estonian Soviet Socialist Republic is the Soviets of Working People's Deputies, firmly established as a result of the overthrow of the power of the capitalists and big landowners and the establishment of the dictatorship of the proletariat.

Art. 3. All power in the Estonian Soviet Socialist Republic belongs to the working people of town and country as represented by the Soviets of Working People's Deputies.

471 Art. 4. The economic foundation of the Estonian Soviet Socialist Republic is the socialist system of economy and the socialist ownership of the instruments and means of production, firmly established as the result of the liquidation of the capitalist system of economy, the abolition of private ownership of the instruments and means of production in large industrial enterprises and the nationalization of such enterprises with a view to the complete abolition of the exploitation of man by man and the construction of a socialist system of society.

Art. 5. Socialist property in the Estonian SSR exists either in the form of state property (belonging to the whole people) or in the form of co-operative property.

475 Art. 6. The land, its mineral wealth, waters, forests, mills, factories, mines, rail, water and air transport, banks, communications, 421 large state-organized agricultural enterprises (state farms, machine and tractor stations and the like), as well as municipal enterprises and the bulk of the dwelling houses in the cities and industrial localities, are state property, that is, belong to the whole people.

474 Art. 7. The common enterprises of co-operative organizations, with their livestock and implements, the products of co-operative organizations, 421 as well as their common buildings, constitute the common, socialist property of the co-operative organizations.

1 [Errata: Insert "banks, transport and means of communication." Cf. Errata sheet, Cat. 116, p. 1 p. 111--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

231 population, but considerable quantities of bacon
262
[439] were also exported to the United Kingdom. Live pigs were sold to Germany and to the Soviet Union.

235 Poultry raising developed remarkably in independent Estonia. The number of laying hens was almost four times bigger at the end of independence than it had been at the beginning; in 1922 there were 40,000 hens and in 1939 there were 1,486,000.

237 Fur animal (silver fox, mink, sable) farming became popular also during this time. Furs were produced mainly for home use, but some fur export was also carried on.

241 Farm Equipment and Techniques. Owing to the
476
large number of small farms in Estonia, the farmers used horses, for the most part, in the cultivation of land. In later years of independence

241 more machinery was bought on a co-operative
476 basis since the small farmers could not afford to buy them individually. Threshers, even long before independence, were being bought co-op-
467 eratively. The number of farm machinery increased considerably during independence as the following table (from Eesti, Teatmeteos, Vol. III) shows:

	1925	1939
Motors	642	3,657
Tractors	440	1,807
Horse plows	137,575	166,667
Tractor plows	-	1,524
Harrows	60,639	94,384
Cultivators	-	12,178
Sowers	4,639	10,840
Harvesters (reapers)	9,074	10,671
Hay reapers	14,621	41,686

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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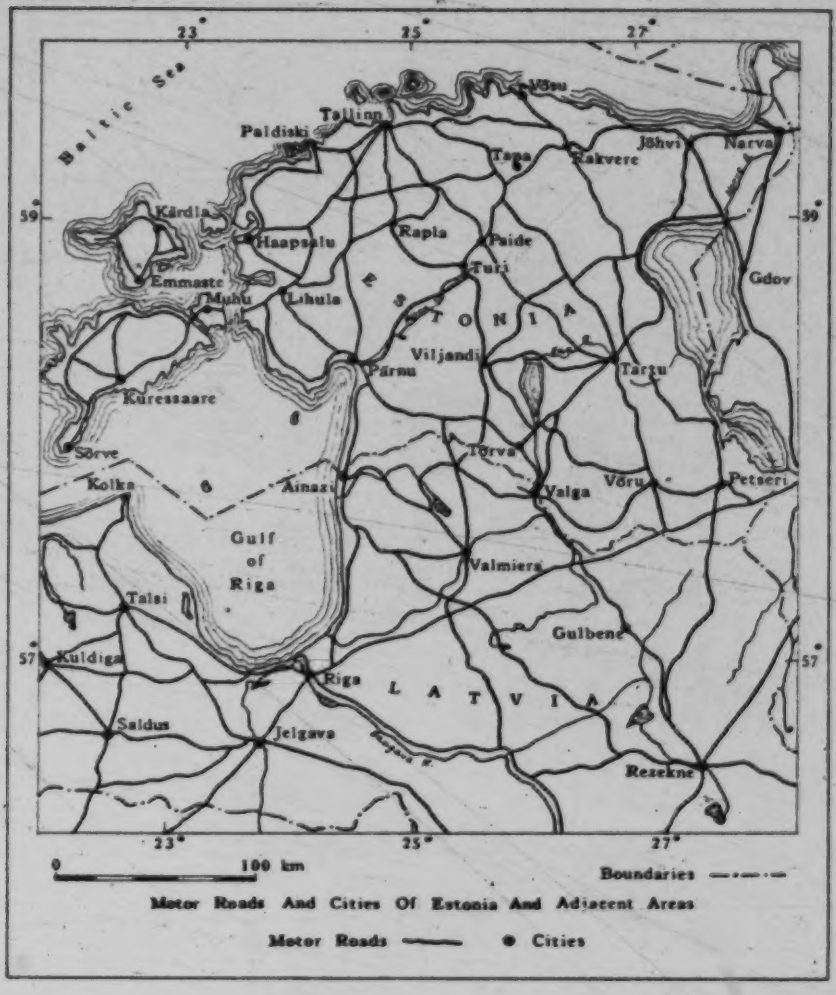

511 Way of life. According To all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num- 342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in 515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

2: Anonymous G-4, 5 (no date) 1939 RB1 Baltic Countries
Estonians KG

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TABLE 5.—*Hourly Wage Rates of Industrial Workers in Estonia, Second Half of 1937, by Sex and Industry*

[Average exchange rate of Estonian cent=about 0.27 cent, U. S. currency]

Industry	Average hourly wage rate for enterprises employing—			
	20 workers or more		5 to 19 workers	
	Males	Females	Males	Females
	Senti	*Senti*	*Senti*	*Senti*
Average, all industries	41.2	28.8	33.6	22.2
Mines and quarries	44.8	29.9	32.2	19.8
Peat	45.7	35.2	31.9	19.8
Oil shale mines	45.1	26.8		
All others	30.0	23.6	32.2	
Working of minerals	40.5	20.7	37.8	20.1
Cement	39.2	21.5	43.7	22.2
Ceramic	37.9	22.0	35.1	20.6
Glass	45.9	18.9	36.0	19.8
All others	55.6		40.1	
Metal industry	44.9	26.1	34.6	19.8
Machine building and repairing	41.1	24.9	35.8	
Shipbuilding and repairing	45.0	22.8	34.1	
Railway and streetcar workshops	54.3	33.3	48.2	
All others	41.3	28.0	33.8	19.8
Chemical	38.0	27.2	37.8	22.2
Safety match	47.0	32.3		
Shale oil	37.7	23.0		
All others	33.5	27.2	37.9	22.2
Leather	35.9	22.5	30.5	17.1
Rawhide	37.5	23.4	33.1	20.6
Leather-goods manufacturing	23.8	23.0	22.5	14.9
Textile	34.6	26.6	31.8	22.3
Cotton	33.6	27.5	29.1	29.3
Wool	34.0	26.0	31.8	20.9
Flax	31.6	23.1	41.3	17.2
Cotton-cloth weaving, rayon and knitted wear	41.1	29.1	34.1	26.4
All others	35.8	23.7	27.3	19.9
Woodworking	39.5	25.8	31.4	21.1
Sawmills	34.0	20.2	26.5	17.4
Plywood and furniture manufacturing	44.7	29.8	34.1	30.8
All others	37.4	19.5	34.4	19.4
Paper	39.6	26.5	29.3	20.3
Woodpulp and paper manufacturing	39.7	27.8	27.5	18.1
Paper-goods manufacturing	37.8	24.3	30.9	20.5
Printing industry	48.4	31.5	32.5	21.2
Foodstuffs, spices and beverages, manufacture of	38.1	21.3	31.5	20.5
Flour mills	36.2	20.6	32.3	21.2
Chocolate and candy manufacturing	39.7	19.3	41.2	20.2
Slaughterhouses	37.4	23.3	46.4	27.7
Malt factories and beer breweries	37.9	22.9	41.7	20.7
Tobacco	40.7	27.8		22.1
All others	37.7	20.9	30.6	20.4
Wearing apparel	44.2	24.3	30.3	22.1
Clothing	48.7	24.7	41.8	23.1
Footwear	51.3	27.3	40.6	22.0
Haberdashery and fashion goods	30.3	20.7	25.7	17.6
All others			35.7	26.6
Building	41.7	28.5	39.7	28.0
Construction and repair of buildings	42.4	21.8	39.4	22.9
Exterior construction	40.7	25.8	39.9	
Public utilities	44.9	34.4	39.8	
Electrical power stations	43.3	34.4	33.6	
Gas plants and water-supply systems	50.4		47.7	
Cleaning	37.5	21.0	38.3	21.0

TRANSPORTATION

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Hourly wage rates of transportation workers (except railways and shipping) and of street-railway employees are given in table 6. These rates are for July 1937 and are shown by occupation and sex for the cities of Tallinn and Tarty.

2: Anonymous G-4,5 (no date) 1939 RB1 Baltic Countries
Estonians R64
Finland E02

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TABLE 6.—*Hourly Wage Rates of Transportation Workers (Except Railways and Shipping) and Street-Railway Workers in Estonia, July 1937*

Occupation	Hourly wage rates (in sent)			
	Tallinn		Tarty	
	Males	Females	Males	Females
Bus drivers	43.1		34.0	
Bus conductors		23.9		18.7
Streetcars:				
Motormen	33.5			
Conductors	31.6	30.6		
Operators, 1-man cars	45.2			
Truck drivers	40.6			
Transport workers	30.5			
Port workers	64.0	35.3		
Warehouse workers	40.9	21.6		
Common laborers	31.8	28.0		

Wages in Finland [4]

F 461 465

The labor legislation of Finland provides for an 8-hour day and a 48-hour week for practically every branch of labor with the exception of shipping, household work, and agriculture.

A worker is entitled to a 4-day vacation with full pay after 6 months and to 7 days with full pay after 12 months. Full wages are also paid for December 6, the Finnish Independence Day.

A maximum of 350 hours of overtime per year may be worked by employees over 18 years of age. Time and a half is paid for the first 2 hours and double time for subsequent hours of overtime. Double time is paid for Sunday and holiday work.

AGRICULTURE

F 465 241

Of the farm laborers paid by the year, over 80 percent receive board; the remainder, in addition to board, receive payment in kind as well as cash wages. Practically all the female workers belong to the latter group. Payment in kind consists chiefly of wearing apparel, but in some cases also food products, land for cultivating potatoes, and grazing rights. In table 7, payments in kind calculated at current prices, but not board, are included in the wages.

TABLE 7.—*Average Annual Wages of Farm Workers in Finland, by Sex, 1936–37 and 1937–38*

[Average exchange rate of markka in 1937 and May 1938=2.2 cents]

Occupation and sex	With board			Without board		
	1936–37	1937–38	Percent of increase	1936–37	1937–38	Percent of increase
Males:	*Markkas*	*Markkas*		*Markkas*	*Markkas*	
Foremen	6,500	7,166	10.7	11,916	13,057	9.4
Hired men	3,237	4,226	28.9	7,509	8,974	18.6
Females:						
Barn maids	4,090	4,680	13.8			
Maids	2,483	3,151	26.9			
Housekeepers	3,567	4,086	13.2			

[4] Report of B. Reath Riggs, American Consul at Helsinki.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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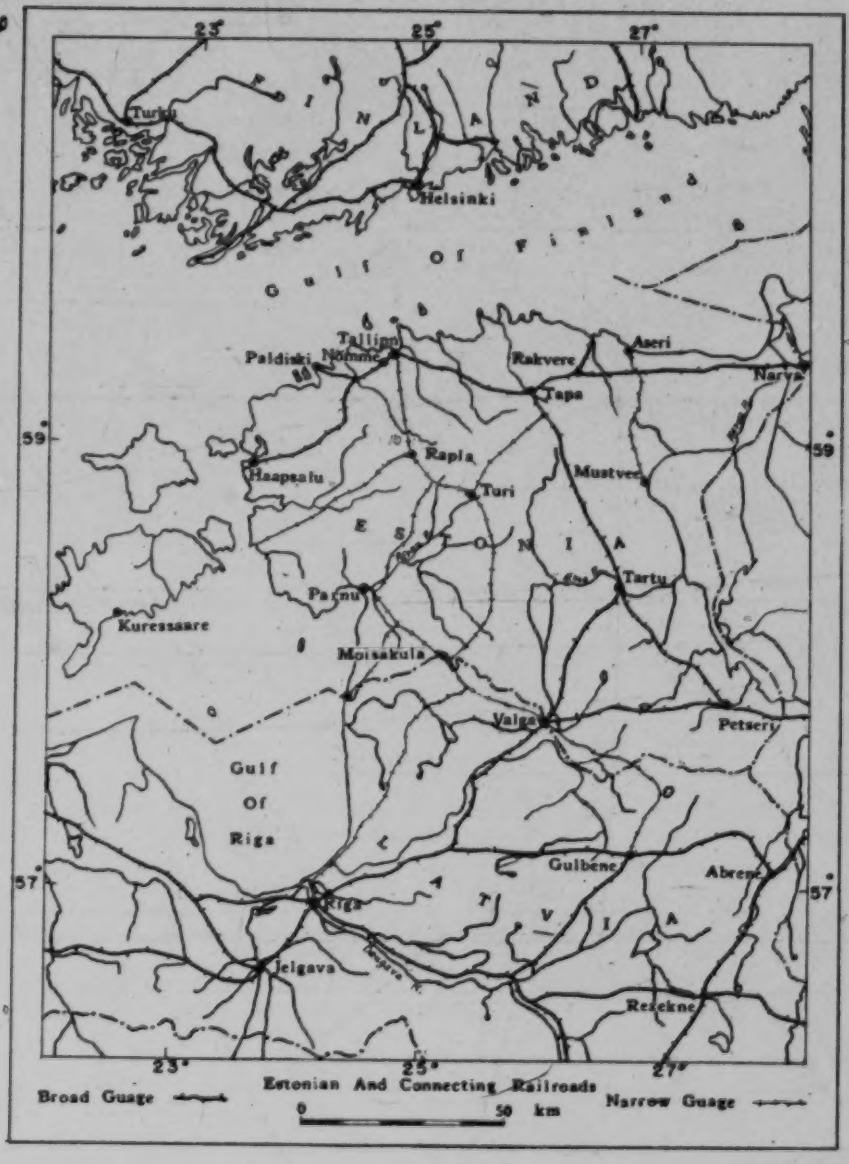

322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Government, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*. 131 133

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Germean Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impared by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*. 103 361 103 133 [505] 712 727 648 [439]

In the Diſtrict of *Wirland* are only three places of Note, *viz.* *Weſenberg*, near the River *Weſenga*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleborg*, and *Borcholm*. 103 727

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*. 103 361

It

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

465 small-scale industry, in the transportation and construction industries, and in trade was as follows:

Year	Millions of kroons
1927	36.2
1930	41.6
1935	43.7
1939	76.0

The average hourly wage of an industrial worker (men and women) was as follows:

Year	Estonian cents
1923	28.6
1927	29.3
1930	32.4
1935	30.2
1939	39.8

465 511 During the same period, 1929-39, the cost of living index rose less than the wages, as

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

465 illustrated by the following table:
511

Table 7. Cost of Living Index and Real Wages.

Year	Cost of Living Index	Real wages (in cents) earned for one hour's work
1923	95.0	95.9
1927	97.8	96.4
1930	96.5	108.1
1935	82.3	118.2
1939	104.2	123.0

465 Salaries of white-collar workers varied. Low salaries were earned by clerical workers (about 80 kroons monthly), and beginning elementary school teachers (about 100 kroons monthly for 12 months). Gymnasium teachers received higher salaries, about 180-220 kroons monthly for 12 months. University professor's salaries averaged 350 kroons a month all year.

464 There are no statistics for the Estonian SSR. Deportations have drastically decreased the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1q,

Sociological Background

PUBLIC WELFARE

511 During the years of independence a remarkable improvement occurred in the diet, clothing and housing of the population of Estonia.

434 Diet. For several years after World War I the average worker had to spend as much as 60 per cent of his income for food. The budget examination in 1937-38 revealed that factory workers, on an average, spent 41.8 per cent and agricultural workers 52.4 per cent of their income on food. At the same time, however, the diet had 262 improved considerably. The average member of an Estonian working class family consumed daily:

	grams
bread, flour products, grits	481

262 rye bread and sweet-sour rye bread; cold meat jelly (sült) cooked with pigs' feet, head, and veal, and spiced with pepper, onion, bay leaves, and carrots; blood sausage (verivorst) made of grits and blood savored with special spices; sauerkraut with pork; cranberry "kissell"; and a special platter cake made with a topping of cottage cheese and eggs, either sweet or salty (korp).

511 During the war and occupation periods the Estonian food supply was extremely inadequate, especially in the cities. The rations given to the civilians by the Nazis were so small that, according to Estonian doctors' estimates, an active person could live on them only eight months without becoming seriously ill. It is therefore not surprising that the black market was extensively used. Since World War II,

[437]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

[544] food has been scarce in Estonia because many of the cattle were slaughtered during the course of the war and the collectivization of agriculture has probably brought productivity down. Today there is a special scarcity of meat, butter, milk, and bread, to name only the more important items.

Clothing was completely adequate during the independence period and Estonia belonged among [545] the well-dressed nations. Due to the lack of class distinctions, there were no striking contrasts in clothing. At the eve of the last World War the people were, on the whole, so well equipped with clothing that they managed to remain throughout the war decently dressed even though at that time clothing was not to be bought. The postwar period has been worse,

511 of course. There is a constant shortage of consumer goods and, even if they are available, the average person cannot afford them. Manufactured goods are mostly sent to Russia. Nevertheless, recent refugees from the Estonian SSR have told that people from Russia proper like to come to Estonia and the other Baltic states because the standard of living there, despite the war devastation, is still higher than in those parts of the U. S. S. R. which have been under Soviet rule since 1918. Furthermore, the Estonians seem to be especially skilled at remaking clothing from used material or from the new material they occasionally are able to get hold of.

292 National costumes, different in pattern according to counties, are still occasionally worn in Estonia. Men's national costumes are very rare and are worn only at performances of

464 during the depression this number rose to about
[745] 8000. Emergency relief work was organized by the local governments every winter. In the summertime Estonia was in great need of workers for farming and mining, so much so that workers were even imported from Poland for this purpose.

746 In summary, social conditions in Estonia at the end of independence were quite satisfactory and constant improvement was being made. The public conscience was alert to the problems of poverty, disease and unemployment. Each winter public enterprises (balls, concerts, etc.) were arranged, the income of which was given entirely to the needy unemployed. The churches, too, did work in helping the poor and sick.

511 The last World War, and especially the Soviet occupations, have drastically lowered the

511 standard of living. There are today insufficient food rations again and the people have to spend their small incomes for buying high-priced black market goods. Although clothing is not rationed, it is extremely scarce and very expensive.

466 Working conditions in Estonia today are the same as elsewhere in the Soviet Union. The Labor Law does not protect the worker and the workers are, as a result, being considerably exploited. The work days are longer and there are many kinds of "voluntary" work to be performed after the day's work. The women and the youth are not protected by law from heavy and dangerous work. (For more details see Subparagraph 1m, LABOR FORCE)[1]

[1] [See cat. 116, pp 256-274 -- Analyst]

474 officials with their own men and put the co-op-
441 eratives under the dual control of the People's Commissariat for Trade and "Tsentrosoiuz," the Moscow co-operative headquarters. As a result, with orders coming from both quarters, there was much confusion. The co-operative movement was very popular in independent Estonia; there were 208 societies with 600 shops, handling over one-fourth of the retail and about one-half of the export trade, with a monopoly of butter, eggs and bacon. Under the Communist rule workshops and restaurants were all incorporated in the co-operatives. Prior to kolkhozation the trading operations of the farmers were also controlled by Communist co-operatives.

● [51] Due to the shortage of consumer goods the co-operatives are not able to supply the people with the articles they are entitled to buy.

511 Way of life. According To all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num- 342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in 515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

2: Anonymous G-4,5 (no date) 1939 RB1 Baltic Countries
Estonians RG4

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TABLE 3.—*Monthly Wages of Agricultural Laborers and Cost-of-Living Indexes in Estonia, 1933 to 1937*

Year	Monthly wage (in kroons) of laborers on—						General cost-of-living index (1913–100)
	Yearly contract		Summer contract		Day work		
	Males	Females	Males	Females	Males	Females	
1933	14.4	10.7	19.5	14.7	29.0	22.8	88
1934	16.7	11.8	22.7	16.6	33.3	26.4	87
1935	18.7	13.1	26.2	18.4	38.4	31.2	88
1936	22.1	16.0	30.9	22.3	43.6	35.8	96
1937	27.2	19.5	38.1	27.1	55.0	43.2	104

INDUSTRIAL WORKERS

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There were partial increases in wage rates in Estonia in 1937, particularly in seasonal industries, such as the building trades and others. In table 4 average hourly wages and hours of labor per day are presented, according to size of establishment and by sex, for 1936 and 1937.

TABLE 4.—*Average Hourly Wages and Average Hours Per Day of Industrial Workers in Estonia, 1936 and 1937*

[Average exchange rate of Estonian sent in 1937—about 0.27 cent, U. S. currency]

Industrial enterprises employing—	Average hourly wages				Average hours of labor per day							
	1936		1937		First half of—				Second half of—			
					1936		1937		1936		1937	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	Sentl	*Sentl*	*Sentl*	*Sentl*								
50 or more workers	37.4	24.3	40.5	25.8	8.06	7.91	8.11	7.79	8.12	7.84	8.14	7.85
20 to 49 workers	34.9	21.3	37.6	23.5	8.10	7.73	8.08	7.91	8.05	7.99	8.22	7.87
5 to 19 workers	30.9	19.5	33.0	20.8	7.91	7.76	7.91	7.85	7.96	7.70	7.95	7.70
Less than 5 workers	24.1	14.7	25.3	15.6								

Average hourly wage rates of industrial workers in Estonia are presented in table 5, for the second half of 1937, according to size of establishment and by sex and industry.

527 Instead of these, the people must march in
186 parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated mardipäev (St. Martin's Day, November 10) and kadripäev (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

• 515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

511 Way of life. According to all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num- 342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in 515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322
415 In Middle and South Vepse the people live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

• 515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath knife.

796 Customs, superstitions, and recreation.

The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride,

like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

342 [415] 592 343 515

/21: Illustrations./

/22/ The Estonians.

II.

1. Woman from the island of Ruhnu, which is here represented as the bridge to the north. 2.-7. Women's hats and hair styles. 8.-9. Silver ornamental disks (sölg, paternoster). 10. Costume from the island of Muhu. 11.-13. Silver ornaments, particularly large breast plates. 14. Implement for twisting rope. 15.-23. Patterns on woven belts (wö). 24. Hatter's bow (tool for cleaning wool). 25. Piece of a runic calendar. 26. Settukesi costume, dress with striped sleeves, blouse with woven inset, bandana. 27. Costume from Muhu. 28. Woman's overcoat of white wool. 29. Blouse with inset. 30. Belt from Hiiumaa made of leather and punched brass.

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Nos. 7, 8, 9, 14, 15-23, 25, 26, 28, 30 are in the Museum für Völkerkunde in Lübeck.

1 [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 17a --Analyst]

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [For background see -29- cat. 116, pp. 26-29--Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 because several Finnish and Swedish scholars
177 helped to lay a foundation for the teaching of national sciences in the first years of Tartu
000 University. In this chapter there will be only scattered references to the Baltic German fine arts.

517 Of all the fine arts the most popular among the Estonians have been literature, music, and the theater, all of which are founded on native traditions, especially Estonian literature and
[654] music. Writers, artists and intellectuals have enjoyed real prestige in the culture, although they never have received kingly royalities and have always lived modestly. The Estonian Republic used to pay permanent subsidies to outstanding writers and artists from the Cultural Fund.[1] These payments, although modest, secured for these writers and artists a minimum

[1] [See cat. 116, pp. 55-56-153. --Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

517 livelihood and enabled them to dedicate themselves to more extensive tasks.

538 533 Folklore. The Estonians have a wealth of folklore much of which has been recorded. The local German nobles were not enlightened enough and lacked interest in recording the non-German (as they called Estonian) folklore. Very few Estonian folk songs were recorded before the nineteenth century. The famous German scholar J. G. von Herder published in his Stimmen der Völker in Kieder (1778) eight Estonian folk songs, which awoke an interest in folklore in the backward Baltic corner. In the first half of the nineteenth century, when the Estophile movement among the Baltic Germans was at its height, several pastors and teachers recorded Estonian folklore and published it. The

538 Russian revolutions, Vilde was exiled, like many other Estonian intellectuals. In Copenhagen, he wrote two of his masterpieces, the witty comedy Pisuhänd ('The Dragon'), 1913, which is still the best in Estonian literature, and the novel Maekula piimamees ('The Milkman of Mäeküla'), 1916, a psychological novel about the tragic triangle of an Estonian milkman, his young wife, and a Baltic baron. With this novel, which has traits of Neo-Romanticism, Vilde reached his peak as a master of style. In his later years Vilde was granted a permanent subsidy from the Culture Fund[1] and a house at Tallinn in recognition of his contributions to his homeland.

517 538 The Neo-Romantic period (1905-20) in Estonian literature was led by the Noor-Eesti ('Young Estonia') school of writers, the most

[1] [see cat. 116, pp 55-56 -- Analyst]

538 outstanding of whom were Gustav Suits, their
517
intellectual leader, A. H. Tammsaare and Friedebert Tuglas, V. Ridala, E. Enno and Johannes Aavik. The Neo-Romanticists turned to their imaginary worlds, disillusioned with life after the 1905 Russian revolution. In the first of the five albums published by Noor-Eesti is found Noor-Eesti's slogan: "More culture! More European Culture! Be Estonians, but be Europeans as well!"

With Noor-Eesti began the genuinely modern Estonian literature. The aims of their literary efforts were 1) liberation of Estonian literature from the one-sided Russian and German influence, making special efforts to translate French, English, American, Scandinavian and Finnish authors; 2) broadening of the subject matter of the literature; 3) raising the level of Estonian

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 language and literature to that of European lit-
517 erature; and 4) improvement of the appearance of Estonian books with the cooperation of Estonian artists.

538 G. Suits' (1883-) first volume of poems Elutuli ('The Fire of Life'), 1905, is ecstatic in its youthfulness and presents new and fresh forms of expression. He, too, had been in exile, but was able to study literature and esthetics at Helsinki University. His second volume Tuulemaa ('The Land of the Winds'), 1913, an expression of the author's deep disillusionment, is considered one of the best single volumes of Estonian poetry. In some of his poetry he has made masterly use of elements of folk poetry. Now in Sweden, Mr. Suits has centered his literary research on Kreutzwald.

Friedebert Tuglas (1886-) is a master of

754 A cure can be effected only if it is accompanied by the reading of incantations.

Sometimes the magical tricks used in healing may have undesirable effects, such as the methods used by an old woman for curing a man's rheum. She read an incantation over the water, spat into it, waving at the same time the shears in her hand, and then threw the cold water on his naked back.

754 789 The Vepsians believe that not only supernatural spirits but also people can cause sickness and other mishaps by their "evil eyes." To protect themselves they have several magic rites to abolish the bad effects of these people. Thus, before going hunting, they smoke their guns in the fire to rid them of any kind of witch's spell. During the wedding ceremonies they shoot guns in the house to ward off the effects of evil spirits and evil people. The Vepsians consider the gypsies to be powerful magicians who must not be made angry. Since the gypsies are aware of this supposed power, they do not fail to profit by it. Kettunen tells of the arrival of cartful after cartful of gypsies at a South Vepse village during the wartime famine in 1917-18 and how they were treated in the best possible way by the villagers.

517 The Vepsians are gregarious and join together either for work or for pleasant pastimes. These gatherings are especially common in winter when everyone has much free time on his hands. On such occasions they sing, tell

517 stories and jokes, and tell riddles in order to find out who are the smartest among them.

527 From the Russians the Vepsians have acquired the habit of celebrating festivals on a large scale. One of such festivals, Jyrgin praznik, is described by Kettunen (pp. 48-49). For this feast each person spent his very last resources, willing to suffer hunger a few weeks later. After beer and liquor were made, and the foods prepared in all the houses, the festival began. "The huts that had no chimney as well as the white rooms in Tshaigla were teeming with people, who had come from near and far, with relatives, acquaintances and strangers. They revelled three, four days at a stretch, afternoons, nights and mornings in the light of a small lamp or a flickering splinter-fire. They drank, yelled, shrieked and fought, but most of all they danced, for even the old men seemed to consider dancing a polite recognition of the hospitality of the house. It was extremely funny to see those bearded old men performing solo dances in their big felt shoes, their serious faces sweating, as if fulfilling a difficult work obligation. The whole feast was like some kind of a 'God's feast' described by Agricola in which 'girls got drunk and women got drunk'; unfortunately, also, Agricola's verse of 'doing many shameful deeds' fits well these Vepsian bacchanalias."

Annex "A," Subparagraph li,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

538 Folklore. Folklore is the most important manifestation of the Vepsian national culture. The literature in Vepsian, created mainly during the Bolshevik reign, is limited
• 517 to a few textbooks. Russian literature has never been able to satisfy the literary needs of the people. For this reason, it has been necessary to resort to an oral tradition which today is still alive to a certain degree. The Vepsians like company and have the habit of spending long winter evenings, especially during fasting time, together singing, telling stories, jokes and riddles. In this practice, the most talented people have become such skilled artists that their fame has passed beyond the boundaries of their own villages. Although the knowledge of the old Kalevala runes is limited to only a few fragments, which are not even generally known, the Vepsian lore is, nevertheless, quite abundant and variegated. Needless to say, it reveals a strong Russian influence.

533 The most common folk songs are the so-called chastushka (the term borrowed from Russian), which are sung by all of the Vepsian women. They consist of only four lines and have a simple melody. They deal mostly with

177 ing Livonian patriots were investigated and
[668] frequently molested by the police. The teaching of Livonian was to some extent tolerated in the schools (two hours a week as an elective), but the futility of it was preached incessantly.
● [517] In the 1930's there developed a nationally conscious Livonian intelligentsia under Estonian and Finnish schooling, but they were not given teachers' posts in their own villages. The Latvians also refused to pay regular salaries to teachers of the Livonian language but gave them only pocket money. In answer to the Livonians' petitions to grant them some money for printing books in Livonian, a big library in Latvian was sent to them. In Livonian villages four branches of the Latvian cultural societies were organized. The above-mentioned measures all served one purpose: the quick Latvianization of the handful of Livonians still left.

[166] During the second World War the Livonians were sent again away from their seacoast homes to their neighbors, the Latvians. Undoubtedly this again deprived them of many of their kinsmen. The complete Latvianization of the few Livonians who have remained is, at any rate, a question of only a few decades.

Annex "A," Subparagraph lf,
Sociological Background

SOCIAL STRUCTURE

565 Class system. Class distinction among the Livonians is based on economic differences. Before the occupation by the Soviet Union in 1940, there were basically three kinds of people who represented three different classes: a) the farmers, that is, the owners of ancestral farms (4-8 ha. of arable land and 25-50 ha. of meadows); b) the small farmers who lived on the land of the farmers or of the former noblemen (owning at the most 8 ha.); and c) the tenants. There was also developing a special class of speculators, called the "bourgeois," who in the class system corresponded in prestige at least to the old farmers.

Class distinctions were more noticeable in East Livonia where the people were generally more prosperous. Here, for instance, the "bourgeois" were not admitted into the co-operatives. The class differences appeared also in the political convictions: the farmers were more for the rightist parties, the poorer elements for the Social Democrats.

575 Societies. The only cultural organization
517 of the Livonians, Liivõd iit (The Livonian Company), started its work in 1923, after several difficulties presented by the Latvian government were overcome. It embraced

575 all the Livonians who were nationality con-
517 scious, and became the center of the Livonian revival. The Society had its choir, dramatic company, library, etc. With the help of the Estonian, Finnish and Hungarian brother nations, a modern "house of culture" was erected for the Society. The work of the Society was stopped upon the occupation of Latvia by the Soviet Union in 1940.

474 The only economic associations were the co-operatives, which were organized for the sale of fish and procurement of fishing gear.

SOURCES

113 Kettunen, Lauri

1925. Liiviläisten kansallistunto. [The Livonians' National Feeling.] Kalevalaseuran vuosikirja, Vol. 5, p. 242. Porvoo: Werner Söderström.

Loorits, Oskar

1923. Liivi rahva olevik. [The Present Situation of Livonians.] Eesti Kirjandus, Vol. 17, pp. 135, 166-172, 181-182. Tartu.

4 Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

[177] The Livonian fairy tales are, in the main, 538 borrowed from Latvia. Telling tales and 517 different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the [197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

21: Kolarz J-4 (no date) 1952 R1 Soviet Union
Estonians R64

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

538 [177] Folk tales are usually more international in character than the songs. Two streams of tales have collided in Estonia: Russian and German, the latter distinctly dominating. There is an abundance of tales dealing with magical themes, but relatively few historical and animal tales. Kreutzwald[1] made popular the German Reinecke Fuchs tales (Reinuvader rebane). Tales of orphans and cross stepmothers are well-known. Despite the hardships of slavery to which the Estonians have been subjected, there are a lot of humorous tales, among them the very popular tales of the Shrewd Ants and the Old Headen (Kaval Ants ja Vanapagan), in which Vanapagan is a dupe with great physical power whom Ants always outsmarts. Many types of people are targets of folk humor; stingy and lazy persons, tailors, soldiers, students and

522 539

1[See cat. 116, p. 155-- -165- Analyst]

538 professors, nobles, Setus, gypsies, Jews and
[522]
city people. Many tales explain the origin of rivers, lakes, hills, swamps, and forests and the creation of certain animals.

177 Folk religion. Of special interest is Estonian
771
folk religion. The geographical situation of Estonia has encouraged numerous borrowings in folk religion from Goth, German, Swede, Russian and Baltic neighbors. At present, more research is needed to differentiate between the original and borrowed elements. German influence appears to be the most overwhelming, and can be traced in almost any type of belief. These beliefs are used today more as literary and artistic subjects than as real superstitions or beliefs in everyday life.

771 The basic characteristics of Estonian folk

542 world's championship in Helsinki (1937) and in
[524] Lucerne (1939). Chess also is widely played.
[541] Estonian Games, like the Singing Festivals, were arranged at five-year intervals in all types of sports. Performances of folk dances were especially impressive, with hundred of pairs of dancers participating.

Estonian athletes continue to excel also under the Soviet rule, but they appear on U. S. S. R. teams and their nationality is not mentioned.

181 Basic attitudes. Estonians are not always an easy-going people. They have to a certain degree the "heavy spirit," a kind of basic suspiciousness and distrust and a tendency toward pessimism. Their hard past and the injustices suffered at the hand of their conquerors are perhaps good reasons for these attitudes.

533 Of special interest are the song-tales whose first lines are usually recited and which are then continued in the song. Due to the lack of musical instruments, especially in former times, special dance songs have been sung to accompany the dances.

538 Storytelling is the most favored pastime of the Vepsians. Some Vepsians have achieved in this art a high degree of skill. Especially common in the tale repertoire are the animal tales, but tales of priests, farm hands, the devil, the stupid but lucky youngest brother, and some anecdotes are often told. Since the Vepsians are bilingual, the stories are told either in Vepsian or in Russian. Fairy tales form the most vital genre among the Vepsians, and even the children practice telling them.

The Vepsians have so many proverbs that for almost every situation there is an appropriate saying. Part of them have been borrowed from the Russians, but a part are also clearly of local origin. The solving of riddles is practised not only among the children but also among adults. Sometimes a group of people come together to tell riddles and thus to find out who is smartest among them. Quoted here are several representative proverbs and riddles:

524 538

(a) Who grows up without discipline will die without honor.

524 (b) Who digs a grave for the other one
538 will fall in himself.

(a) The small Makarii asks everybody to lift up his feet. /Treshold./

(b) Four brothers run next to each other, but cannot reach each other. /Wagon/

(c) In the middle the fire is burning, around is the Lake Onega. /Samovar./

751 Charms and incantations are used for healing sickness, averting dangers, and if the mishaps have already occurred, for finding relief from trouble. Especially interesting are the snake charms. The Vepsian charms and incantations seem to be, for the most part, of Russian origin.

533 The spiritual songs and legends are presented mainly by people who have seen much trouble--the old people and the beggars. Blind people on their begging trips used to sing them. The spiritual songs are taken over completely from the Russian songs.

Weeping songs are sung mainly on two occasions--in connection with marriage and with death. But any adversity can be the subject of weeping songs. In recent years the Vepsians have sung of the war, which rolled over their villages and robbed them of their husbands,

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Romeburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.

●[527] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

175 728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

562 gatherings. On those occasions the mothers of
593
[168] large families received rewards.

593 Family reunions tended to keep alive the feel-
[527] ing of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 During the Communist regime the authori-
858 ties have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

851 Baptism is usually a big feast
795 celebrated at home some weeks after the birth of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

•527 on hilltop poles and lights. The young people gather to sing, dance, play games, and make merry, the older people to talk and enjoy the fun of the young. It is the climax of the summer, the time of the short light nights in the northern
[777] countries. According to old fairy tales,[1] the fern is supposed to bloom this night and the person who can find it will have good luck. The im-
186
527 portance of this holiday in Estonia was increased when June 23rd was made a patriotic holiday, Võidupüha, 'Victory Day.' On this day runners were sent from the capital by the Riigivanem, later the President, all through the country carrying live torches. By these "victory fires" the people listened to patriotic speeches, musical performances and other entertainment. Võidupüha, like all other national holidays (Independence Day, etc.), is now forbidden.

[1][for folktales see cat 116, pp 165-171--Analyst]

•527 Instead of these, the people must march in
186 parades celebrating the anniversary of the October Revolution, May Day, and on other such commemorative occasions.

527 In the fall are celebrated mardipäev (St. Martin's Day, November 10) and kadripäev (St. Catherine's Day, November 24), not as religious holidays but as occasions for big carnival dances in the cities and for races and dances by costumed children in the country, much like Halloween in this country. The "marts" (Martins--Halloweeners) recite folk songs for which they have to be given treats. This donation, in turn, is supposed to bring luck in farming. During these holidays fried goose stuffed with apples is eaten.

515 The custom of Saturday night bathing is commonly observed in the Estonian countryside.

764 On Votes' burial customs we have a description by Porthan referring to the end of the eighteenth century. According to Porthan, the Votes buried their dead in the graveyard
765 in the forest. After the dead person was buried and the grave covered with a big stone, the people remained for about half an hour, singing special songs (loilotukset) and eating. When they finally went away, they left all the remaining food, such as pies, tarts, buckwheat bread and cabbage, and the drinks, such as beer, vodka and honey, to the priest. The mourning ceremony was repeated at the grave twice a year, on Whitsuntide and on the day preceding Michaelmas.

764 At the present time the burial occurs as follows: The corpse is placed on the floor on the straw and washed (this straw is later buried). Then it is lifted on a bench and the eyes are covered. Later it is placed into the coffin and taken to the church. After the priest has blessed the dead person, he is brought home again and then taken to the graveyard. At the end of the burial the people eat at the graveyard peas, eggs, etc. When they come home, they eat again.

●527 Not only the weddings and burials, but many other events, memorable days, major agricultural works, etc., are observed with special customs and rites. Below, some of these customs, based on Prof. Rank's studies among the Votes in 1942-43, are briefly mentioned. The so-called hlaari-Day (August 31) was closely connected with the well-being of the horses. Formerly the horses were taken to the yard of the church where the priest sprinkled and blessed them. At home, a special

527 hlaari bread was baked and eaten, while a sheaf of oats was at the same time kept in the corner behind the end of the table. This sheaf was given afterwards to the horses. There were also certain rites observed at the beginning and finishing of the harvest. Both the first and last sheaves of rye were sometimes preserved and kept in the holy corner. Before cutting the last of the rye, a bread or pot with porridge was put between the straws in the field. This was believed to have a certain magical effect on the future yield.

342 When the building of a new house was started, a silver coin was put under the place where the holy corner was to be built. After the first beams were placed, a small banquet was arranged in the building. When the family moved into their new home, the eating-table and the icon were taken in first. This was usually followed by a bigger festival, to which the guests brought along bread and milk. On this occasion a big candle was lit in front of the icon.

527 The Vepsians have also several customs pertaining to the celebration of calendar festivals. On New Year's Day, for instance, they perform various magical actions. They dip splinters into a hole in the ice, light them, and predict, from the way the splinters burn, events of the coming year. They also take a pot of rich porridge into the kiln, bow to each corner, ask the spirits to come and eat the porridge and to help them during the harvesting period the next fall. In the evening they go to kulikoil, that is, to make fun in disguise in village houses. The jokers must be let in, even if the family is sleeping when they arrive, and they are shown respect which is almost mingled with fear.

771 Recent descriptions of the Vepsians show how strongly their everyday life is even today permeated with the darkest superstitions. When Kettunen in 1917-18 undertook to open their eyes, he had no success at all. Instead, some of them began even to consider him some kind of magician.

754 The Vepsians believe that sicknesses are not dependent upon the human organism but are caused by evil powers outside the body. They are convinced that only magic and witchcraft can cope with these evil forces. If someone falls sick after bathing, they go into the bath-house, taking bread, salt and other offerings there, and read a charm to the spirit of the bathhouse. If the sickness is caused by the forest, then they try to reconcile the forest spirit with sacrifices. Often they resort to the help of a witch, who is usually in every village.

517 stories and jokes, and tell riddles in order to find out who are the smartest among them.

527 From the Russians the Vepsians have acquired the habit of celebrating festivals on a large scale. One of such festivals, Jyrgin praznik, is described by Kettunen (pp. 48-49). For this feast each person spent his very last resources, willing to suffer hunger a few weeks later. After beer and liquor were made, and the foods prepared in all the houses, the festival began. "The huts that had no chimney as well as the white rooms in Tshaigla were teeming with people, who had come from near and far, with relatives, acquaintances and strangers. They revelled three, four days at a stretch, afternoons, nights and mornings in the light of a small lamp or a flickering splinter-fire. They drank, yelled, shrieked and fought, but most of all they danced, for even the old men seemed to consider dancing a polite recognition of the hospitality of the house. It was extremely funny to see those bearded old men performing solo dances in their big felt shoes, their serious faces sweating, as if fulfilling a difficult work obligation. The whole feast was like some kind of a 'God's feast' described by Agricola in which 'girls got drunk and women got drunk'; unfortunately, also, Agricola's verse of 'doing many shameful deeds' fits well these Vepsian bacchanalias."

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

527 789 white bread and dance. On New Year's Eve at midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.)*

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* [See cat. 116, pp. 42-49 - Analyst]

21: Kolarz J-4 (no date) 1952 R1 Soviet Union
Estonians R64

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

545 troups in villages which gave performances in the community houses. Interest in the theater was considerable, and the bigger theaters at Tallinn and Tartu were able to retain their high artistic level because of the generous support which they received from the Culture Fund.

531 Art. Estonian peasant art consists mainly of woodcarving with decorations of floral motifs in northern Estonia and geometric patterns in the South. Metal work was less popular, although there exist numerous silver articles such as brooches, pins, chains and rings. Different kinds of Viking brooches are popular among Estonians today. Estonian national costumes, worn with jewelry, demonstrate the decorative abilities of Estonian women.

000 In modern Estonian art painting has been the

Annex "A," Subparagraph 4,
Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

•531 Folk art. Livonian folk art is rather meagre. If we compare the Livonian national dress, which is now completely out of use, with the Estonian and Latvian dress we can see that the Livonian clothing is far inferior in beauty. The same poverty appears also in the Livonian wooden articles. The small Livonian tribe has not been able to maintain its traditional popular art, nor has it accepted any fruitful influences from the Latvian folk art. But when the Livonians long ago were an independent people, the situation was quite different. Much silver jewelry was found in their former habitat, which gives evidence of the careful work, the variety of form and the artistic talent of the early Livonians.

533 Folklore. The lion's share of the present
177 Livonian song repertoire is simply translated from Latvian, but original songs are rare. Old features common to Estonian and Finnish songs have not been preserved. Interesting perhaps is the inclination of the Livonians toward the alliterative beginning rhyme, which is typical of Balto-Finnic folk songs. Many of the Latvian songs were borrowed by them a few generations ago, so that they now have a firm Livonian popular tradition already. Some of the Latvian folk songs (the old four-

1: Karutz--18 E-4 (no date) 1925 E1 Europe
Estonians RG4

/22/ The Estonians.

II.

The Estonians' original clothing was probably, as elsewhere in the birch territory, made of bark and of hide and fur. Later they learned to twist yarn out of all kinds of vegetable fibers and to dye, spin and weave it. They also learned to mill sheep wool into felt and to spin and weave wool, cow's hair and horsehair. In the Kalewipoeg, the old literary source, there is mention of white, dotted shirts, dresses with gold threads, headbands with colorful stripes, colored scarves and colored belts. Thus the Estonians have always taken great pleasure in color. Even today this enjoyment of color is still present, but of course only in a diminished degree. The shirts of the women are decorated by having patterns woven into them. The stockings have patterns knitted into them. The narrow belts of both sexes which are made on the hand-weaving frame and with small weaving boards have colored designs. Both are disappearing, and with them the last remains of ancestral costume. On the belts the patterns are in a chain and show rhombic fields, rows of hooks, swastika and star configurations. They remind one at once of Near Eastern carpets and surely go back to them, i.e. the designs, not the belts themselves which have always been customary for the indigenous long frocks. White frocks, of which the Kalewipoeg speaks, still occur today as women's coats with white and green edges. They are buttoned in front right over left. In the back they are slightly gathered on both sides so that they are a little loose in the hip. They are similar to south Slavic styles. The long blue linen frocks (Figure 26) are peculiar. They have a shirt-like opening in the front which is closed with buttons--formerly it was closed with silver buckles--through two narrow pieces of the same material which are sewn onto the back edge of the sleeveless sleeve holes and almost hang down to the ground /sic/. These pieces are now ornaments, and also whips with which the woman keeps the sheep and the children under control. Originally they were the sleeves which were cut away when the long ornamented shirt sleeves became the fashion and were supposed to remain visible. Then they deteriorated into strips. The street coat of Turkestani Sartin (see this atlas, Volume I, page 113, Figure 4) shows a similar development of the sleeve becoming super-

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291 fluous, but of course for different reasons. This coat is pulled over
531 the head from the back and gathered in front of the face in order to
● cover and complete the closing of the short horsehair veil. The sleeves are laid back and stitched together on the back. Stripes woven into the material, as in the shirts, are still seen in towels, in the decorative cloths of the saint's shrine in the corner of the old rooms in Settukesi, the Estonian territory near Lake Peipus, and in bandanas. On the island of Hiiumaa there still occurs a costume consisting of a woven wool frock with red and blue vertical stripes, a bodice sewn onto it, a small jacket of white linen with small vertical pleats pressed into it, a red wool bandana which is intertwined with the braids, and lies like a crown on the head and then falls down to the shoulders in two broad ribbons (Figure 7), a leather belt with punched brass sheets and brass buttons and with an appendage in back of fourteen pairs of brass chains which come together in the middle in a ring. The belt also has a knife sheath of engraved lead with year and house sign, and a small wool money pouch (Figure 30). Only on the island of Moon do the Estonians wear a flat, multi-colored, round, lid-shaped cap on their short-cropped hair. With it they wear a blue frock and red stockings. Formerly much work went into the head coverings which were made sometimes tower-shaped, sometimes crown-shaped, high or low, pointed
301 or round, of cardboard or cork and wool or linen. Some of the Estonian women on the mainland still own very rich ornaments of silver buckles, chains, rings, hangings, small disks and sometimes huge bent breast plates. Disks with a cross cut out of the middle were called pater. They originate from the time before the Reformation; otherwise they liked to use Russian, German and Swedish coins for such hangings. Figure 9 1/1 shows a disk with the Estonian coat of arms (three leopards), with the sign of the craftsman, and the silver stamp. The last two have been required in Riga since 1542, in Reval since 1547 "with the town sign /teken/ and everyone with a sign /teken/ of his own." The disk in Figure 9 1/1 is bent outward in the center like a shield, has an eight-cornered star and is bound around the outside with a ribbon.
/23: Illustrations./

/24/ The Estonians. [illegible]

III. [illegible]

0001. -2. Physical types. 3. Old men's costume. 4. Grinding the potter's
1/1 [See 1: Karutz, E1 Europe, Cat. 116, p. 17a---Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

532 In modern Estonian art painting has been most popular. The first prominent Estonian artist was J. Köler (1826-99), who studied and worked in St. Petersburg and was elected a member of the Imperial Russian Academy of Arts. His portraits and landscapes could be classified as "realistic." Later on, many Estonians studied art in the Dusseldorf Academy of Art under the direction of Hoffmann and K. F. E. von Gerhardt. Konrad Mägi (1878-1925) was an outstanding landscape painter in the French post-impressionistic style. Nikolai Triik (1884-1940), an outstanding portraitist and engraver, cooperated closely with the Noor-Eesti writers group. Ado Vabbe (1892-) introduced cubism into Estonian art.

[874] At the beginning of Estonian independence the Pallas School of Arts was founded and served to encourage numerous young artists. The younger

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

532 generation has painted mainly in a new realistic style, but there are also representatives of expressionism, cubism, and abstract geometric art. The most outstanding painters in the second half of the Estonian independence period were: E. Adamson, P. Aren, E. Haamer, A. Jansen, K. Luts, J. Nõmmik, R. Nyman and E. Ole.

Of the engravers, the most prominent have been K. Raud and H. Mugasto, both illustrators of the Estonian epic Kalevipoeg. Eduard Viiralt (1896-1954), the greatest Estonian engraver, received the gold medal at the international exhibition at Vienna in 1937. During and after World War II he worked mainly in Paris.

There have been fewer sculptors than painters in Estonia. The first outstanding Estonian sculptor was August Weizenberg (1837-1921) who received his training in the Imperial Russian

532 Academy and whose work is exhibited in many public buildings, churches, and several monuments. Jaan Koort (1883-), the most prominent, has been interested in Egyptian and primitive art. Other sculptors worthy of mention are V. Mellik, A. Starkopf, A. Eller and E. Sannamees. In the Art Building at Tallinn and in the Pallas Art School at Tartu, regular spring and fall exhibits have been held.

346 There are interesting medieval churches,
349 castles, and fortresses in the Baltic Gothic architectural style preserved mainly in Tallinn and Narva. The latter, however, was almost completely destroyed by Russian attacks during World War II. In Tallinn the Bishop's Church (A. D. 1223), the Gothic City Hall (14th century), and various towers such as the Fat Margarete, the Tall Herman and the Kik in de Kök, are of special interest.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 special interest.

532 The Communist occupation has robbed Estonian artists of freedom of artistic expression. Artists have contributed their skills and talent to decorations for Communist parades and celebrations and they have had to participate in contests on Communistic topics.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

517 livelihood and enabled them to dedicate themselves to more extensive tasks.

538 533 Folklore. The Estonians have a wealth of folklore much of which has been recorded. The local German nobles were not enlightened enough and lacked interest in recording the non-German (as they called Estonian) folklore. Very few Estonian folk songs were recorded before the nineteenth century. The famous German scholar J. G. von Herder published in his Stimmen der Völker in Kieder (1778) eight Estonian folk songs, which awoke an interest in folklore in the backward Baltic corner. In the first half of the nineteenth century, when the Estophile movement among the Baltic Germans was at its height, several pastors and teachers recorded Estonian folklore and published it. The

[538] epic songs are recorded, none of them of con-
533 siderable length. The Estonian folk song is predominantly lyrical, and the singers in olden times were mostly women and young girls. The men are thought to have been too hard working to have time for song. The life of the people was hard and there are many sad songs, but there are also humorous, satirical and roguish ones.

The modern folk songs have rhyme and strophe but usually they have lost alliteration and asso-
538 nance. A variety of themes are treated in these. Political life, for instance, has been mirrored in the songs, one example of which is this satirical couplet which was circulated during the Nazi occupation:

The people sing in great delight
A robber has saved us from a robber's might.

538 volume, Emajõe ööbik ('The Nightingale of Ema River'), issued under her pen-name Lydia Koidula (from Estonian koit, 'the dawn'), was a great success. Many of her songs have been set to music. Her poetry is expressive of a romantic love of her fatherland and her songs went straight to the heart of her people. She became the symbol of the Estonian awakening.

545 An ecstatic even for Jannsen's family and for all Estonians was the First Singing Festival in 1869 at Tartu, which Jannsen organized. There were representatives here from Finland and Hungary. Many of Koidula's songs were sung and [186] [533] Jannsen's "Mu isamaa, mu õnn ja rõõm," ('My native land, my pride and joy') later became the Estonian national anthem, music for which was the score of the Finnish anthem by Pacius.

538 The other poets of Estonian Romanticism,

[See cat. 116, p. 174 -176- -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 to create progressive works about the "happy life" in the Soviet Union. Not much is heard of the activities of the former outstanding Estonian writers who remain in their home country except for August Jakobson, who has been made by the Soviets the top writer in Estonia. Some new poets, Leberecht, Scmuul, and others, have appeared.

533 [217] Folk Music. Some 16,000 variants of Estonian folk music, over 1,400 of them on phonograph rolls, are recorded and housed mostly at the Archive of Estonian Folklore at Tartu. Systematic recording has been carried out since the period of National Awakening. The most important part of the collection is the runes, the recitatives of the old folk songs. The four-measure phrase corresponding to the

533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus have five-measure phrases. Folk songs with refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

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534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn-kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

I: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

545 Awakening and especially with the first singing festival at Tartu in 1869, which served as a powerful stimulation to Estonian composers. All national getherings during czarist times had been forbidden, especially during the Russification period, but since the first singing festival was organized as a commemoration of the fiftieth anniversary of the liberation of Estonian peasants from slavery, it was permitted. The festivals which followed became important national events held at regular intervals in the larger cities. This tradition was continued during Estonia's period of independence.

533 The following Estonian composers should be mentioned: Aleksander Kunileid (1845-75), composer of many songs which followed the example of Estonian folk songs, by this means freeing Estonian music of the hitherto powerful German

533 influences; K. A. Herman (1851-1911); Friederich Säbelmann (1837-1912); and David Wirkhaus (1837-1912), who specialized in band music and led the movement to establish bands throughout the country. Several Estonians, notably Johannes Kappel (1855-1907), Miina Härma (1864-1941), and Konstantin Türnpuu (1865-1927), studied at the St. Petersburg Conservatory.

The new trend toward a truly national music, independent of German influences, was developed by Aleksander Läte (1859-1948), Rudolf Tobias (1873-1918), and Mart Saar (1882-) who followed in the footsteps of Aleksander Kunileid. Läte organized the first symphony orchestra and composed many choral songs; Tobias became a professor at the Berlin Conservatory and has composed oratorios and orchestral works, chamber music, and choral compositions. M. Saar,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

533 one of the most original of Estonian musicians, has composed many songs, piano music, and choral works with the distinct flavor of Estonian folk music. Artur Kapp has contributed symphonic music and later became professor at the Conservatory of Tallinn. Mikkel Lemba, a pianist, has composed orchestral works, and his brother Artur Lemba, also a pianist, has created symphonies. Heino Eller (1887-) is a modern composer of paino music, and Küril-lus Kreek of religious music. Aino Tamm (1864-) was the first Estonian singer to achieve fame abroad with his interpretations of Estonian folk songs.

Juhan Aavik (1884-) is an outstanding conductor of choral and orchestral performances. He conducted the Vanemuine Symphony Orchestra at Tartu, which was established in 1908. He

533 is also well-known as a composer of songs and instrumental music. At present, he is conductor of the Estonian Chorus in Stockholm, Sweden. August Topman (1882-) was an outstanding conductor of the mixed chorus of the Estonian Theater, and Raimond Kull (1882-) was impresario of the Estonian Opera at Tallinn, established at the beginning of Estonian independence.

533 874 Estonian independence provided a much-needed stimulus to the musical life of the nation. A conservatory at Tallinn, the Higher Music School at Tartu, and a Music School at Valga, all of which have done outstanding work, were established during that period, and provided the musical education for many young musicians who 533 became teachers and performers. Opera, orchestral music and ballet were performed at the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

• 533 Estonia Theater at Tallinn, aided partly by the continuous support of the Music Culture Fund, partly by public support and interest. The Orchestra of the State Broadcasting System, founded at Tallinn, later had as its outstanding young conductor, Olaf Roots, who ably brought good music before the Estonian public as a whole.

Leading composers of choral and solo music during Estonian independence were: M. Saar, J. Aavik, T. Vettik, E. Võrk, E. Aav, R. Pats, G. Ernesaks, A. Karinde, and E. Oja; leading composers of symphonies were: J. Aavik, A. Kapp, H. Eller, and E. Tubin, the most outstanding Estonian composer of the present time. Tubin's Fifth Symphony, which he composed as a refugee in Sweden, has been performed by many European orchestras. Estonian

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

•533 operas were composed on themes from Estonian history by E. Aav, A. Lemba, A. Verdo, and P. Ardna, who composed light operas and whose The Fishermaid became very popular.

The first original Estonian ballet, Kratt ('The Fortune Bringer'), by E. Tubin, is based on Estonian mythology motifs. It was performed with great success in 1944 at Tartu and Tallinn.

[814] Among Estonian publications in musicology H. Tampere's Eesti rahvaviiside antoloogia ('Anthology of Estonia Folk Tunes') and J. Zeiger's Eesti rahvaviisid ('Estonian Folk Tunes') are worthy of mention.

545 The singing festivals, held every five years at the Tallinn stadium, became more popular and better organized during the years of independence. The membership of participating choruses was about 20,000 and the audience

545 exceeded 100,000. Colorful national dresses worn by Estonian women at these mass gatherings added to the beauty of the festivities.

533 Such recent major works as A. Kapp's symphonies, E. Kapp's opera, The Fires of Revenge, and his ballet, Kalevipoeg, and G. Ernesaks' opera, The War of Pühajärv, reveal the influence of Communist ideology on present-day Estonian musicians.

A considerable number of Estonian musicians left Estonia before the Second Soviet Occupation and they have continued their creative work in Sweden, Germany, the United States, Canada and other countries.

545 Theater. Beginning with the National Awakening, various theater troups have performed all over the country. The history of Estonian

Annex "A," Subparagraph 1i,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

533 The folklore of the Votes is very sparse, and the major portion of it has been taken over from their neighbors. They seem to remember only their old wedding songs which no longer are in use at weddings, for, since the beginning of this century Russian songs have replaced them. Often these songs are mere fragments of older forgotten songs.

538 The Votic folk tale repertoire is predominantly Russian. There are several animal tales, tales of soldiers, priests, gypsies, robbers, Stupid Van'ka, an old man and old woman, and others.

Annex "A," Subparagraph li,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

538 Folklore. Folklore is the most important manifestation of the Vepsian national culture. The literature in Vepsian, created mainly during the Bolshevik reign, is limited
517 to a few textbooks. Russian literature has never been able to satisfy the literary needs of the people. For this reason, it has been necessary to resort to an oral tradition which today is still alive to a certain degree. The Vepsians like company and have the habit of spending long winter evenings, especially during fasting time, together singing, telling stories, jokes and riddles. In this practice, the most talented people have become such skilled artists that their fame has passed beyond the boundaries of their own villages. Although the knowledge of the old Kalevala runes is limited to only a few fragments, which are not even generally known, the Vepsian lore is, nevertheless, quite abundant and variegated. Needless to say, it reveals a strong Russian influence.

533 The most common folk songs are the so-called chastushka (the term borrowed from Russian), which are sung by all of the Vepsian women. They consist of only four lines and have a simple melody. They deal mostly with

533 love, expressing now the longing for the lover, now some love wish, now again some moral or a confession. Most of the chastushka contain a comparison: The two first lines give a detail from nature or some other external observation, whereas the last two lines, the principal part of the song, describe the feelings of the singer. Some of the chastushka have been created on Russian models, but the Vepsians have often brought to them their own special features. During the Bolshevik rule the chastushka seem to have been especially favored; they are presented, for instance, during intermissions at the theaters. Three chastushkas are quoted below:

On the hill it is snowing,
The snow is blowing even into the grave.
My beloved is coming,
He is playing an accordion.

I mowed, I mowed the meadow,
The thick brush-wood.
There came a strange boy,
Just my own beloved.

The cuckoo is calling calling,
On the top of a big fir tree.
The girl is crying, crying,
On the neck of a handsome boy.

The Vepsians have also plenty of longer folk songs. Several of them relate touching experiences of life stories and, in general, make a more lasting impression than the chastushka.

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

533 Of special interest are the song-tales whose first lines are usually recited and which are then continued in the song. Due to the lack of musical instruments, especially in former times, special dance songs have been sung to accompany the dances.

538 Storytelling is the most favored pastime of the Vepsians. Some Vepsians have achieved in this art a high degree of skill. Especially common in the tale repertoire are the animal tales, but tales of priests, farm hands, the devil, the stupid but lucky youngest brother, and some anecdotes are often told. Since the Vepsians are bilingual, the stories are told either in Vepsian or in Russian. Fairy tales form the most vital genre among the Vepsians, and even the children practice telling them.

The Vepsians have so many proverbs that for almost every situation there is an appropriate saying. Part of them have been borrowed from the Russians, but a part are also clearly of local origin. The solving of riddles is practised not only among the children but also among adults. Sometimes a group of people come together to tell riddles and thus to find out who is smartest among them. Quoted here are several representative proverbs and riddles:

524 538

(a) Who grows up without discipline will die without honor.

524
538 (b) Who digs a grave for the other one will fall in himself.

(a) The small Makarii asks everybody to lift up his feet. /Treshold./

(b) Four brothers run next to each other, but cannot reach each other. /Wagon/

(c) In the middle the fire is burning, around is the Lake Onega. /Samovar./

751 Charms and incantations are used for healing sickness, averting dangers, and if the mishaps have already occurred, for finding relief from trouble. Especially interesting are the snake charms. The Vepsian charms and incantations seem to be, for the most part, of Russian origin.

• 533 The spiritual songs and legends are presented mainly by people who have seen much trouble--the old people and the beggars. Blind people on their begging trips used to sing them. The spiritual songs are taken over completely from the Russian songs.

Weeping songs are sung mainly on two occasions--in connection with marriage and with death. But any adversity can be the subject of weeping songs. In recent years the Vepsians have sung of the war, which rolled over their villages and robbed them of their husbands,

533 sons and other relatives. The Vepsian weeping songs are much simpler than the Karelian ones. They are in free meter, and they express in simple terms the innermost feelings of the singers. Weeping songs are the deepest-rooted and most original products of Vepsian folklore.

I don't have mother any more,
My mother is dead.
I don't have anyone to whom to go,
Whom I will wait for,
No one will come to greet me.

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 4,
Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

531 Folk art. Livonian folk art is rather meagre. If we compare the Livonian national dress, which is now completely out of use, with the Estonian and Latvian dress we can see that the Livonian clothing is far inferior in beauty. The same poverty appears also in the Livonian wooden articles. The small Livonian tribe has not been able to maintain its traditional popular art, nor has it accepted any fruitful influences from the Latvian folk art. But when the Livonians long ago were an independent people, the situation was quite different. Much silver jewelry was found in their former habitat, which gives evidence of the careful work, the variety of form and the artistic talent of the early Livonians.

533 Folklore. The lion's share of the present
177 Livonian song repertoire is simply translated from Latvian, but original songs are rare. Old features common to Estonian and Finnish songs have not been preserved. Interesting perhaps is the inclination of the Livonians toward the alliterative beginning rhyme, which is typical of Balto-Finnic folk songs. Many of the Latvian songs were borrowed by them a few generations ago, so that they now have a firm Livonian popular tradition already. Some of the Latvian folk songs (the old four-

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

533 line songs, or dainas, and the later romances,
177 or zinges) have come to the Livonians by way
[91] of literature. Several songs are sung by the Livonians in two languages--Livonian and Latvian. Some of the Livonian songs have been borrowed from the Estonians in Saaremaa, and a very few from the Germans.

533 The most vital among the Livonian folk songs sung in the native language are the children's songs. The more Latvian gained ground as the language of public life and the more Livonian was confined to home use, the more have the former Livonian songs passed over into the children's repertoire.

The women, who have stuck closer to home and had less contact with the outside world, have had less opportunity to learn Latvian, and, as a result, are the last and only bearers of the folk song tradition. But a few decades ago even the women began to sing to their children the Latvian songs and to teach them Latvian, so as to prepare them for their future life.

177 The Livonians still sing their old songs
533 on Easter morning. On other occasions, however, the songs are sung mainly in Latvian. This holds true especially of the wedding songs for which Latvian singers have been brought from the inland area. This was occurring even some time ago when the majority of the wedding guests did not even understand much Latvian. Many love songs also are sung in Latvian.

791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration,
● 533 and analogy. Connected with the spoken word is song, music, which with the Estonians and Finns is something immediately spiritual and divine, as only perhaps in China. The Estonian lifted himself up to the gods in song "the song does not spring from the earth, not from the earth, not from wood, the folk-song has come from heaven, through the holy
534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the
533 harp and the flute from a leaf. How long the spoken word has here preserved its old, powerful meaning can be seen from the fact that as late as the year 1810 the Estonian women sang on holidays as long as 24 hours on hills which were called "places inherited from ancient times."
733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four /sic/ solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

000 1. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/. 3. Storage shed. 4. Hand mill. 5.-6. Beehives. 7. Baby walker.

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus 177 have five-measure phrases. Folk songs with 533 refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

• 534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn-kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration,
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● 534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the
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733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four/six/solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

OOO 1. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/. 3. Storage shed. 4. Hand mill. 5.-6. Beehives. 7. Baby walker.

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt, and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Mettal hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Pleats.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 J. Järv and A. Kitzberg.

Realism in Estonian literature started late, around the last decade of the last century. This period in Estonian literature is called the period of "critical realism" for its sharp criticism of social injustices in rural Estonia. Three outstanding authors then appeared: Juhan Liiv, August Kitzberg, and Eduard Vilde. Liiv (1864-1913) wrote some successful short stories, the longest of them Vari ('Shadow'), but he developed later into the most patriotic poet of his period, writing of the sufferings of his homeland and sometimes envisioning, as a prophet, the future of Estonia. Frequently he uses a brief verse form, especially in his nature poetry, as well as a free verse form.

536 August Kitzberg (1852-1927) was the first outstanding Estonian dramatist. He wrote many

536 light comedies, but of much greater import were his dramas, especially Tuulte pöörises ('Hurricane'), 1906, and Libahunt ('The Werewolf'), 1912. The first was written for the opening performance of the new Vanemuine theatre at Tartu and deals with the revolutionary village life of 1905, when socialistic ideas were rampant. The Werewolf was written for the opening of the new theatre Estonia at Tallinn in 1913, and deals with the tragedy of an artistic young girl in a superstitious early nineteenth century Estonian village. With these play Kitzberg raised Estonian drama to the level of modern West European drama.

538 The great master of realism was Eduard Vilde (1865-1933) who was also the first to become a professional Estonian writer, (he wrote forty novels, numerous short stories and several plays), but even he had to depend heavily on

538 cultivate, although a wide variety of themes, farm life, education, revolution, old and modern marriages, and characters from rural and city life are treated in each volume. Tammsaare's last work is a symbolic novel Põrgupõhja uus Vanapagan ('The New Devil from Hell's Bottom'), in which the familiar characters from Estonian folk tales, the Shrewd Ants and Vanapagan, are interestingly reversed and placed in a modern capitalistic society; Ants is the ruthless exploiter and Vanapagan is a simple-minded good worker.

536 Hugo Raudsepp (1883-) is a prominent, popular Estonian playwright. His themes and characters are humorously and realistically treated. During the Nazi occupation he wrote a comedy about two rich farmers who wanted to chase a poor little man from his home. After

536 some successful performances, the Nazi officials understood its meaning and it was banned. The most successful of Raudsepp's comedies is Mikumärdi.

538 Several Estonian writers of the thirties turned their attention to the historical novel, attempting to treat history as truthfully as possible. K. A. Hindrey picked the subject for his novel Urmas and Merike from the ancient independence period; M. Metsanurk's Ümera jõel is concerned with the ancient War of Independence; and A. Malk, who wrote about Saaremaa and the other islands, is especially noted for his historical novel of the Great Northern War, Surnud majad ('The Dead Houses').

A new generation of talented poets arose in the 1930 s, some of them inclined to

progress made during these years.

181 Estonians are great individualists--not a docile people easily led through their herd instinct.

[361] Farmhouses in Estonian villages are not so close together as the Russian ones are; they are situated at some distance from each other to give the people more privacy. There is perseverance, tenacity, and endurance in the character of most Estonians. They are industrious and obstinate like the Finns, but they seem to possess more elasticity and their temperament is livelier. Estonian country people have a strong attachment for the soil and they have deep

•[538] love for their fathers' homes. Estonian literature often emphasizes this sentiment, notably Tammsaare's great novel, Truth and Justice.

181 For this reason collectivization of farms by
474 the Communists was a great tragedy for the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

517 livelihood and enabled them to dedicate themselves to more extensive tasks.

538 533 Folklore. The Estonians have a wealth of folklore much of which has been recorded. The local German nobles were not enlightened enough and lacked interest in recording the non-German (as they called Estonian) folklore. Very few Estonian folk songs were recorded before the nineteenth century. The famous German scholar J. G. von Herder published in his Stimmen der Völker in Kieder (1778) eight Estonian folk songs, which awoke an interest in folklore in the backward Baltic corner. In the first half of the nineteenth century, when the Estophile movement among the Baltic Germans was at its height, several pastors and teachers recorded Estonian folklore and published it. The

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The Estophiles founded in 1838 the famous learned society "Die Gelehrte Estnische Gesellshaft" (Estonian, Õpetatud Eesti Selts), whose aims were to study the past and present of the Estonian nation, her language and her literature. Among the founders was a literary-minded Estonian physician, Dr. F. R. Fahlmann (1798-1850), who was authorized by the learned society to compile an Estonian epic, taking as its model the Finnish epic Kalevala or the German Niebelungenlied. When his sudden death in 1850 interrupted his work on the Kalevipoeg, the learned society then gave the task to Dr. F. R. Kreutzwald (1803-82), a practicing physician in a south Estonian town named Võru. The resultant work, fifty per cent of which is authentic folklore material, the rest invented by Kreutzwald, is written in the meter of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian-Finnish folk songs. Kalevipoeg was
538 published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

539 The hero of Kalevipoeg ('Kalev's Son') is a
773 giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

539 it had a tremendous impact on the Awakening period. Kalevipoeg is still the Estonian book most widely known abroad, having been translated either in whole or in part into Finnish, Hungarian, German, Russian and English. At home the people who had been for centuries suppressed read that they were once free and had had a hero-king who fought successfully the forces of darkness. Kreutzwald received the title of the "Father of Song" and has long been venerated.

814 The recording of folklore since Kreutzwald
538 has been mainly in the hands of Estonians. One of the best early collections of folk songs was by a Baltic German teacher, A. H. Neus, entitled Ehstnische Volkslieder (1850-52). The appearance of Kalevipoeg had revealed that the nation had great treasures which should be

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recorded before it was too late, --for with increasing education folklore was fast disappearing. Both Fählmann and Kreutzwald had recorded Estonian folklore but they had changed or modernized the style and content of the folk tales and folk poetry as they saw fit, a common practice of their time. Fählmann wrote eight beautiful legends in prose about Vanemuine (God of Song), Creation, Dawn and Twilight, the Birth of Emajõgi 'Mother River', etc., but in these the folk tale motifs are put into the author's style. Kreutzwald published the Estonian Ancient Tales, plots of which are in the majority authentic but the style is still the author's. Of the Estonian scholars who have accurately recorded folklore should be mentioned: Dr. M. Veske, M.J. Eisen, Dr. O. Kallas, Dr. W. Anderson, Dr. O. Loorits, and especially

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Dr. Jakob Hurt (1839-1907) whose nationwide campaign for a systematic recording of folklore reached its peak in the 1880's and 1890's~ The result was 114, 695 pages of folk poetry, tales, proverbs and music. Hurt gave his fieldworkers exact instructions for recording, the main enphasis being on authenticity. These measures of caution have made his collection the most valuable among the nineteenth century collections. Dr. Hurt is called the "King of Estonian Folklore," a title justly deserved. He published five volumes of folk poetry, two volumes of Vana Kannel ('The Old Harp'), 1876-86, and three volumes of Setukeste laulud ('The Songs of the Setus'). His[1] other materials were deposited in the Finnish Literary Society at Helsinki until the Eesti Rahvaluule Arhiiv (Archive of Estonian Folklore) was founded at

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[1] [Jacob Hurt's -see -160- cat. 116, pp. 158-60-- Analyst]

538 Although folk poetry still exists in various parts of the country its real storehouse is Setumaa, where the bards, mostly women, can still sing thousands of lines of folk poetry which has preserved its ancient form, dating back to the pagan era or at least to prereformation times. Two kinds of folk poetry live side by side in Estonia, the old and the new. The old poetry retains its distinctive form, in common with Finnish Kalevala songs, a phenomenon which has been explained as dating back to the prehistoric Finnish-Estonian era when the two nations were one. A considerable part of the Finnish Kalevala songs were created in Estonia whence they traveled to Karelia, were recorded by Lönnrot and others and finally included in the Finnish epic.

The most characteristic traits of the old

538 Finnish-Estonian verse are: 1) it is eight-syllabled trochaic verse, the first syllable of which has the most freedom:

Kus on kullala koduke
ja hellal eluaseke
ja marjal magaduspaika
ja taimel talutoake?

Where is, then, the dear girl's dwelling,
And the minion's habitation,
And the bed of the sweet maiden
And the chamber of the frail one?

(Transl. of E. Harris)

2) it has neither rhyme nor strophe, but it has 3) alliteration and assonance, and 4) parallelism, or the repetition of ideas through several verses. The subjects dealt with in the folk songs are everyday happenings as well as festival occasions; daily work, family life, marriage, festivals, the life of orphans and widows, praise of song, youth, beauty, mocking of feudal lords and overseers, forced labor, and so on. Few

[538] 533 epic songs are recorded, none of them of considerable length. The Estonian folk song is predominantly lyrical, and the singers in olden times were mostly women and young girls. The men are thought to have been too hard working to have time for song. The life of the people was hard and there are many sad songs, but there are also humorous, satirical and roguish ones.

The modern folk songs have rhyme and strophe but usually they have lost alliteration and asso-
538 nance. A variety of themes are treated in these. Political life, for instance, has been mirrored in the songs, one example of which is this satirical couplet which was circulated during the Nazi occupation:

The people sing in great delight
A robber has saved us from a robber's might.

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Folk tales are usually more international in character than the songs. Two streams of tales have collided in Estonia: Russian and German, the latter distinctly dominating. There is an abundance of tales dealing with magical themes, but relatively few historical and animal tales. Kreutzwald[1] made popular the German Reinecke Fuchs tales (Reinuvader rebane). Tales of orphans and cross stepmothers are well-known. Despite the hardships of slavery to which the Estonians have been subjected, there are a lot of humorous tales, among them the very popular tales of the Shrewd Ants and the Old Headen (Kaval Ants ja Vanapagan), in which Vanapagan is a dupe with great physical power whom Ants always outsmarts. Many types of people are targets of folk humor; stingy and lazy persons, tailors, soldiers, students and

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1[See cat. 116, p. 155-- -165- Analyst]

538 professors, nobles, Setus, gypsies, Jews and
[522]
city people. Many tales explain the origin of rivers, lakes, hills, swamps, and forests and the creation of certain animals.

177 Folk religion. Of special interest is Estonian
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folk religion. The geographical situation of Estonia has encouraged numerous borrowings in folk religion from Goth, German, Swede, Russian and Baltic neighbors. At present, more research is needed to differentiate between the original and borrowed elements. German influence appears to be the most overwhelming, and can be traced in almost any type of belief. These beliefs are used today more as literary and artistic subjects than as real superstitions or beliefs in everyday life.

771 The basic characteristics of Estonian folk

775 jealous persons or criminals, were thought to become revengeful demons (kodukäija), the term being a translation of the German Heimgänger. [153] These demons were said to be the cause of sickness and other trouble. Nightmares and plagues were believed to be caused by spirits [177] or by the dead, and death appeared under Chris- [76] tian-German influence personified as a man with a scythe, or who was called Liiva Annus 'Sand Annus.'

754 538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian nõid, Finnish noita), who can be either man or woman. The ancient nõid was a wise man (tark), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

754 sicknesses. Later on, during the long-time
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slavery under German barons, the nõid became a demon who could bring trouble to the more fortunate people and good fortune to the poor; he could fly through the air or turn into a were-wolf. Such fortune-bringing man-made demons have been very popular in Estonian folklore.

538 Tales of giants (hiid) originated in the last
[177]
776 phase of the Iron Age, the Viking era, when contacts with the Scandinavians were close. Scandinavian influence in tales of giants has been traced also in northern Russia.

The folk tales of Saaremaa tell of a giant Suur-Toll 'Big Toll' his wife Piret, and their son Noor-Tõll 'Young Tõll.'

At the beginning of the nineteenth century, K. Ganader's Mythologia fennica appeared in German translation and helped to create a

538 pantheon of gods and semigods, mostly borrowed,
776 and partly created by Estonian writers, e.g., Fählmann. The most popular figures of this literary pseudomythology are: Vanemuine (Finnish Väinämöinen): Ilmarine, the black-smith with supernatural creative powers (Finnish Ilmarinen); Lämmeküne, a young hero (Finnish Lemminkäinen); Pikker, the god of thunder; Tuuslar, an ill-natured supernatural being; Uku, a supergod, also borrowed from Finnish mythology; and Vanaisa (Grandfather), the god in heaven.

779 Written Literature. In the period from 1535 to 1780 written literature consisted mostly of religious works written by the local German clergy. Catechisms, prayer books, hymnals, the New Testament (1715, 1886) and the whole Bible (1739)

779 were translated. Although the first known Estonian book, Wanradt and Koell's Catechism, dates back to the year 1535, the share of the natives in the production of the printed word during the first two centuries was very insignif-
538 icant. A few occasional secular poems are known, among them one by an Estonian sexton Käsu Hans (1708) in the southern Estonian dialect in which he complains about the destruction of the city of Tartu and the deportation of Estonians by Russians during the Great Northern
[177] War. The language of all this written work was Germanic as molded by foreigners according to the rules of German grammar. During the period of Enlightenment, 1780-1830, the Báltic German literary men produced many sentimental and moralizing stories, according to the taste of the time, which were mostly

[See also cat 116, -172- p 171 -- Analyst]

●538 translated or adapted from German. At the end of this period two Estonians, Pastor O. W. Masing (1763-1832) and Kristian Jaak Peterson [814] (1801-22) are among the writers. The energetic Estophile pastor J. H. Rosenplänter founded a periodical Beiträge zür genauern Kenntniss der ehstnischen Sprache, to which O. W. Masing was one of the most prolific contributors. Masing issued also the first Estonian weekly Maarahva Nädalaleht, ('Country Folk's Weekly') from 1821 to 1825, and proposed the letter õ which was adopted into the Estonian alphabet. K. J. Peterson, a student of theology at Tartu, was a very promising poet but died early in life, leaving only a small collection of poems and a diary. His poetry was far ahead of his time, free of didactic elements, Anacreontic and idyllic. G. Suits has called him the "first Young Estonian."

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538 In the period before the Awakening (1830-60) the production of sentimental and didactic popular literature continued. More Estonians appeared among the writers: Fählmann, Kreutzwald, J. W. Jannsen, J. Sommer, and others. Fählmann and Kreutzwald published many stories in yearbooks, few of them original. J. W. Jannsen (1818-90), sexton and teacher at Pärnu, was an even more prolific translator of German didatic stories which he adapted with such a masterly touch they were long considered originals. [204] He also founded the first Estonian newspaper which was consecutively issued for a long time, Perno Postimees, ('The Pärnu Postman') in 1857. Although this period did not produce any great writer, except Kreutzwald with his Kalevipoeg, who actually belongs more to the Age of Awakening, an Estonian literary style was beginning to

538 emerge.

The Age of Awakening (1860-80)[1] saw the flowering of Estonian literature. In this period, the age of Estonian Romanticism, poetry became the most cultivated literary form. Jannsen with his Postimees moved to Tartu in 1863 and this city became the center of Estonian cultural life. His daughter Lydia's (1843-86) first volume of poetry, Vainu lilled ('Wild Flowers') appeared anonymously in 1865. A year earlier, Kreutzwald had issued his volume, Viru lauliku laulud ('The Songs of the Vironian Bard'), which is technically perfect but contains only a few original songs. Kreutzwald, as a master of technique, criticized severely her first volume, but a long, friendly correspondence between the old "Father of Song" and the young poetess developed which was later to be published. Her second

1 [for more data on National Awakening, see cat. 116, pp. 26-33 -- Analyst]

538 volume, Emajõe ööbik ('The Nightingale of Ema River'), issued under her pen-name Lydia Koidula (from Estonian koit, 'the dawn'), was a great success. Many of her songs have been set to music. Her poetry is expressive of a romantic love of her fatherland and her songs went straight to the heart of her people. She became the symbol of the Estonian awakening.

545 An ecstatic even for Jannsen's[1] family and for all Estonians was the First Singing Festival in 1869 at Tartu, which Jannsen organized. There were representatives here from Finland and Hungary. Many of Koidula's songs were sung and

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[533] Jannsen's "Mu isamaa, mu õnn ja rõõm," ('My native land, my pride and joy') later became the Estonian national anthem, music for which was the score of the Finnish anthem by Pacius.

538 The other poets of Estonian Romanticism,

1 [See cat. 116, p. 174 -176- -- Analyst]

538 notably Veske and Kuhlbars, generally followed the example of Koidula. The chief prose writer of this age was J. Pärn, whose best story concerns the buying of land titles.

538 In the post-Awakening period (1880-90) patri-
186 otic poetry had exhausted its themes and was forced to resort to repetition. Historical fiction now became the most important type of literary expression of the period. The romanticized stories of ancient wars, uprisings and other heroic events were a very welcome escape in the depressing atmosphere of Russification. The most popular author of this period was Eduard Bornhöhe (1862-1923), whose first story Tasuja, dealing with the great uprising of the Estonians in April, 1343, had considerable impact on the patriotic sentiments of the time. Other authors of historical fiction, for example, were A. Saal, J. Järv and A. -177- Kitzberg.

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538 J. Järv and A. Kitzberg.

Realism in Estonian literature started late, around the last decade of the last century. This period in Estonian literature is called the period of "critical realism" for its sharp criticism of social injustices in rural Estonia. Three outstanding authors then appeared: Juhan Liiv, August Kitzberg, and Eduard Vilde. Liiv (1864-1913) wrote some successful short stories, the longest of them Vari ('Shadow'), but he developed later into the most patriotic poet of his period, writing of the sufferings of his homeland and sometimes envisioning, as a prophet, the future of Estonia. Frequently he uses a brief verse form, especially in his nature poetry, as well as a free verse form.

536 August Kitzberg (1852-1927) was the first outstanding Estonian dramatist. He wrote many

536 light comedies, but of much greater import were his dramas, especially Tuulte pöörises ('Hurricane'), 1906, and Libahunt ('The Werewolf'), 1912. The first was written for the opening performance of the new Vanemuine theatre at Tartu and deals with the revolutionary village life of 1905, when socialistic ideas were rampant. The Werewolf was written for the opening of the new theatre Estonia at Tallinn in 1913, and deals with the tragedy of an artistic young girl in a superstitious early nineteenth century Estonian village. With these play Kitzberg raised Estonian drama to the level of modern West European drama.

538 The great master of realism was Eduard Vilde (1865-1933) who was also the first to become a professional Estonian writer, (he wrote forty novels, numerous short stories and several plays), but even he had to depend heavily on

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538 journalism. Born and partly reared in northern Estonia as a son of an overseer on an estate, he became acquainted with an extraordinarily rich gallery of people, both peasants and German gentry. Influenced by the great European realists and naturalists, his novel Külmale maale ('To the Cold Country'), 1896, was the first naturalistic novel in Estonian literature, dealing frankly with village social problems. At the turn of the century Vilde became famous with his historical trilogy Mahtra sõda ('The War at Mahtra'), the best of his historical novels, Kui Anija mehed Tallinnas Käisid ('How the Men of Anija came to Tallinn'), and Prohvet Maltsvet ('The Prophet Maltswet'), all of which pick contemporary peasant unrest for their subjects and describe the peasants' hostilities to their feudal lords. During 1905-17, the period between two

1; Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 Russian revolutions, Vilde was exiled, like many other Estonian intellectuals. In Copenhagen, he wrote two of his masterpieces, the witty comedy Pisuhänd ('The Dragon'), 1913, which is still the best in Estonian literature, and the novel Maekula piimamees ('The Milkman of Mäeküla'), 1916, a psychological novel about the tragic triangle of an Estonian milkman, his young wife, and a Baltic baron. With this novel, which has traits of Neo-Romanticism, Vilde reached his peak as a master of style. In his later years Vilde was granted a permanent subsidy from the Culture Fund[1] and a house at Tallinn in recognition of his contributions to his homeland.

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The Neo-Romantic period (1905-20) in Estonian literature was led by the Noor-Eesti ('Young Estonia') school of writers, the most

[1] [see cat. 116, -181- pp 55-56 -- Analysis]

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517 outstanding of whom were Gustav Suits, their intellectual leader, A. H. Tammsaare and Friedebert Tuglas, V. Ridala, E. Enno and Johannes Aavik. The Neo-Romanticists turned to their imaginary worlds, disillusioned with life after the 1905 Russian revolution. In the first of the five albums published by Noor-Eesti is found Noor-Eesti's slogan: "More culture! More European Culture! Be Estonians, but be Europeans as well!"

With Noor-Eesti began the genuinely modern Estonian literature. The aims of their literary efforts were 1) liberation of Estonian literature from the one-sided Russian and German influence, making special efforts to translate French, English, American, Scandinavian and Finnish authors; 2) broadening of the subject matter of the literature; 3) raising the level of Estonian

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538 517 language and literature to that of European literature; and 4) improvement of the appearance of Estonian books with the cooperation of Estonian artists.

538 G. Suits' (1883-) first volume of poems Elutuli ('The Fire of Life'), 1905, is ecstatic in its youthfulness and presents new and fresh forms of expression. He, too, had been in exile, but was able to study literature and esthetics at Helsinki University. His second volume Tuulemaa ('The Land of the Winds'), 1913, an expression of the author's deep disillusionment, is considered one of the best single volumes of Estonian poetry. In some of his poetry he has made masterly use of elements of folk poetry. Now in Sweden, Mr. Suits has centered his literary research on Kreutzwald.

Friedebert Tuglas (1886-) is a master of

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538 impressionistic and symbolistic short story writing. His work consists of a novel Felix Ormusson, which has as its main character an intellectual Bohemian; short stories such as Popi and Huhuu, Maailma lõpus ('At the end of the World') Kuldne rõngas ('Golden Ring') and others; an autobiographical novel Väike Illimar ('Little Illimar'); and monographs on Juhan Liiv, Eduard Vilde and the Eesti Kirjameeste Selts (Society of Estonian Literary Men).

Villem Ridala [Grünthal] (1885-1942) is a nature poet of the Estonian islands, and Ernst Enno (1871-1934) has written subtle Neo-Roman-

914 tic lyrics with elements of mysticism. J. Aavik cooperated with Noor-Eesti mainly as a language innovator and translator of famous works in world literature into modern Estonian. These translations usually included a dictionary of his

1 [see cat. 116, pp. -184- 181-182--Analyst]

814 coinages and other new words used in his translations.

538 A. H. Tammsaare (1878-1940) started as a naturalist with stories of rural life at the beginning of the present century, and continued as a Neo-Romanticist in the period of Noor-Eesti, writing some impressionistic stories about students, taking Estonian literature thus into the city.

The escape from reality into the world of phantasy, mysticism, and art for art's sake was challenged at the outbreak of the Russian revolution in 1917 by the Siuru group of young writers, and also by the Neo-Realists who had begun

[776] their work after World War I. Siuru, in Estonian folklore, was the daughter of the God Taara, a bluebird, the symbol of restlessness and search for happiness. To the Siuru group

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538 belonged the poets Henrik Visnapuu, Marie Under, Johannes Semper and Artur Adson, and the prose writers August Gailit and Friedebert Tuglas, who left the Noor-Eesti to join the new group. The Siuru group, as child of revolution and war, started sensationally, revolted against all convention and the petty bourgeois life, and hailed sensualism and Bohemian freedom. After some years, however, they had all calmed down and become serious writers.

Henrik Visnapuu (1890-1952) who began with a sensual, frank and brutal volume of verse Amores, in 1917, developed in later years into a predominantly patriotic poet, especially when he was in exile during and after World War II. He is a lyric poet and his verses make a strong emotional appeal.

Marie Under (1883-), called the Princess

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538 of Siuru, is the outstanding feminine poet of contemporary Estonia, and has won recognition at home and abroad. Her first volume of Sonnets, 1917, is sensual, frank and full of the joy of life. But after World War I she produced expressionistic verse in which the horrors of the war are deeply felt. She has written, among other poems, a volume of ballads and legends, using themes from Estonian folklore. The second World War and the tragedy of her people have found sympathetic expression in her poetry. A small selection of her poetry Child of Man, 1955, was translated by Professor W. D. Matthews.

August Gailit (1891-) became famous with his novel Toomas Nipernaadi, which has been translated into many languages, a novel of a Bohemian vagabond and Don Juan a là Knut Hamsun written in an extravagant style.

538 The school of Neo-Realism, which began in the twenties, demanded that literature return to the treatment of Estonia's own social problems. "Down with lyrical chocolate! Give us pork chops!" shouted a young Neo-Realist, A. Kivikas. The followers of this school, in Estonia as in other countries, emphasized the psychological approach and had a wider range of themes than the realists, and some of them introduced the Marxian treatment of social problems, like August Jakobson (1904-) in his novel Vaeste patuste alev ('The Borough of Poor Sinners') and other novels.

Albert Kivikas (1898-) deals mainly with the problems of farmers. His best novel, Nimed marmortahvlil ('Names of the Marble Tablet') is a story of students during the War of Liberation. Oskar Luts (1887-) is a

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538 prolific writer and the best Estonian humorist. Of his many books the most popular is a set of stories dealing with the pranks of schoolboys; Kevad I, II ('Springtime'), which has been dramatized with great success. Mait Metsanurk Hubel's (1879-) is a strong social critic; his characters have suffered much and they criticize bitterly the injustice done to them.

With a permanent subsidy from the Culture Fund, A. H. Tammsaare was able to start work on an extensive five-volume set of novels Tõde ja õigus ('Truth and Justice'), completed from 1926 to 1933, and comprising over 2,500 pages. The main themes of this gigantic work, which reveals the author's deep-seated pessimism, are the search for truth and justice by a serious and industrious Estonian farmer, and the struggle with the stubborn land which he has to

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538 cultivate, although a wide variety of themes, farm life, education, revolution, old and modern marriages, and characters from rural and city life are treated in each volume. Tammsaare's last work is a symbolic novel Põrgupõhja uus Vanapagan ('The New Devil from Hell's Bottom'), in which the familiar characters from Estonian folk tales, the Shrewd Ants and Vanapagan, are interestingly reversed and placed in a modern capitalistic society; Ants is the ruthless exploiter and Vanapagan is a simple-minded good worker.

536 Hugo Raudsepp (1883-) is a prominent, popular Estonian playwright. His themes and characters are humorously and realistically treated. During the Nazi occupation he wrote a comedy about two rich farmers who wanted to chase a poor little man from his home. After

536 some successful performances, the Nazi officials understood its meaning and it was banned. The most successful of Raudsepp's comedies is Mikumärdi.

538 Several Estonian writers of the thirties turned their attention to the historical novel, attempting to treat history as truthfully as possible. K. A. Hindrey picked the subject for his novel Urmas and Merike from the ancient independence period; M. Metsanurk's Ümera jõel is concerned with the ancient War of Independence; and A. Malk, who wrote about Saaremaa and the other islands, is especially noted for his historical novel of the Great Northern War, Surnud majad ('The Dead Houses').

A new generation of talented poets arose in the 1930 s, some of them inclined to

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538 Neo-Romanticism again: Betti Alver, Heiti Talvik, Bernard Kangro, Kersti Merilaas and A. Sang. Of the prose writers the most promising was K. Ristikivi.

Before the Second Soviet Occupation many prominent writers left Estonia as refugees on the ground that there is no freedom for creative work in the Soviet Union. The majority of them are in Sweden: G. Suits, M. Under, A. Adson, A. Gailit, A. Mälk, A. Kivikas, K. Ristikivi, B. Kangro, V. Õun, and others. Some writers are now residing in England. H. Visnapuu came to America, but died in New York in 1952. These Estonians have continued, then, writing abroad, and some of their work has been translated into other languages. An outstanding selection of Estonian poetry has been translated by W. K. Matthews, entitled Anthology of Modern Estonian -192- Poetry

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Modern Estonian Poetry.

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A new generation of promising young writers in exile has also arisen. An outstanding Estonian literary monthly is issued by these writers and intellectuals in exile: Tulimuld ('Fiery Earth'), edited since 1950 by B. Kangro in Lund, Sweden.

A few prominent Estonian writers remained in the home country: F. Tuglas, O. Luts, M. Metsanurk, H. Raudsepp, J. Semper, and some of the younger generation: B. Alver and Heiti Talvik. However, the Soviet Estonian writers have not produced any outstanding literary work during the ten years of occupation. The majority of the writers in Soviet Estonia have chosen translation work as their occupation --a kind of passive resistance. These writers are often publicly reprimanded for their inability

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538 to create progressive works about the "happy life" in the Soviet Union. Not much is heard of the activities of the former outstanding Estonian writers who remain in their home country except for August Jakobson, who has been made by the Soviets the top writer in Estonia. Some new poets, Leberecht, Scmuul, and others, have appeared.

533 [217] Folk Music. Some 16,000 variants of Estonian folk music, over 1,400 of them on phonograph rolls, are recorded and housed mostly at the Archive of Estonian Folklore at Tartu. Systematic recording has been carried out since the period of National Awakening. The most important part of the collection is the runes, the recitatives of the old folk songs. The four-measure phrase corresponding to the

Annex "A," Subparagraph 1i,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

533 The folklore of the Votes is very sparse, and the major portion of it has been taken over from their neighbors. They seem to remember only their old wedding songs which no longer are in use at weddings, for, since the beginning of this century Russian songs have replaced them. Often these songs are mere fragments of older forgotten songs.

538 The Votic folk tale repertoire is predominantly Russian. There are several animal tales, tales of soldiers, priests, gypsies, robbers, Stupid Van'ka, an old man and old woman, and others.

Annex "A," Subparagraph li,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

538 Folklore. Folklore is the most important manifestation of the Vepsian national culture. The literature in Vepsian, created mainly during the Bolshevik reign, is limited
517 to a few textbooks. Russian literature has never been able to satisfy the literary needs of the people. For this reason, it has been necessary to resort to an oral tradition which today is still alive to a certain degree. The Vepsians like company and have the habit of spending long winter evenings, especially during fasting time, together singing, telling stories, jokes and riddles. In this practice, the most talented people have become such skilled artists that their fame has passed beyond the boundaries of their own villages. Although the knowledge of the old Kalevala runes is limited to only a few fragments, which are not even generally known, the Vepsian lore is, nevertheless, quite abundant and variegated. Needless to say, it reveals a strong Russian influence.

533 The most common folk songs are the so-called chastushka (the term borrowed from Russian), which are sung by all of the Vepsian women. They consist of only four lines and have a simple melody. They deal mostly with

533 Of special interest are the song-tales whose first lines are usually recited and which are then continued in the song. Due to the lack of musical instruments, especially in former times, special dance songs have been sung to accompany the dances.

538 Storytelling is the most favored pastime of the Vepsians. Some Vepsians have achieved in this art a high degree of skill. Especially common in the tale repertoire are the animal tales, but tales of priests, farm hands, the devil, the stupid but lucky youngest brother, and some anecdotes are often told. Since the Vepsians are bilingual, the stories are told either in Vepsian or in Russian. Fairy tales form the most vital genre among the Vepsians, and even the children practice telling them.

The Vepsians have so many proverbs that for almost every situation there is an appropriate saying. Part of them have been borrowed from the Russians, but a part are also clearly of local origin. The solving of riddles is practised not only among the children but also among adults. Sometimes a group of people come together to tell riddles and thus to find out who is smartest among them. Quoted here are several representative proverbs and riddles:

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(a) Who grows up without discipline will die without honor.

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538 (b) Who digs a grave for the other one will fall in himself.

(a) The small Makarii asks everybody to lift up his feet. /Treshold./

(b) Four brothers run next to each other, but cannot reach each other. /Wagon/

(c) In the middle the fire is burning, around is the Lake Onega. /Samovar./

751 Charms and incantations are used for healing sickness, averting dangers, and if the mishaps have already occurred, for finding relief from trouble. Especially interesting are the snake charms. The Vepsian charms and incantations seem to be, for the most part, of Russian origin.

533 The spiritual songs and legends are presented mainly by people who have seen much trouble--the old people and the beggars. Blind people on their begging trips used to sing them. The spiritual songs are taken over completely from the Russian songs.

Weeping songs are sung mainly on two occasions--in connection with marriage and with death. But any adversity can be the subject of weeping songs. In recent years the Vepsians have sung of the war, which rolled over their villages and robbed them of their husbands,

[177] The Livonian fairy tales are, in the main, borrowed from Latvian. Telling tales and different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

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Livonians

Annex "A," Subparagraph 1r,
Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE

186 National symbols. The Livonians won their own flag and their national anthem at the beginning of the twenties during their national renaissance. The Livonian flag, its green, white, and blue symbolizing the colors of the forest, the beach sand and the sea, was consecrated during the flag festival in the fall of 1923. At this festival representatives of Estonian and Finnish students presented, in addition to their enthusiastic greetings, several musical compositions to accompany the Livonian words written by Miina Hermann (Härma) (Estonian) and Heikki Klemetti (Finnish). A Finnish guest in his report on the festivals stated that "I have nowhere seen such a strong feeling as was noticeable among the Livonians."

[538] The Livonian national anthem was written in 1924 by Karl Stalte, the sexton of Ire village and the only Livonian poet. The melody of the anthem is the same as that of the Finnish and Estonian anthem. It is, however, not a translation or imitation, but "independently...expresses the love of the Livonians for their shore washed by the sea, where grow the old fir trees hardened by storms, where dwells the fisherman fighting against the forces of nature, and where rings the dear holy sound of

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814 Estonian-Finnish folk songs. Kalevipoeg was
538 published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

539 The hero of Kalevipoeg ('Kalev's Son') is a
773 giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

539 a deep sleep, a devil steals his costly and heavy
773 sword, bought for good luck from a Finnish smith, and drops it into a nearby river. When Kalevipoeg later, in melancholy, walks through the river the sword cuts off his legs. The forces of heaven have mercy upon the dying giant, send his soul back into his body and send him, mounted on his horse, to the gates of Hades. There he remains to keep watch over Sarvik. The last verses of the epic reveal some optimism; the day will come when Kalevipoeg will be freed to return home to bring luck to his people. The independence period often was interpreted as the time of Kalevipoeg's return.

539 Although the percentage of authentic folklore in Kalevipoeg is considerably less than in the Finnish Kalevala and the style to a great extent is Kreutzwald's, it is still an Estonian epic and

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539 it had a tremendous impact on the Awakening period. Kalevipoeg is still the Estonian book most widely known abroad, having been translated either in whole or in part into Finnish, Hungarian, German, Russian and English. At home the people who had been for centuries suppressed read that they were once free and had had a hero-king who fought successfully the forces of darkness. Kreutzwald received the title of the "Father of Song" and has long been venerated.

814 538 The recording of folklore since Kreutzwald has been mainly in the hands of Estonians. One of the best early collections of folk songs was by a Baltic German teacher, A. H. Neus, entitled Ehstnische Volkslieder (1850-52). The appearance of Kalevipoeg had revealed that the nation had great treasures which should be

542 world's championship in Helsinki (1937) and in
[524] Lucerne (1939). Chess also is widely played.
[541] Estonian Games, like the Singing Festivals, were arranged at five-year intervals in all types of sports. Performances of folk dances were especially impressive, with hundred of pairs of dancers participating.

Estonian athletes continue to excel also under the Soviet rule, but they appear on U. S. S. R. teams and their nationality is not mentioned.

181 Basic attitudes. Estonians are not always an easy-going people. They have to a certain degree the "heavy spirit," a kind of basic suspiciousness and distrust and a tendency toward pessimism. Their hard past and the injustices suffered at the hand of their conquerors are perhaps good reasons for these attitudes.

642 Sports. The earliest sport to bring the Estonians world fame was wrestling. Estonia had her world champions as early as the last century. In the 1912 Olympic Games in Stockholm the heavyweight wrestling contest was won by an Estonian. At other Olympic Games the Estonians participating in various athletics won six gold medals, seven silver and ten bronze medals. Of these, several were won by wrestlers.

The Estonians like gymnastics and have had in the past many amateur groups of adults, both men and women, under professional trainers. The most popular games were socker, basketball, volleyball, lawn tennis, ice hockey, skating and skiing. Estonians have won many European ice-sailing contests. In rifle shooting have have also excelled. They won the famous Argentine Statue twice in succession at the

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542 world's championship in Helsinki (1937) and in
[524] Lucerne (1939). Chess also is widely played.
[541] Estonian Games, like the Singing Festivals, were arranged at five-year intervals in all types of sports. Performances of folk dances were especially impressive, with hundred of pairs of dancers participating.

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Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic Kalevipoeg (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were preserved. [545] The first national Singing Festival in 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing festivals became a national tradition. To promote education in the native tongue the Alexander School Committee was established

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538 volume, Emajõe ööbik ('The Nightingale of Ema River'), issued under her pen-name Lydia Koidula (from Estonian koit, 'the dawn'), was a great success. Many of her songs have been set to music. Her poetry is expressive of a romantic love of her fatherland and her songs went straight to the heart of her people. She became the symbol of the Estonian awakening.

545 An ecstatic even for Jannsen's family and for all Estonians was the First Singing Festival in 1869 at Tartu, which Jannsen organized. There were representatives here from Finland and Hungary. Many of Koidula's songs were sung and [186] [533] Jannsen's "Mu isamaa, mu õnn ja rõõm," ('My native land, my pride and joy') later became the Estonian national anthem, music for which was the score of the Finnish anthem by Pacius.

538 The other poets of Estonian Romanticism,

533 eight-syllabled trochee of Estonian folk songs is the most common. The songs of the Setus 177 have five-measure phrases. Folk songs with 533 refrains are found in southern Estonia, and are considered to be of Slavic or Baltic origin. The modern folk songs have mostly nineteenth century melodies, many of which are of German origin.

534 Among the original Estonian musical instruments should be mentioned the popular Finnish-Estonian string instrument, the kannel (Finn-kantele). Some horns, torupill and sokusarv in Estonian, have been used by shepherds for accompanying folk dances, but instrumental folk music is fairly rare in Estonia.

545 Modern Music. An important period in Estonian musical life begins with the Time of

545 Awakening and especially with the first singing festival at Tartu in 1869, which served as a powerful stimulation to Estonian composers. All national getherings during czarist times had been forbidden, especially during the Russification period, but since the first singing festival was organized as a commemoration of the fiftieth anniversary of the liberation of Estonian peasants from slavery, it was permitted. The festivals which followed became important national events held at regular intervals in the larger cities. This tradition was continued during Estonia's period of independence.

533 The following Estonian composers should be mentioned: Aleksander Kunileid (1845-75), composer of many songs which followed the example of Estonian folk songs, by this means freeing Estonian music of the hitherto powerful German

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

533 operas were composed on themes from Estonian history by E. Aav, A. Lemba, A. Verdo, and P. Ardna, who composed light operas and whose The Fishermaid became very popular.

The first original Estonian ballet, Kratt ('The Fortune Bringer'), by E. Tubin, is based on Estonian mythology motifs. It was performed with great success in 1944 at Tartu and Tallinn.

[814] Among Estonian publications in musicology H. Tampere's Eesti rahvaviiside antoloogia ('Anthology of Estonia Folk Tunes') and J. Zeiger's Eesti rahvaviisid ('Estonian Folk Tunes') are worthy of mention.

•545 The singing festivals, held every five years at the Tallinn stadium, became more popular and better organized during the years of independence. The membership of participating choruses was about 20,000 and the audience

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

545 exceeded 100,000. Colorful national dresses worn by Estonian women at these mass gatherings added to the beauty of the festivities.

533 Such recent major works as A. Kapp's symphonies, E. Kapp's opera, The Fires of Revenge, and his ballet, Kalevipoeg, and G. Ernesaks' opera, The War of Pühajärv, reveal the influence of Communist ideology on present-day Estonian musicians.

A considerable number of Estonian musicians left Estonia before the Second Soviet Occupation and they have continued their creative work in Sweden, Germany, the United States, Canada and other countries.

545 Theater. Beginning with the National Awakening, various theater troups have performed all over the country. The history of Estonian

545 theaters begins in 1906, when Vanemuine at Tartu and Estonia at Tallinn became professional theaters. K. Menning founded the Vanemuine and the talented and versatile actor Paul Pinna, together with T. Altermann, became the leader of the Estonia theater. Talented actors usually climaxed their career at the Estonia, the finest theater in the country. In these two theaters were performed dramas, operas and light operas, the theater in the capital city being always the leader and always more aware of the new trends in the dramas of Western Europe. Among the top performers at the Estonia theater should be mentioned A. Lauter and Erna Villmer.

There were some smaller theaters at Tallinn, such as the Dramatic Theater, the Workers' Theater and the Morning Theater. There were theat s also in the smaller cities and acting

545 troups in villages which gave performances in the community houses. Interest in the theater was considerable, and the bigger theaters at Tallinn and Tartu were able to retain their high artistic level because of the generous support which they received from the Culture Fund.

531 Art. Estonian peasant art consists mainly of woodcarving with decorations of floral motifs in northern Estonia and geometric patterns in the South. Metal work was less popular, although there exist numerous silver articles such as brooches, pins, chains and rings. Different kinds of Viking brooches are popular among Estonians today. Estonian national costumes, worn with jewelry, demonstrate the decorative abilities of Estonian women.

000 In modern Estonian art painting has been the

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonia 964
Letts RB4

the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

21: Kolarz J-4 (no date) 1952 R1 Soviet Union
Estonians R64

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Noor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1f,

Sociological Background

SOCIAL STRUCTURE

565 555 The Republic of Estonia always impressed her foreign visitors as being an almost classless country. Although this was not strictly true, the class lines which did exist were not rigid and there were extensive possibilities for vertical mobility within the society. Creative and educational abilities determined social status to a greater extent than did financial well-being.

563 After the big estates belonging to the German gentry and a few wealthy Estonians were redistributed among the landless people, the German landholders returned to Germany or else settled down in Estonian cities. Very few of the estate owners remained in the country, and the few who remained did so because they had been

565 business and industrial magnates, 2) the middle class, comprising teachers, clerks, military officers, independent educated farmers, writers, artists, doctors, lawyers, engineers, etc., 3) the workers, who in turn are divided into skilled and unskilled workers. The businessmen who became rich overnight in the years previous to or immediately following World War I were not considered as belonging to the higher classes. Eduard Vilde has written a character study of a member of the nouveau riches in his famous [875] comedy Pisuhänd. On the other hand, university professors enjoyed a high social position; they belonged to the upper middle class even though their salaries were not princely.

The middle class was by far the biggest class. 555 As in any democratic society, social mobility between the classes was extensive, and Estonian

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

565 665 The workers' class and the intellectuals at loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 186 In a national emergency, class distinctions have always been forgotten and the nation has

1 [see cat. 116, pp. 325--120-334-- Analyst]

626 In Estonia, as in almost every modern
156 western country, rigid conformity to social mores has not been required and considerable deviant behavior has occurred. Deviators were not so badly condemned as in ancient times, but the communities tried to apply remedial means for controlling behavior.

The most effective stimuli motivating or inhibiting behavior in Estonia have been prestige and, to some extent, material rewards. Under various foreign rules many Estonians have suffered different types of punishment for political activities and have emerged national heroes. The present Communist rule is so unjust in its punishments that these are not, for the most part, affecting the prestige of the punished among their fellow Estonians.

557 Nepotism occurred in independent Estonia in the form of patronage doled out by prominent

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

557 members of student organizations, selts or korporatsioon, (see Subparagraph 1f)[1] who had gone on to high positions in public or private life, to their fellow society members. For example, the korporatsioon "Vironia" dominated the Estonian Bank and held many leading positions in the Ministry of Commerce. Fortunately, this type of nepotism was not found everywhere.

SOURCE

113 Raud, Villibald

1953. Estonia, a Reference Book. New York.

[1] [See cat. 116, pp. 126-9- -151- Analyst]

593 The parents normally enjoyed prestige in the family and the children took their advice into consideration even after they had become adults. [674] The percentage of juvenile delinquency was not high and occurred mostly in the larger cities, rarely in rural communities. In the rearing of children, the Estonian mother played, of course, an important role. Being at home more than the father, her moral influence was usually decisive [733] for her growing children. Even if the father was inclined to some weakness--of which the most common was excessive drinking--the mother in many cases was able to bring up a decent family. In Estonian public life the important role of the mother has been strongly emphasized. Estonian literature has many examples of affectionate relations between children and their mother. Mother's Day was observed every year in schools, churches and in public

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562 593 [168] gatherings. On those occasions the mothers of large families received rewards.

593 [527] Family reunions tended to keep alive the feeling of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 858 During the Communist regime the authorities have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

Annex "A " Subparagraph 1g,

Sociological Background

FAMILY

591 In former times the Votic families were much bigger than they are now. The sons usually remained in their father's house, brought their wives there and brought up their families. For this reason, the living rooms were then much bigger than now, each of them accommodating around 20 to 25 persons. Now the families are small, for the single nuclear family is the rule, and children after marriage now leave their parents' house and form their own separate households.

[594] The man is the head of the Votic family, but he does not act always as he pleases. In more important decisions the opinions of the wife and of the grown-up children are also 562 taken into consideration. In former times, the 596 position of the wife in the family seems to 594 have been considerably lower than it is today. Characteristic are the words said by the bride's mother to her future son-in-law while handing over to him the bride's hair after it is cut: "Take both her hair and her head; you 562 are her master and she is your slave." Im- 264 portant in this respect is also the hierarchy 596 commonly used at the eating table. Oral 594 tradition tells us that in olden times the table was the privileged eating place for the men. The women could take their meals around the fireplace or elsewhere, but the men always used to sit at the table. Even if the men and women ate at the same table, they did not eat

562 264 596 594 at the same time: the men ate first and the women afterwards. When the families in earlier times were very large, the eating was arranged in three shifts: first the men sat at the table, then the women, and finally the children. There are also some data which indicate that formerly the children were not admitted at all to the table but had to eat on the floor from a common wooden dish (naappa). For them a special tablecloth (ursi) was spread on the floor.

In later times when families became smaller, both the men and women used to sit at the same table. But even then the sexes were segregated. The men, in general, sat at the side of the table which was towards the rear corner of the room, and the women opposite them. Due to this custom, the parts of the table have special names which are used even today. The rear part is called starika-lauta 'old man's table' and the front part ämmä-lauta 'woman's table.' They also say that the men sit jumalapoolez 'at God's side,' and the women sit alanurkkaz 'at the lower side.' The same custom of dividing the table according to sexes was observed also by the Ingrians.

Nowadays no such segregation is made and anyone can sit where he wishes.

[Estonian Constitution as of November, 1947]

[641] [761] The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[966] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

[641] [657] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[562] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[523] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution 25 of November, 1947]

000 ...sabotage - is punishable with all the severity of the law as the most heinous ... crimes.

Chapter IX. The Electoral System

666 Art. 106. Members of all Soviets of Working People's Deputies - of the Supreme Soviet of the Estonian SSR and of the district, city, volost, settlement and village Soviets of Working People's Deputies - are chosen by the electors on the basis of universal, equal and direct suffrage by secret ballot.

Art. 107. Elections of deputies are universal: all citizens of the Estonian SSR who have reached the age of eighteen, irrespective of race or nationality, sex, religion, education, domicile, social origin, property status or past activities, have the right to vote in the election of deputies and to be elected, with the exception of insane persons and persons who have been convicted by a court of law and whose sentences include deprivation of electoral rights.

[641] Every citizen of the Estonian SSR who has reached the age of twenty-one is eligible for election to the Supreme Soviet of the Estonian SSR, irrespective of race, nationality, sex, religion, education, domicile, social origin, property status or past activities.

Art. 108. Elections of deputies are equal: each citizen has one vote; all citizens participate in elections on an equal footing.

[642] Art. 109. Women have the right to elect and be elected on equal terms with men.

Art. 110. Citizens serving in the Red Army have the right to elect and be elected on equal terms with all other citizens.

Art. 111. Elections of deputies are direct: all Soviets of Working People's Deputies, from village and city Soviets of Working People's Deputies to the Supreme Soviet of the Estonian SSR are elected by the citizens by a direct vote.

Art. 112. Voting at elections of deputies is secret.

Art. 113. Candidates are nominated by election districts.

The right to nominate candidates is secured to public organizations and societies of the working people: Communist Party organizations, trade unions, cooperatives, youth organizations and cultural societies.

Art. 114. It is the duty of every deputy to report to his electors on his work and on the work of his Soviet of Working People's Deputies, and he may be recalled at any time upon decision of a majority of the electors in the manner established by law.

Art. 115. Elections to the Soviets of Working People's Deputies of the Estonian SSR are held by election districts on the bases of representation fixed by the Ordinance Concerning Elections to Soviets of Working People's Deputies of the Estonian SSR.

814 [745] Republic. In 1935 a Pension Fund for Estonian writers, artists, musicians and actors was established, financed by ten per cent of the total annual Culture Fund budget.[1] The result of these funds was to give a much-needed security to creative workers, for in a small state writers and artists could not well depend on their royalties.

• 563 With the law of the Culture Autonomy (bills passed in Riigikogu in 1925 and 1931) Estonia established good relations with her minorities. This law has been praised as one of the most successful solutions of the minority problems in the whole world.

000 The situation at the end of Estonian independence gave full evidence to the fact that the young Republic had successfully come out of her childhood diseases and was looking forward to a happy

1 [see cat. 116, pp. 55- - -56- Analyst]

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created a strong demand for workers. By this time Estonia had already progressed from a feudalistic country to a capitalistic one. Dr. E. Kant has traced the population in rural Estonia during the period 1922-34 and has noticed that internal migration within Estonia has been far from uniform; the highland regions, for example, were depopulated far more rapidly than the lower areas. [563] One exception, however, to this trend was the southeastern corner of Estonia (Petserimaa) with its high percentage of Russians. Here the density of the rural population was steadily increasing. Although one cannot speak of any real overpopulation in Estonia, the density in the highlands has always been greater, and it is natural that these areas have given their surplus population to the cities.

In spite of all this urbanization, Estonia was

162 80-89	0.8	1.2	1.0
90-99	0.0	0.1	0.1

163 165 The Estonian birth rate has never been high. The 1930-34 average was 16.8 per mille. At the same time, the death rate averaged 14.9 per mille, leaving a natural increase of 1.9 per mille. This median death rate was higher than the average among other people with the same birth rate. In earlier years (in the last decade of the nineteenth century, for example) the birth rate of the Estonians has been considerably higher--

[563] 29.9 per mille. The birth rate among the Russian minority was 7 to 8 per cent higher than that for the Estonian population, but the Estonian German and Jewish populations had higher death rates than birth rates.

165 Before Estonian independence the infant

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

165 mortality rate was extremely high, but during the years of independence it dropped, as a result of the better medical care available for infants and mothers. The death rate dropped also in the age group of 10-19, but it still remained high in the age group of 1-9.

162 The overwhelming majority of the population
563 of Estonia in 1934 were Estonian--88.2 per cent, or almost one million people. Until World War II the minorities in Estonia ranked as follows:

Russians	8.2 per cent
Germans	1.5 per cent
Swedes	0.7 per cent
Latvians	0.5 per cent
Others (Jews, etc.)	0.9 per cent

From prehistoric times Estonians have had

563 From prehistoric times Estonians have had Slavic peoples as their Eastern neighbors. The Russian minority in 1934 lived in the eastern part of the counties Virumaa, Tartumaa, Võrumaa and Setumaa; 71 per cent of them were rural while 29 per cent were rated city dwellers. The inhabitants of the county Setumaa, who are called Setus, are Estonian by descent, although their language shows considerable Russian influence. Russian ethnographers, however, who tend to see Russian or Slavic features wherever possible, argue that the question of the Setu nationality has not yet been satisfactorily settled. The Estonian Germans were mostly descendants of Germans who came into the Baltic region as conquerors and crusaders at the beginning of the thirteenth century and later. (For more details see Subparagraph 1b.[1] Before Estonian independence, a considerable number of Germans lived

[1] [see cat. 116, pp. 10 f.f. -82- --Analyst]

563 as the gentry in estates spread all over the
[423] country. After the land reform in the twenties, the estates were nationalized and the land redistributed to landless people (war veterans, etc.), leaving to the former great landowners only the cores of their former vast possessions. Many of the former owners refused to accept what remained to them of their estates and migrated to Estonian cities or even to Germany, receiving reasonable compensation for their land from the Estonian government.

Approximately 84 per cent of the Estonian Germans during the period of Estonian independence were city dwellers. The Swedish minority was generally concentrated on the northeastern islands of Ruhnu, Vormsi and Pakri, as well as
[162] on Noarootsi, Riguldi, Nõva and Naissaar. In the turbulent days from 1939 to 1941, almost all

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

563 of the Estonian Germans migrated to Germany
167 and in 1944, before the second Russian occupation, the Swedish population of Estonia left en masse for Sweden.

727 During World War II the population of Estonia
661 suffered great losses. During the first occupation of Estonia by the Soviet Union in 1940-41, especially in June 1941, a mass deportation of over 10,000 Estonians took place to remote territories of the Soviet Union. In addition to these losses, the Soviet officials, when withdrawing their military forces from Estonia (in June-September, 1941) before the advancement of the German army, mobilized over 33,000 men, among them many regulars in the Estonian army, and took them to Russia. The approximate number of Estonian citizens deported, mobilized, arrested and murdered by Soviet officials during

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph lf,

Sociological Background

SOCIAL STRUCTURE

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555 The Republic of Estonia always impressed her foreign visitors as being an almost classless country. Although this was not strictly true, the class lines which did exist were not rigid and there were extensive possibilities for vertical mobility within the society. Creative and educational abilities determined social status to a greater extent than did financial well-being.

563 After the big estates belonging to the German gentry and a few wealthy Estonians were redistributed among the landless people, the German landholders returned to Germany or else settled down in Estonian cities. Very few of the estate owners remained in the country, and the few who remained did so because they had been

563 permitted to keep their land by reason of their special virtues in agricultural production. The Germans in cities (burghers) were engaged in business, industry or cultural enterprises. With the exception of a very few, they were not wealthy during the Estonian independence period, and many of them made their livelihood renting rooms, doing private tutoring, or selling their former goods from the "good old times." Actually, there were two classes among the Germans, the nobles and the burghers, but these two closed their ranks and united for purposes of self-preservation. This German class, having lost its ruling position in Estonia, did not mingle with the other inhabitants of the country and remained quite isolated despite the fact that almost all of them had mastered satisfactorily the Estonian and Russian languages.

563A. H. Tammsaare has described the class pride of the Balts in his novel I Loved a German. The younger German generation in Estonia was more liberal and less culture-bound, and it is quite possible that in a few years the division between the German minority and the Estonians would have become much less sharp. Since World War II was equally tragic to the Estonians and to the Baltic Germans--both of them lost their homes and their country--there is a stronger bond now between the Estonian and Baltic German refugees and they are friendlier than they have ever been.

565 Estonian society during independence could be roughly divided into three classes, each of which could be further subdivided: 1) a very small upper class, comprising the highest government and military officials and the established

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

871 563 Instruction in the public schools was given in Estonian. By special law, permission was granted for the establishment of schools in which instruction was provided in the langauge of certain minority groups--German, Russian, Swedish, Jewish--Estonian being taught as the first foreign language.

872 The curriculum of the 6-grade elementary school was the same in both urban and rural areas, the following subjects being taught: religion, Estonian, natural science, hygiene, geography, history, civics, art, manual instruction, physical education, and penmanship. In addition to these subjects, the elementary schools were free to select one foreign language for their curriculum: English, German, Russian or French, the first two being the most commonly taught.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

186 How much real support the Communists are able to claim from the Estonian population is, of course, uncertain, but it is certainly true that the majority of the Estonians long for liberation from the Communists. The Russian minority in Estonia supports the present regime to a much greater extent than the Estonians themselves do, but how much it is difficult to say. Refugees report that the Estonians avoid as much as possible any contact with the Russians.

Communism is essentially alien to the Estonian. Great individualists, they have long been proud of their country and of the progress that it was making before the last war. For two centuries under czarist rule the Estonians had maintained their national culture and their non-Slav traditions, so that when the foundations of their Western culture were collapsed beneath

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1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

167 later also to America. Some of them emigrated to Sweden. There has been a special kind of emigration, which has lasted up to the present day, namely the leaving of the seacoast by the educated Livonians. Almost none of the educated Livonians who have been able to get white collar jobs in Latvian towns have returned to their native area. Even the one Livonian who received a university education, a man educated at Helsinki University at the Finns' expense, in the hope that he would become a pastor for his fellow-countrymen, preferred to remain in Finland.

167 The majority of the immigrants to the
523 Livonians' area have been Latvians who, since the middle of the last century, have been settling in the Livonian villages in growing numbers. Among the immigrants were also numerous Estonians from Saaremaa. The latter used to come as seasonal immigrants for summer work on the farms as farmhands, fishermen and workers in the anchovy factory in Kuolka. Scores of children from Saaremaa were employed as herdsmen on the Livonian shore. Some of the Estonians never returned to Saaremaa, but stayed as permanent immigrants among the Livonians and mingled with them. After Latvia became independent, the close connections between the Livonians and Estonians from Saaremaa were prohibited. Thus the migration came to an end.

[Estonian Constitution as of November, 1947]

[641] [661] The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[646] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

[647] [657] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[671] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[682] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[693] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

[Estonian constitution as of November, 1947]

693 Art. 78. In all Courts cases are tried with the participation of people's assessors, except in cases specially provided for by law.

692 Art. 79. The Supreme Court of the Estonian SSR is the highest judicial organ of the Estonian SSR. The Supreme Court of the Estonian SSR is charged with the supervision of the judicial activities of all the judicial organs of the Estonian SSR.

696 Art. 80. The Supreme Court of the Estonian SSR is elected by the Supreme Soviet of the Estonian SSR for a term of five years.

Art. 81. District Courts are elected by the district Soviets of Working People's Deputies for a term of five years.

Art. 82. People's Courts are elected by the citizens of the cities and volosts on the basis of universal, direct and equal suffrage by secret ballot for a term of three years.

695 Art. 83. Judicial proceedings in the Estonian SSR are conducted in the Estonian and Russian languages, persons not knowing these languages being guaranteed the opportunity of fully acquainting themselves with the material of the case through an interpreter and likewise the right to use their own language in court.

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Art. 84. In all Courts of the Estonian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defence.

693 Art. 85. Judges are independent and subject only to the law.

Art. 86. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Estonian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Estonian SSR.

Art. 87. The Procurator of the Estonian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Estonian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

641 Art. 90. Citizens of the Estonian SSR have the right to work, that is,
461 the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

21: Kolarz J-4 (no date) 1952 R1 Soviet Union R1
Estonians R64

The development
Es. of the new shale mines, shale-refining plants, electric
433 power stations, etc., while increasing the economic potential of the
464 U.S.S.R. as a whole, has perceptibly intensified the manpower problem
727 from which Estonia is suffering as a consequence of the war. Thousands
167 of Estonians fell in action during the hostilities, thousands were deported
to the East by Soviet authorities in 1941 and many thousands more fled from their mother-country westward to escape the Soviet régime. The loss of such a considerable number of her inhabitants – many of them able-bodied people in the prime of life – has depleted the already scanty manpower resources of the little country. Hardly a single article on Estonian economy appearing in Soviet publications after the war has omitted to stress that Estonia's exceptional shortage of labour was a handicap for the reconstruction work in that country. This shortcoming has been remedied in the usual way, namely by importing Russian manpower in large enough numbers to fill the gaps created by the voluntary or forced exodus of the Estonians. Russian technical experts, mining engineers and skilled workers are helping to keep the wheels of Estonian economy turning. This applies especially to the 'Estonian Donbass', where can be found coal-miners from the Donets Basin and from the Moscow Province and shale-miners from the distant Volga.[31]

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While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[32] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[33]

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When Soviet troops occupied Estonia in June 1940 the Estonian Communist Party was extremely small. In Estonia itself it had been decimated by the terror of the 'bourgeois régime', while the ranks of the Estonian communists in Russia had been depleted through Stalin's big purge. In the first half of 1940 small communist organizations existed in Tallin, where the party had between 120 and 150 members, and in other Estonian towns such as Tartu, Narva and Pärnu. In February 1941, over seven months after the establishment of the Soviet régime, the Estonian Communist Party had 2,107 full members and candidate-members which corresponded to 0·2 per cent of the total population of the country.* The newly recruited party members included

* *Sovetskaya Estoniya*, April 7th and 8th, 1951.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 423 been abolished. Now the Estonian peasant was a free man and many peasants immediately rushed to settle in the cities. During the two decades which followed (1860-1880), called the National Awakening, the Estonian people grew into a self-conscious nation.

175 • 565 [423] The National Awakening and post-Awakening period. The main task which took the lion's share of energy was the buying up of land titles. This was slow in northern Estonia, but in southern and central Estonia, where soil was more fertile, it was carried out more rapidly. Soon a wealthy and independent class of Estonian farmers, able to send their children to city schools and universities, grew up. This was the beginning of the Estonian educated class in the cities, from which came outstanding leaders in the national movement. As a result of

[for background, see cat. 116, pp. 23-26 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 565 the rapid improvement of economic conditions and the industrialization of the growing cities, certain social differentiations now took place. Economically independent were the farmers, who had bought farm titles, and the middle class in the cities, the intellectuals, educators, and craftsmen. Less fortunate, however, were the industrial employees in the cities, and, in the country, the landless agricultural workers.

175 814 The most active participants in the idealistic-romantic National Awakening were the intelligentsia, at the beginning mainly school teachers, and the land-owning peasantry. There were several centers of this movement, the most important being in southern Estonia, in Viljandimaa, and later in Tartu. In St. Petersburg was an enthusiastic group of intellectuals, called the Patriots of St. Petersburg, with Professor

Annex "A," Subparagraph 1f,

Sociological Background

SOCIAL STRUCTURE

565 555 The Republic of Estonia always impressed her foreign visitors as being an almost classless country. Although this was not strictly true, the class lines which did exist were not rigid and there were extensive possibilities for vertical mobility within the society. Creative and educational abilities determined social status to a greater extent than did financial well-being.

563 After the big estates belonging to the German gentry and a few wealthy Estonians were redistributed among the landless people, the German landholders returned to Germany or else settled down in Estonian cities. Very few of the estate owners remained in the country, and the few who remained did so because they had been

563A. H. Tammsaare has described the class pride of the Balts in his novel I Loved a German. The younger German generation in Estonia was more liberal and less culture-bound, and it is quite possible that in a few years the division between the German minority and the Estonians would have become much less sharp. Since World War II was equally tragic to the Estonians and to the Baltic Germans--both of them lost their homes and their country--there is a stronger bond now between the Estonian and Baltic German refugees and they are friendlier than they have ever been.

• 565 Estonian society during independence could be roughly divided into three classes, each of which could be further subdivided: 1) a very small upper class, comprising the highest government and military officials and the established

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

565 business and industrial magnates, 2) the middle class, comprising teachers, clerks, military officers, independent educated farmers, writers, artists, doctors, lawyers, engineers, etc., 3) the workers, who in turn are divided into skilled and unskilled workers. The businessmen who became rich overnight in the years previous to or immediately following World War I were not considered as belonging to the higher classes. Eduard Vilde has written a character study of a member of the nouveau riches in his famous
[875] comedy Pisuhänd. On the other hand, university professors enjoyed a high social position; they belonged to the upper middle class even though their salaries were not princely.

The middle class was by far the biggest class.
555 As in any democratic society, social mobility between the classes was extensive, and Estonian

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

• 565 605 The workers' class and the intellectuals at loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 186 In a national emergency, class distinctions have always been forgotten and the nation has

[1] [see cat. 116, pp. 325--120-334-- Analyst]

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been united in the struggle for a common cause, as in the War of Liberation and in the last war when all classes responded to the mobilization and fought against Communist reoccupation of Estonia.

Although political parties were banned during the constitutional crisis (see Subparagraph 1b, HISTORICAL SETTING, pp. 24-27), they probably would have been reorganized later had there been time left. The old political parties [646] still exist among Estonian refugees abroad. A new trend which began during the last years of independence, but which did not have time to develop fully, was the representation of the people in the parliament by occupation. This type of representation was not decided upon by the Estonian people but was a decision made in the highest government circles. It would have

000 been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177. .56 ● 565 At the present time there is nothing left in the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

474 241 Among the most important organizations in Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -122- -- Analyst]

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward [162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children 462 being two or three. Mothers in middle-class • [565] families often worked as teachers, clerks or nurses, using hired help at home. There were

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 According to Soviet sources, the University
565 had 2,700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

SOURCES

113 Blumfeldt, Evald. The University of Tartu. An Historical Survey. Apophoreta Tartuensia. Stockholm, 1949.

Eesti, Teatmeteos. [Estonia, a Reference Book.]

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795 even except in Setumaa, Saaremaa and Pärnumaa. The Greek Orthodox Church in these districts had the following figures: in Setumaa 90. 9 per cent; in Saaremaa 39. 7 per cent; and in Pärnumaa 31. 5 per cent.

795 Before the independence of Estonia the Lutheran Church was administered according to the Statute of the Evangelical Lutheran Church in Russia, sanctioned in 1832 by Czar Nicholas I, and based on the Swedish Church Statute introduced in 1692 and in Livonia in 1694. [565] From the point of view of organization, the Lutheran Church in preindependence times was an established Church because the large landowners and state officials had the decisive power. The Estonian Evangelical Lutheran Church accepted its constitution in 1919 at the second Church Congress at Tallinn. According to this

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

511 food has been scarce in Estonia because many of the cattle were slaughtered during the course of the war and the collectivization of agriculture has probably brought productivity down. Today there is a special scarcity of meat, butter, milk, and bread, to name only the more important items.

Clothing was completely adequate during the independence period and Estonia belonged among the well-dressed nations. Due to the lack of [545] class distinctions, there were no striking contrasts in clothing. At the eve of the last World War the people were, on the whole, so well equipped with clothing that they managed to remain throughout the war decently dressed even though at that time clothing was not to be bought. The postwar period has been worse,

362 have reported, there has been very little build-
727 ing activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 Class distinctions were not sharp in independ-
162 ent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] Estonia, a land of few big cities and therefore
[735] of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

186 them the whole nation was shocked and bewildered. Many Soviet policies, such as the limitation of the right to education, are completely [565] foreign to the Estonian customs. By depriving the children of the kulaks, "bourgeois nationalists," and the clergy of a higher education, the Soviets are at the same time depriving them of the freedom to choose a profession. Religious persecution, forceful collectivization and nationalization of land and property have also been a great blow to the freedom-loving Estonians.

186 The national symbols of the Estonians are the blue-black-white tricolor, the coat of arms and the national anthem -- all forbidden from the very beginning of the First Communist Occupation. The blue, black, white were adopted by the Eesti Üliõpilaste Selts as its colors in 1881,

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF THE SOCIETY

[162] Although the number of Livonians is very
565 small (in 1920 ca. 1500-2000, in 1949 ca. 1000),
578 they are divided into several groups both on the basis of their economic situation and their attitude toward Livonian nationalism. Economically the Livonians form three district classes: a) the farmers, the merchants and the speculators; b) the small farmers; and c) the tenants. A certain antagonism exists between these classes, as evidenced in the fact that the so-called "bourgeois" have not been admitted into the co-operatives. These classes had, before the occupation by the Soviet Union in 1940, different political ideals also: the richer people were for the rightist conservative parties, while the poorer elements gave their support to the Social Democrats.

186 The Livonians are not unified either in their attitude toward Livonian nationalism. Two basic groups can be distinguished among them: the nationally conscious ones who strive for the preservation of Livonianism, and those who prefer to succumb to Latvianization. Between these two extremes are, of course, several transitional groupings with various degrees of interest in the problem.

The strong national awakening which took

Annex "A," Subparagraph 1f,
Sociological Background

SOCIAL STRUCTURE

565 Class system. Class distinction among the Livonians is based on economic differences. Before the occupation by the Soviet Union in 1940, there were basically three kinds of people who represented three different classes: a) the farmers, that is, the owners of ancestral farms (4-8 ha. of arable land and 25-50 ha. of meadows); b) the small farmers who lived on the land of the farmers or of the former noblemen (owning at the most 8 ha.); and c) the tenants. There was also developing a special class of speculators, called the "bourgeois," who in the class system corresponded in prestige at least to the old farmers.

Class distinctions were more noticeable in East Livonia where the people were generally more prosperous. Here, for instance, the "bourgeois" were not admitted into the co-operatives. The class differences appeared also in the political convictions: the farmers were more for the rightist parties, the poorer elements for the Social Democrats.

575 517 Societies. The only cultural organization of the Livonians, Liivõd iit (The Livonian Company), started its work in 1923, after several difficulties presented by the Latvian government were overcome. It embraced

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
LETTS RB4
ESTONIA SRG 4

Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wicke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of

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11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
LETTS RBA
ESTONIANS RG4

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

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11: Scheffer O-4,5 (ca. 1660) 1704

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Le E 262 566 Le E 833 848 Le E 515 596

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

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As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

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11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers, among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

342 Dwellings and housekeeping. The houses without chimneys which were generally used by the Votes in former times, have nowadays completely disappeared. The typical Votic dwelling house consists of two rooms which are separated from each other by a front hall. One door leads into the hall from the front side, and the other one opensto the cattle yard. There are some dwelling houses which consist of one living room and front hall, but they belong to the former small farmers.

251 The front hall functions as the pantry. Bowls with milk are there on the shelves and
352 other foodstuffs are kept in a big box. There are also round boxes for linens and cupboards for clothes. In former times there was in the front hall a bed furnished with a special cover above it as protection against fleas and gnats, but now only the cover has been preserved in some of the older houses.

354 The Votic living rooms have big white
[353] stoves, paper-covered walls and light or ornamented bedcovers, and they seem quite up-to-date. The typical ancient stoves, built on a wooden base and furnished with a thick wooden corner-pillar, have completely gone out of use.
352 The wall benches, however, have been almost generally preserved.

342 One of the living rooms is used for
574 everyday purposes. The other is kept clean and

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
[764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
[582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1f,
Sociological Background

SOCIAL STRUCTURE

565 Class system. Class distinction among the Livonians is based on economic differences. Before the occupation by the Soviet Union in 1940, there were basically three kinds of people who represented three different classes: a) the farmers, that is, the owners of ancestral farms (4-8 ha. of arable land and 25-50 ha. of meadows); b) the small farmers who lived on the land of the farmers or of the former noblemen (owning at the most 8 ha.); and c) the tenants. There was also developing a special class of speculators, called the "bourgeois," who in the class system corresponded in prestige at least to the old farmers.

Class distinctions were more noticeable in East Livonia where the people were generally more prosperous. Here, for instance, the "bourgeois" were not admitted into the co-operatives. The class differences appeared also in the political convictions: the farmers were more for the rightist parties, the poorer elements for the Social Democrats.

575 517 Societies. The only cultural organization of the Livonians, Liivõd iit (The Livonian Company), started its work in 1923, after several difficulties presented by the Latvian government were overcome. It embraced

575 all the Livonians who were nationality con-
517 scious, and became the center of the Livonian revival. The Society had its choir, dramatic company, library, etc. With the help of the Estonian, Finnish and Hungarian brother nations, a modern "house of culture" was erected for the Society. The work of the Society was stopped upon the occupation of Latvia by the Soviet Union in 1940.

474 The only economic associations were the co-operatives, which were organized for the sale of fish and procurement of fishing gear.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

574 369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

846 431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with presents and food. Baptism is usually a big feast

5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

641 Art. 97. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Estonian SSR are guaranteed by law:

a) freedom of speech;
b) freedom of press;
c) freedom of assembly, including the holding of mass meetings;
d) freedom of street processions and demonstrations;

These civil rights are ensured by placing at the disposal of the working people and their organisations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

[575] Art. 98. In conformity with the interests of the working people, and in order to develop the organisational initiative and political activity of the masses of the people, citizens of the Estonian SSR are guaranteed the right to unite in public organisations: trade unions, cooperative societies, youth organisations, sport and defence organisations, cultural, technical and scientific societies; and the most active and politically-conscious citizens in the ranks of the working class and other sections of the working people unite in the Communist Party of the Soviet Union (Bolsheviks), which is the vanguard of the working people in their struggle to strengthen and develop the socialist system and is the leading core of all organisations of the working people, both public and state.

[194] Art. 99. Citizens of the Estonian SSR are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator.

Art. 100. The inviolability of the homes of citizens and privacy of correspondence are protected by law.

Art. 101. The Estonian SSR affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for scientific activities, or for struggling for national liberation.

Art. 102. It is the duty of every citizen of the Estonian SSR to abide by the Constitution of the Estonian Soviet Socialist Republic, to observe the laws, to maintain labour discipline, honestly to perform public duties, and to respect the rules of socialist intercourse.

[685] Art. 103. It is the duty of every citizen of the Estonian SSR to safeguard and fortify public, socialist property as the sacred and inviolable [421] foundation of the Soviet system, as the source of the wealth and might of the country, as the source of the prosperity and culture of all the working people.

Persons committing offences against public, socialist property are enemies of the people.

Art. 104. Universal military service is law.

Military service in the Red Army is an honourable duty of the citizens of the Estonian SSR.

[68] Art. 105. To defend the country is the sacred duty of every citizen of the Estonian SSR. Treason to the motherland - violation of the oath of allegiance, desertion to the enemy, impairing the military power of the state, espionage - is punishable with all the severity of the law as the most heinous of crimes.

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation:* In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

the

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF THE SOCIETY

[162] 565 578 Although the number of Livonians is very small (in 1920 ca. 1500-2000, in 1949 ca. 1000), they are divided into several groups both on the basis of their economic situation and their attitude toward Livonian nationalism. Economically the Livonians form three district classes: a) the farmers, the merchants and the speculators; b) the small farmers; and c) the tenants. A certain antagonism exists between these classes, as evidenced in the fact that the so-called "bourgeois" have not been admitted into the co-operatives. These classes had, before the occupation by the Soviet Union in 1940, different political ideals also: the richer people were for the rightist conservative parties, while the poorer elements gave their support to the Social Democrats.

186 The Livonians are not unified either in their attitude toward Livonian nationalism. Two basic groups can be distinguished among them: the nationally conscious ones who strive for the preservation of Livonianism, and those who prefer to succumb to Latvianization. Between these two extremes are, of course, several transitional groupings with various degrees of interest in the problem.

The strong national awakening which took

186 place in Livonia under the instigation of Estonian and Finnish academic circles in the 1920's and which gave the Livonians their national flag and anthem and their national cultural society, had a strong unifying influence on the Livonians. Many of the people who up to that time had had little interest in the cause of Livonianism were seized with a patriotic fever and started teaching Livonian to their children and began again to speak their old language in their homes. The struggle for the fulfillment of their national program--the formation of their own county, establishment of their own schools and libraries--compelled them to forget the existing differences and to form a unified Livonian nation. The first national festivals, for instance the so-called flag festival in 1923, demonstrated a strong national enthusiam. But the ensuing oppression of their national movement on the part of the Latvian government soon calmed them down and forced them to take a more realistic attitude toward their national problem. Several less idealistically-spirited Livonians abandoned little by little their national ideals and returned again to the use of the Latvian language.

182 Livonianism is rather strong in villages
186 such as Iira, Koshtrõg, and Kuolka, where the majority of the Livonians speak the mother
182 tongue. However, wherever the Livonians form
177 a minority, they show a considerable tendency
578 for assimilation with the Latvians. An example of this is Mustnumm, an almost completely

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

182 Latvianized Livonian village. In 1930, Loorits found
177 there about ten Livonians, all of whom felt
578 ashamed of their Livonian origin, looked down upon the Livonian language and were even proud that they had forgotten so much of their mother tongue. An arrogant woman ironically demanded from Loorits one Lat for every Livonian word she would say, another jeered even more disdainfully: "What will one get for this language? Land or a house? Geese or only a hen?" And pointing to her house which was being built she continued: "Does this horse language [i.e., Livonian] give the roof on our house or soft sofas in the rooms?" The woman's son swore in Latvian that he would never learn a word of the horse language, that he was not a Livonian but a thoroughbred Latvian and that he would drive the foolish Livonian patriots from the shore into the sea. (Oskar Loortis, "Liivi usundi mandumisprotsess," Virittäjä, 1945, pp. 436-37.)

181 Livonians are basically individualists,
226 but their collectivist bent has strongly devel-
476 oped during the centuries due to their main profession, fishing. Almost all fishing is done collectively, in groups of two to six or more men, since big fishing gear cannot be handled by one person. The fish caught is distributed between all the partners. In addition, large nets and seines are owned collectively.

462 cases where even mothers of very large families (11-12 children) held teaching or other positions. The worker's wife usually stayed home with her small children, unless she had her own mother to care for them.

462 Rural families, on the whole, had more children than urban ones. This meant also that a farm wife's duties were more numerous than those of her sisters in the cities; the care of children, housekeeping, the care of the cattle, as well as gardening and even field work when necessary in the summer.

582 The marriage age in Estonia in rural communities as well as urban ones was higher than in America. In many cases marriage was delayed for a farm male because his parents did not want to give over the reins to the son.

000 In general, the family pattern in Estonia

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
[764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
● [582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

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584 plans; the priest bethrothed them and then notified their parents. Oftentimes the latter disliked the marriage, sometimes to such degree that they were at loggerheads with the young people but the priest usually managed finally to reconcile them. Then the bride's mother grasped the bride's hair, while the bridegroom cut it with a knife. The bride's mother handed the hair over to the bridegroom, saying: "Take her hair as well as her head, you are her
585 master and she is your slave." After the relatives were summoned, the bridal pair was sent to the Russian church to wed. When they came home, the bridegroom's sister or some other woman relative received the bride, led her into the room and left her standing at the right side of the door, while she herself stood at the left side. The guests sat at the table, but the bride had to stand and curtsey all the time until the sun went down. Then the bride was led out by the same woman. If the bride was very tired and nearly fainting, then somebody supported her from the other side. She was led to the wedding bed in another room. The bridegroom, accompanied by three or four men, came and asked her whether there was space also for him in the bed. The woman answered in the negative, but after bargaining and haggling the bridegroom was, for a few rubles, permitted to go to bed. After an hour or two the young couple were called out of the room and then the dance began, accompanied by a bagpipe. Finally the young couple, both of them holding onto a plate on which there was a glass of vodka, offered vodka to the people; the people drank while lying on the floor and rewarded the couple with money. The wedding celebrations lasted for a couple of days. When the guests left, they presented the bride with shirts and hens, everyone according to his means.

000 hens, everyone according to his means.

●584 In more recent years (at the turn of the 19th and 20th centuries) the wooing and wedding customs of the Votes have completely changed. Young people usually get more closely acquainted with each other spending nights together. One pair or several pairs go to an outbuilding to converse and to sleep. A boy spends one night with one girl, the next with another girl, until he finally finds a suitable life companion for himself. This night-spending has certain limits, the crossing of which is considered completely improper. The girls shun a lad who is too aggressive and refuse [883] even to dance with him--a severe punishment in villages where the young people come together every night to dance and play. In some villages one of the young men is elected a kind of social leader; he decides who will spend the night with whom. His decisions must be followed by the boys from his own as well as from other villages.

When a young man has decided to marry and has received a girl's consent, he tells his parents and asks his uncle or godfather to make the official wooing. The latter goes to the girl's home and asks, in figurative language, to buy an apple tree. If the girl's parents agree, then the betrothal of the young people takes place on the following day. For this the girl summons her relatives, and the go-between brings vodka from the tavern. The most important ceremony at the betrothal is the giving of the kerchief: the bride takes a kerchief from a chest, gives it to her mother, who in turn gives it to the bridegroom for a ruble. The latter wipes his and his future mother-in-law's lips with it and kisses her. They they all drink and the bridegroom is

584 recognized by his in-laws as their relative. The village girls now begin clattering the plank used for closing the oven and chase the bridegroom out of the room. Then they go walking in the village, singing and clattering the plank so that everyone knows what is going on. Before the go-between leaves, a horse collar is thrown on his neck. He neighs like a horse, runs out of the front hall and throws the collar down. The bride sings a weeping song to her father, mother and relatives and finally to all the village people. After that everybody, except the bridegroom, goes home.

Some days later the youths of the village come to clean the wedding house. The boys clean the walls of soot and dirt, while the girls wash the floors.

585 On the morning of the wedding the mother wakes the bride with a weeping song. The bride, standing in front of the door and wearing a wreath made of paper flowers in her head, awaits the arrival of the bridegroom's party. Her sister throws herself on her neck and they together sing a weeping song. Then the bride three times puts her wreath on the head of her best girl friend, but each time it is given back. This is repeated with each girl who is there. When the bridegroom arrives, the bride's godfather takes a whip, icon and pillow and leads the bride to the wedding room. There the bridegroom's relatives have to put money into a wooden bowl, and only when there is enough of it are they allowed to sit down at the table. After the bride's mother has distributed her gifts to the relatives, they go to the church. On the next day they go to the house of the bridegroom where the young couple is received with special ceremonies. The bride's mother distributes here also presents, and the young wife sweeps the floor.

168 a child were introduced by the State and local self governments. Working mothers received a paid vacation for four weeks before and six weeks after the birth of the child. These measures helped to increase the birth rate to a certain extent but not sufficiently. Economic difficulties immediately after World War I, the depression at the beginning of the 1930's, and the approaching thunder in the political skies of Europe played their part in keeping the birth rate low.

855 [586] A family environment was considered best for growing children, and since the divorce rate was not high in Estonia, the great majority of children [736] received parental love and care. Children's homes, usually run by local governments, were established for children from broken homes.

000 The parents normally enjoyed prestige in the

851 Baptism is usually a big feast
795 celebrated at home some weeks after the birth of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it: Barrels stuffed with lumber and tar are placed

584 plans; the priest bethrothed them and then notified their parents. Oftentimes the latter disliked the marriage, sometimes to such degree that they were at loggerheads with the young people but the priest usually managed finally to reconcile them. Then the bride's mother grasped the bride's hair, while the bridegroom cut it with a knife. The bride's mother handed the hair over to the bridegroom, saying: "Take her hair as well as her head, you are her
● 585 master and she is your slave." After the relatives were summoned, the bridal pair was sent to the Russian church to wed. When they came home, the bridegroom's sister or some other woman relative received the bride, led her into the room and left her standing at the right side of the door, while she herself stood at the left side. The guests sat at the table, but the bride had to stand and curtsey all the time until the sun went down. Then the bride was led out by the same woman. If the bride was very tired and nearly fainting, then somebody supported her from the other side. She was led to the wedding bed in another room. The bridegroom, accompanied by three or four men, came and asked her whether there was space also for him in the bed. The woman answered in the negative, but after bargaining and haggling the bridegroom was, for a few rubles, permitted to go to bed. After an hour or two the young couple were called out of the room and then the dance began, accompanied by a bagpipe. Finally the young couple, both of them holding onto a plate on which there was a glass of vodka, offered vodka to the people; the people drank while lying on the floor and rewarded the couple with money. The wedding celebrations lasted for a couple of days. When the guests left, they presented the bride with shirts and hens, everyone according to his means.

584 recognized by his in-laws as their relative. The village girls now begin clattering the plank used for closing the oven and chase the bridegroom out of the room. Then they go walking in the village, singing and clattering the plank so that everyone knows what is going on. Before the go-between leaves, a horse collar is thrown on his neck. He neighs like a horse, runs out of the front hall and throws the collar down. The bride sings a weeping song to her father, mother and relatives and finally to all the village people. After that everybody, except the bridegroom, goes home.

Some days later the youths of the village come to clean the wedding house. The boys clean the walls of soot and dirt, while the girls wash the floors.

● 585 On the morning of the wedding the mother wakes the bride with a weeping song. The bride, standing in front of the door and wearing a wreath made of paper flowers in her head, awaits the arrival of the bridegroom's party. Her sister throws herself on her neck and they together sing a weeping song. Then the bride three times puts her wreath on the head of her best girl friend, but each time it is given back. This is repeated with each girl who is there. When the bridegroom arrives, the bride's godfather takes a whip, icon and pillow and leads the bride to the wedding room. There the bridegroom's relatives have to put money into a wooden bowl, and only when there is enough of it are they allowed to sit down at the table. After the bride's mother has distributed her gifts to the relatives, they go to the church. On the next day they go to the house of the bridegroom where the young couple is received with special ceremonies. The bride's mother distributes here also presents, and the young wife sweeps the floor.

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath-knife.

796 Customs, superstitions, and recreation.

The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride,

585 which ends with a secret ceremony: the nude bride, standing on a frying-pan, is washed all over, and this water is mixed into the pie dough. These pies are given to the bridegroom and the wedding people to eat so that they will all like the bride.

The wedding ceremony consists of two parts: the first and more important is the farewell party given at the bride's home before the wedding in the church; after the wedding comes the celebration at the bridegroom's
585 home. While the bride dresses herself for the
789 wedding, she has to put on several magic things, such as a stone of special shape on her neck, broken needles into her dress, and a string of pearls blessed by a monk around her neck; to obtain the pearls the girls have to make pilgrimages of hundreds of miles to the Valamo or the Solovetsk monasteries. Guns are then fired to scare off the evil spirits and the magic spells of wicked people. The bride and bridegroom have to sit close to each other so that they will not be alienated later on. It is especially important for them not to move from their places without an urgent reason. If they must leave, then someone sweeps the floor in front of them. Before the young people, together with their company, leave for the church to get married, the matchmaker goes three times around the whole party hitting the earth with a whip. After the wedding, several other customs have to be observed in the bridegroom's home, such as the chasing away of a bad spirit (pätšinrahkoo) from above the stove, etc.

585 The wedding ceremonies of the North Vepsians differ considerably from those of the South Vepsians. A characteristic feature of the North Vepsian wedding is the repetitional arrival of the bridegroom's party to the bride's house on the wedding day and the withdrawal to a neighboring farm. Each time, the representatives of the bride have to go to this farm to ask them to come back. In these goings back and forth, one of the two best men (drushka) plays an important role; wherever they enter, he makes a sign of the cross with his whip on [789] the door. Before the wedding party leaves for the church, the wizard (noid) has to perform several tricks in order to keep off the evil. The wizard and the best men have to keep vigil all the time during the wedding ceremonies so that no bad or jealous person will harm the bridal pair. Harm to the bridegroom is especially feared, lest he be unable to fulfill his duty as a husband during the wedding night.

764 With death are associated several customs. The corpse of an adult is kept for three days in the house, that of a child for two days. Right after death the corpse is washed and his best clothes put on. On the head of a man a cap is placed, on the head of a woman a white bonnet. Then the corpse is lifted onto 765 a table under the icons. After the message of death spreads through the village, the people begin to gather in the house of mourning. There weeping songs are sung both in Vepsian and in Russian. Hymns are sung only for well-to-do Vepsians.

181 It was also impossible for them to under-
157 stand why certain anthropologists were digging up their dead. Since Professor Setälä's last visit to the Livonians took place not long before the outbreak of the first World War, they were convinced that the professor had sent the war. When Loorits and Professor Kettunen were doing field-work among them after the war, the Livonians considered this a bad omen, for "the war will come again."

183 Customs and superstitions. The Livonians stick faithfully to their old customs and traditions. Especially the customs of marriage and burial, as the most important events of a man's life, are followed in the greatest detail.

585 Wedding customs are slightly different in various villages. In Ire, for instance, they are as follows: When the young man has chosen his bride, they both go on horseback to have their banns read. During the following few weeks the girl is very busy with preparations for her wedding gifts. The wedding takes place on Sunday morning at the regular church service. Before going to church, the bridal pair is betrothed. This happens when they are seated at a table and their hands are placed upon each other; certain relatives also place their hands upon or underneath the hands of the young people. The bridegroom and the bride then go to church in different carriages, the bride wearing a high pearl

585 crown on her head and long wide silk ribbons fluttering behind her. She has a wide apron on her waist and white stockings on her feet. After the wedding ceremony the newlyweds drive together to the bride's home, where the farewell party is held. The best men and maids of honor go to another house where they dance until evening. When they finally arrive at the farewell party, they find many people waiting for them at the closed gate and asking for a passport. The newcomers give them a big paper, but this does not help; only a bottle of liquor serves to let them enter. Meanwhile, the bride and her mother have hidden themselves. When the mother is finally found, she is asked for the keys of the granary in order to look for the bride there. At first a bunch of wrong keys is given; only after they have given money do they get the right key. In the granary they find three brides instead of one, the eyes of all of them covered. When the right one is finally picked out, all go into the house to eat and drink, after which follows joyful dancing.

After the bride has distributed her gifts and the people have danced and sung, they all go on horseback to the bridegroom's home. The bridegroom has gone there before the others to wait for his bride. There the companions of the bridal pair are replaced by others. At the bridegroom's home the main program consists also of dancing and eating. In the evening the bride is led to the granary,

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Letts RB4
Estonians RG4

the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt, and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Mettal hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Pleats.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the

Annex "A " Subparagraph 1g,

Sociological Background

FAMILY

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[594] The man is the head of the Votic family, but he does not act always as he pleases. In more important decisions the opinions of the wife and of the grown-up children are also 562 taken into consideration. In former times, the 596 position of the wife in the family seems to 594 have been considerably lower than it is today. Characteristic are the words said by the bride's mother to her future son-in-law while handing over to him the bride's hair after it is cut: "Take both her hair and her head; you 562 are her master and she is your slave." Im- 264 portant in this respect is also the hierarchy 596 commonly used at the eating table. Oral 594 tradition tells us that in olden times the table was the privileged eating place for the men. The women could take their meals around the fireplace or elsewhere, but the men always used to sit at the table. Even if the men and women ate at the same table, they did not eat

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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369 592 The extended family is not often found in modern Estonia. The single or nuclear family has been prevalent in urban communities, whereas in rural families one could oftener find cases where three generations lived together. Setumaa was a place of large joint families.

593 The duty of grown children was to care for their aged parents.

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward [162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children 462 being two or three. Mothers in middle-class [565] families often worked as teachers, clerks or nurses, using hired help at home. There were

592 In general, the family pattern in Estonia
362 underwent the same changes as it did in the Western world. Rural families, as compared to city ones, were more conservative. In the former a more patriarchal authority was preserved, whereas urban families were more democratic, especially in those cases where the husband and wife both worked outside the home. But the husband's legal supremacy still existed; the property in the family belonged to the husband unless the couple had legally separated it.

168 The primary function of the family was to rear physically, mentally and morally healthy children. This was done in co-operation with the school, the church and the community. The State and the community were concerned during the years of Estonia's independence with the decline in the size of the average family. Bonuses for working parents in case of the birth of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

593 858 own children who in their childishness may betray them, or who may become real Communists.

592 Little time is left for the old type of family life. The school-age children are busy with extra-curricular activities and the parents have compulsory duties after their day's work; indoctrination meetings, some "voluntary" duties, etc.

Nevertheless, the family is still the basic social unit in the Soviet state although it bears traits of disorganization. Deportations have made many broken homes and with the collectivization of agriculture the patriarchal Estonian farm family has become a thing of the past.

SOURCES

113 Rajamaa, Herman. The Moulding of the Soviet Citizens. London, 1948.

like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

342 [415] 592 343 515

/21: Illustrations./

/22/ The Estonians.

II.

1. Woman from the island of Ruhnu, which is here represented as the bridge to the north. 2.-7. Women's hats and hair styles. 8.-9. Silver ornamental disks (sölg, paternoster). 10. Costume from the island of Muhu. 11.-13. Silver ornaments, particularly large breast plates. 14. Implement for twisting rope. 15.-23. Patterns on woven belts (wö). 24. Hatter's bow (tool for cleaning wool). 25. Piece of a runic calendar. 26. Settukesi costume, dress with striped sleeves, blouse with woven inset, bandana. 27. Costume from Muhu. 28. Woman's overcoat of white wool. 29. Blouse with inset. 30. Belt from Hiiumaa made of leather and punched brass.[1]

OOO

Nos. 7, 8, 9, 14, 15-23, 25, 26, 28, 30 are in the Museum für Völkerkunde in Lübeck.

[1] [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 17a --Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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593 The duty of grown children was to care for their aged parents.

•593 The parents normally enjoyed prestige in the family and the children took their advice into consideration even after they had become adults.

[674] The percentage of juvenile delinquency was not high and occurred mostly in the larger cities, rarely in rural communities. In the rearing of children, the Estonian mother played, of course, an important role. Being at home more than the father, her moral influence was usually decisive

[733] for her growing children. Even if the father was inclined to some weakness--of which the most common was excessive drinking--the mother in many cases was able to bring up a decent

562 family. In Estonian public life the important
593 role of the mother has been strongly emphasized. Estonian literature has many examples of affectionate relations between children and their mother. Mother's Day was observed every year in schools, churches and in public

562 gatherings. On those occasions the mothers of
593
[168] large families received rewards.

593 Family reunions tended to keep alive the feel-
[527] ing of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 During the Communist regime the authori-
858 ties have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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● [594] The man is the head of the Votic family, but he does not act always as he pleases. In more important decisions the opinions of the wife and of the grown-up children are also 562 taken into consideration. In former times, the 596 position of the wife in the family seems to 594 have been considerably lower than it is today. Characteristic are the words said by the bride's mother to her future son-in-law while handing over to him the bride's hair after it is cut: "Take both her hair and her head; you 562 are her master and she is your slave." Im- 264 portant in this respect is also the hierarchy 596 commonly used at the eating table. Oral 594 tradition tells us that in olden times the table was the privileged eating place for the men. The women could take their meals around the fireplace or elsewhere, but the men always used to sit at the table. Even if the men and women ate at the same table, they did not eat

562 214 596 594 at the same time: the men ate first and the women afterwards. When the families in earlier times were very large, the eating was arranged in three shifts: first the men sat at the table, then the women, and finally the children. There are also some data which indicate that formerly the children were not admitted at all to the table but had to eat on the floor from a common wooden dish (naappa). For them a special tablecloth (ursi) was spread on the floor.

In later times when families became smaller, both the men and women used to sit at the same table. But even then the sexes were segregated. The men, in general, sat at the side of the table which was towards the rear corner of the room, and the women opposite them. Due to this custom, the parts of the table have special names which are used even today. The rear part is called starika-lauta 'old man's table' and the front part ämmä-lauta 'woman's table.' They also say that the men sit jumalapoolez 'at God's side,' and the women sit alanurkkaz 'at the lower side.' The same custom of dividing the table according to sexes was observed also by the Ingrians.

Nowadays no such segregation is made and anyone can sit where he wishes.

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Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

156 The Vepsian character. The Vepsians are, in comparison with their neighbors, the Russians and Karelians, uncommunicative, reserved and less friendly. Kettunen on his field trip to Vepse was sometimes refused lodging for the night on the ground that life was very hard. The Russians, however, received him very kindly and offered him whatever they had. Kettunen further failed to find in the Vepsians' character the sincerity which is so characteristic of the Karelians.

The Russian authors praise the honesty and disinterestedness of the Vepsians, wondering that they can manage without locks and can charge strangers so little for a night's lodgings. But the first World War and the years of revolution following it have had, in this as well as in other respects, an adverse influence upon them.

837 Of the moral level of the Vepsians certain negative observations have been made. The faithfulness of married women has been found to be faltering and the number of children born outside of marriage great.

000 Way of life. According to all descriptions

5: Amer. Russ. Inst. (no date) 1950 . RG4 Estonia RG4

[Estonian Constitution 25 of November, 1947]

Chapter V. The Local Organs of State Power

631 Art. 52. The organs of state power in districts, cities, volosts, settlements and villages are the Soviets of Working People's Deputies.

Art. 53. The Soviets of Working People's Deputies of districts, cities, volosts, settlements and villages are elected by the working people of the respective districts, cities, volosts, settlements and villages for a term of two years.

Art. 54. The Soviets of Working People's Deputies of districts, cities, volosts, settlements and villages direct cultural, political and economic affairs on their territory, draw up the local budgets, direct the work of the organs of administration subordinate to them, ensure the maintenance of public order, assist in strengthening the defensive capacity of the country and ensure the observance of the laws and the protection of the rights of citizens.

Art. 55. The Soviets of Working People's Deputies adopt decisions and issue orders within the limits of the powers vested in them by the laws of the USSR and the Estonian SSR.

Art. 56. The executive and administrative organ of the Soviet of Working People's Deputies of districts, cities, volosts, settlements and villages is the Executive Committee elected by it, consisting of a Chairman, Vice-Chairman, a Secretary and members.

[623] Art. 57. The executive and administrative organ of the Soviet of Working People's Deputies in small volosts, cities, settlements and villages is the Chairman, the Vice-Chairman and the Secretary elected by the Soviet of Working People's Deputies.

Art. 58. The Executive Committees of the Soviets of Working People's Deputies exercise guidance in cultural, political and economic affairs within their territory on the basis of decisions taken by the corresponding Soviets of Working People's Deputies and superior state organs.

Art. 59. Sessions of district Soviets of Working People's Deputies are convened by their Executive Committees not less than four times a year.

[623] Art. 60. Sessions of volost Soviets of Working People's Deputies are convened by their respective Executive Committees not less than six times a year.

Art. 61. Sessions of Soviets of Working People's Deputies of cities, settlements and villages are convened by their respective executive organs not less than once a month.

Art. 62. The Soviets of Working People's Deputies each elect a Chairman and a Secretary for the duration of their sessions to conduct the sittings of the sessions.

The Chairman of a village Soviet convenes the Soviet and conducts its sittings.

(648 642) land and all large industrial enterprises. According to the Estonian Constitution, such laws could be passed only by the National Assembly, a two-chamber parliament. But the State Council never was elected and the election of the House of Representatives was illegal.[1] Estonia was incorporated into the Soviet Union on August 6, 1940, and became the Estonian SSR, sixteenth republic in the USSR. The diplomatic representatives of the Estonian Republic abroad took care that the Western world was informed of this act of aggression. The countries of the West, with very few exceptions, have never recognized the Soviet occupation of Estonia.

(661 [625]) Parallel with the economic sovietization of Estonia worked the terror of the secret police, NKVD (People's Commissariat of the Interior), later the MVD (Ministerstvo Vnutrennikh Del, Ministry of Internal Affairs).

1 [See Cat. 116, pp. 61-2 -- 63 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2d,

Political Background

PUBLIC ORDER AND SAFETY

625 The police system in the Estonian SSR is the same as in the Soviet Union. Since the U. S. S. R. is a police State, it relies much on the police which has changed its name many times; N. K. V. D., M. V. D. and M. G. B. This is the most hated behind-the-scenes power of the Soviet Administration, and has its secret agents everywhere. In many cases, these agents are acquired through coercion and threat and they must perform their duties exactly as they are prescribed.

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian constitution as of November, 1947]

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Art. 65. The superior Soviets of Working People's Deputies have the right to annul decisions and orders of inferior Soviets of Working People's Deputies and of their Executive Committees.

632 Art. 66. The district Soviets of Working People's Deputies set up the following Departments of their Executive Committees:

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- a Department of Trade
- a Department of Public Health
- a Department of Public Education
- a Department of Local Industry
- a Department of the Municipal Economy
- a Department of Labor
- a Department of Roads
- a General Department
- a Planning Commission, and a Cadres Sector

under the Chairman of the Executive Committees and in addition, in accordance with the specific features of the economy of the district, the district Soviets of Working People's Deputies may set up other Departments or Administrations subject to confirmation by the corresponding Ministries.

[625] Art. 67. The all-Union Ministries and the Ministry of Internal Affairs set up their Administrations under the district Soviets of Working People's Deputies in accordance with the conditions of the district and on the basis of the laws of the USSR and of the Estonian SSR.

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- a Department of Labour
- a Department of Public Education
- a General Department
- a Department of Social Maintenance
- a Department of Trade
- a Department of Finance
- a Planning Commission
- a Cadres Sector

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

626 In Estonia, as in almost every modern
156 western country, rigid conformity to social mores has not been required and considerable deviant behavior has occurred. Deviators were not so badly condemned as in ancient times, but the communities tried to apply remedial means for controlling behavior.

The most effective stimuli motivating or inhibiting behavior in Estonia have been prestige and, to some extent, material rewards. Under various foreign rules many Estonians have suffered different types of punishment for political activities and have emerged national heroes. The present Communist rule is so unjust in its punishments that these are not, for the most part, affecting the prestige of the punished among their fellow Estonians.

557 Nepotism occurred in independent Estonia in the form of patronage doled out by prominent

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

177.87 871 English occupies third place, and many schools have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

645 871 All schools are subordinated to the Ministry of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 665 621 The national and international youth organizations, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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659 have to pay ten times more than a worker does for electricity, and for this reason the services
• [626] are often conducted in the dark. Furthermore, in order to deter churchgoers, the Communists reportedly arranged to have compulsory work on Sundays and have tried to keep records of the worshippers. Young people under 18 years of age are not allowed any religious education.

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House of Representatives. Eighty-third Congress, 2nd session. Communist Takeover and Occupation of Estonia. Washington: Government Printing Office, 1955.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 11,

Sociological Background

PUBLIC INFORMATION

203 All media of mass communication, the press, radio, theater, movies, are in the Estonian SSR under the complete control of the Communist Party. Dissemination of news by rumor is quite extensive, according to recent refugees. Some people manage to listen to the forbidden Voice of America, Radio Free Europe, Estonian broadcasts in Munich and other programs and tell the news of the Western world to their friends. However, by doing so, they run the risk of deportation. (Many refugees have told that they listened frequently to these broadcasts.)

204 G26 Foreign newspapers, magazines and radio broadcasts are not officially permitted. Foreign films are censored if they are shown at all. All

204 domestic newspapers are Communistic. The
626 most important of these is Rahva Hääl ('The People's Voice').

214 The major publishing firms are nationalized
771 and all publication is centralized and controlled by the State Publishing House (Riiklik Kirjastus), with its seat in Tallinn. It has several sections: literature, art, political science, childrens' literature, etc. There are no private printers and the former commercial firms have received new names: Postimees at Tartu, for example, is now Tartu's Communist. There is no information concerning their output.

207 There is no information about the number of privately-owned radio receivers, their type or reception. It is known that Estonian guerrillas, metsavennad, had their own receivers and transmitters. How many of them are left at the

[Estonian Constitution as of November, 1947]

642 Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Estonian SSR exercises state authority independently, retaining its sovereign rights in full.

[701] Art. 13a. The Estonian SSR has its own Republican military formations.

649] Art. 13b. The Estonian SSR has the right to enter into direct relations with foreign states and to conclude agreements and exchange diplomatic and consular representatives with them.

631 Art. 14. The Estonian SSR consists of the districts of Kharium, Yarvama, Lyanema, Petserima, Pyarnuma, Saruma, Tartuma, Valgama, Vilyandima, Viruma, Vyruma; and of the cities of Tallin, Tartu, Narva, Pyarnu and Paldiski which do not form part of districts.

642 Art. 15. The Estonian SSR reserves the right freely to secede from the Union of Soviet Socialist Republics.

Art. 16. The territory of the Estonian SSR may not be altered without its consent.

Art. 17. The laws of the USSR are binding within the territory of the Estonian SSR.

641 Art. 18. Every citizen of the Estonian SSR is a citizen of the USSR. Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR.[1]

642 Art. 19. The jurisdiction of the Estonian SSR as represented by its higher organs of state power and organs of state administration, embraces:

a) Adoption of the Constitution of the Estonian SSR and control over its observance;

b) Establishment of the administrative-territorial divisions of the Estonian SSR and of the boundaries of districts and volosts;

c) Legislation of the Estonian SSR;

d) Maintenance of public order and safeguarding the rights of citizens;

e) Approval of the national-economic plan of the Estonian SSR;

f) Approval of the state budget of the Estonian SSR and of the report on its fulfilment;

g) Determination of state and local taxes, imposts and non-tax revenues in conformity with the laws of the USSR, as well as direction of the fulfilment of local budgets;

h) Direction of insurance and savings;

i) Administration of the banks, industrial, agricultural and trading enterprises and organizations subordinate to the Republic, as well as direction of local industry;

j) Control and superintendence of the condition and administration of enterprises subordinate to the Union;

k) Establishment of the procedure governing the use of land, mineral wealth, forests and waters;

l) Direction of dwelling-houses and the municipal economy, dwelling house construction and the modernization of cities and other inhabited places;

[1] [Errata: (f. Errata sheet, cat. 116, p.iii for addition--Analyst]

[Estonian Constitution 25 of November, 1947]

Chapter V. The Local Organs of State Power

[631] Art. 52. The organs of state power in districts, cities, volosts, settlements and villages are the Soviets of Working People's Deputies.

Art. 53. The Soviets of Working People's Deputies of districts, cities, volosts, settlements and villages are elected by the working people of the respective districts, cities, volosts, settlements and villages for a term of two years.

Art. 54. The Soviets of Working People's Deputies of districts, cities, volosts, settlements and villages direct cultural, political and economic affairs on their territory, draw up the local budgets, direct the work of the organs of administration subordinate to them, ensure the maintenance of public order, assist in strengthening the defensive capacity of the country and ensure the observance of the laws and the protection of the rights of citizens.

Art. 55. The Soviets of Working People's Deputies adopt decisions and issue orders within the limits of the powers vested in them by the laws of the USSR and the Estonian SSR.

Art. 56. The executive and administrative organ of the Soviet of Working People's Deputies of districts, cities, volosts, settlements and villages is the Executive Committee elected by it, consisting of a Chairman, Vice-Chairman, a Secretary and members.

[623] Art. 57. The executive and administrative organ of the Soviet of Working People's Deputies in small volosts, cities, settlements and villages is the Chairman, the Vice-Chairman and the Secretary elected by the Soviet of Working People's Deputies.

Art. 58. The Executive Committees of the Soviets of Working People's Deputies exercise guidance in cultural, political and economic affairs within their territory on the basis of decisions taken by the corresponding Soviets of Working People's Deputies and superior state organs.

Art. 59. Sessions of district Soviets of Working People's Deputies are convened by their Executive Committees not less than four times a year.

[623] Art. 60. Sessions of volost Soviets of Working People's Deputies are convened by their respective Executive Committees not less than six times a year.

Art. 61. Sessions of Soviets of Working People's Deputies of cities, settlements and villages are convened by their respective executive organs not less than once a month.

Art. 62. The Soviets of Working People's Deputies each elect a Chairman and a Secretary for the duration of their sessions to conduct the sittings of the sessions.

The Chairman of a village Soviet convenes the Soviet and conducts its sittings.

[Estonian constitution as of November, 1947]

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- a Department of Local Industry
- a Department of the Municipal Economy
- a Department of Labor
- a Department of Roads
- a General Department
- a Planning Commission, and a Cadres Sector

under the Chairman of the Executive Committees and in addition, in accordance with the specific features of the economy of the district, the district Soviets of Working People's Deputies may set up other Departments or Administrations subject to confirmation by the corresponding Ministries.

[625] Art. 67. The all-Union Ministries and the Ministry of Internal Affairs set up their Administrations under the district Soviets of Working People's Deputies in accordance with the conditions of the district and on the basis of the laws of the USSR and of the Estonian SSR.

Art. 68. The Departments and Administrations of the district Soviets of Working People's Deputies are subordinate in their activities both to the district Soviets of Working People's Deputies and their Executive Committees and to the corresponding Ministries of the Estonian SSR.

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- a Department of Public Education
- a General Department
- a Department of Social Maintenance
- a Department of Trade
- a Department of Finance
- a Planning Commission
- a Cadres Sector

[Estonian Constitution as of November 1947]

633 under the Chairman of the Executive Committee and, in addition, in accordance with the specific features of the city's industry and its suburban and municipal economy,

a Department of Local Industry and
a Department of Land.

Art. 70. The Departments of the city Soviets of Working People's Deputies are subordinate in their activities both to the respective city Soviets of Working People's Deputies and their Executive Committees and to the corresponding Departments of the district Soviets of Working People's Deputies.

Art. 71. The Departments of the Tallin, Tartu, Narva, Pyarnu and Paldiski City Soviets of Working People's Deputies are subordinate in their activities both to the Soviets of Working People's Deputies of these cities and their Executive Committees and to the corresponding Ministry of the Estonian SSR directly.

631 Art. 72. On the expiration of the terms of office of the Soviets of Working People's Deputies, their executive and administrative organs retain their powers until the newly elected Soviets shall have formed new executive and administrative organs.

Chapter VI. The Budget of the Estonian Soviet Socialist Republic

652 Art. 73. The state budget of the Estonian SSR is drawn up by the Council [645] of Ministers of the Estonian SSR and submitted by it to the Supreme Soviet of the Estonian SSR for its approval.

Upon its approval by the Supreme Soviet of the Estonian SSR the 644 state budget of the Estonian SSR is published for general information.

Art. 74. The Supreme Soviet of the Estonian SSR elects a Budget Commission, which reports its conclusions on the state budget of the Estonian SSR to the Supreme Soviet.

Art. 75. The report on the fulfilment of the state budget of the Estonian SSR is approved by the Supreme Soviet of the Estonian SSR and published for general information.

631 Art. 76. The budgets of the district, city, volost, settlement and village [652] Soviets include the revenues from the local economy, deductions from the state revenues collected within their territory and likewise receipts from local taxes and imposts in amounts fixed by the laws of the USSR and the Estonian SSR.

Chapter VII. The Courts and the Procurator's Office

692 Art. 77. In the Estonian SSR justice is administered by the Supreme Court of the Estonian SSR, the District Courts, the Special Courts of the USSR established by decision of the Supreme Soviet of the USSR, and the People's Courts.

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11: Scheffer O-4,5 (ca. 1660) 1704
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Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wieke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

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The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

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We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

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We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of

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1:Indiana U. S-4, 5(1954-5)1955 RC4 Estonia RC4

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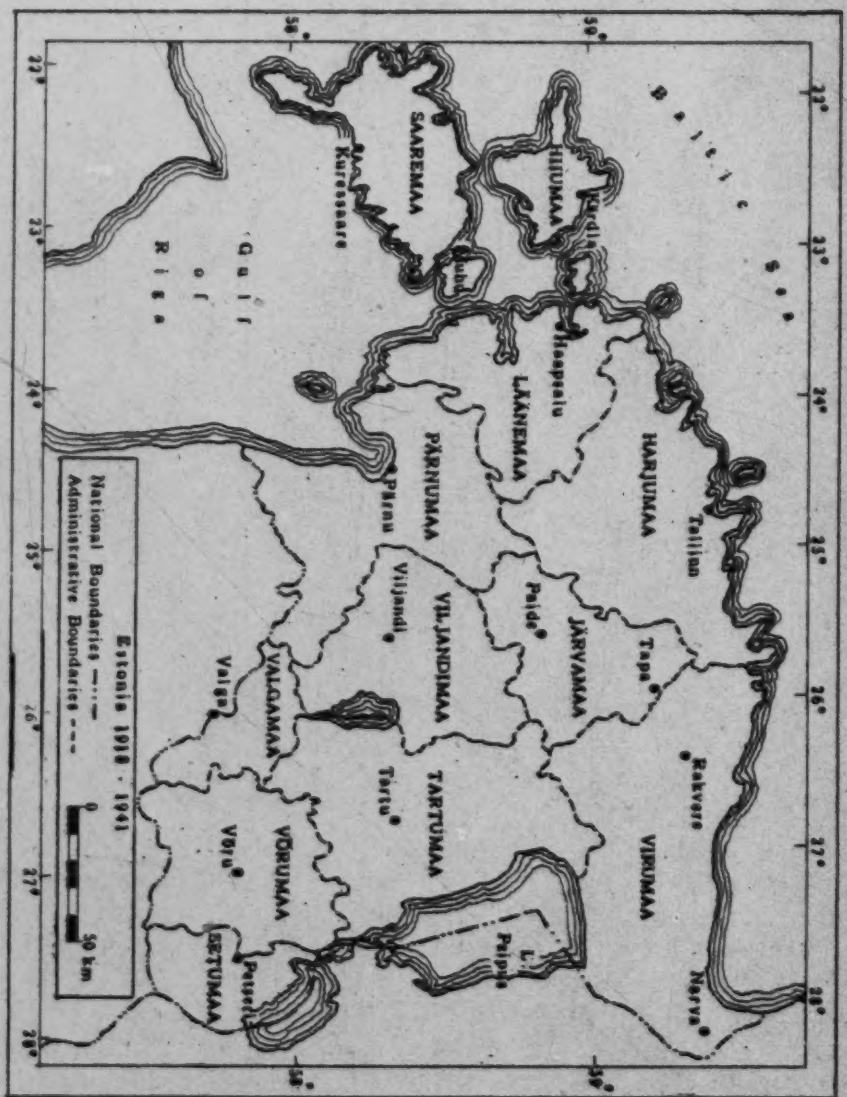

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badø*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

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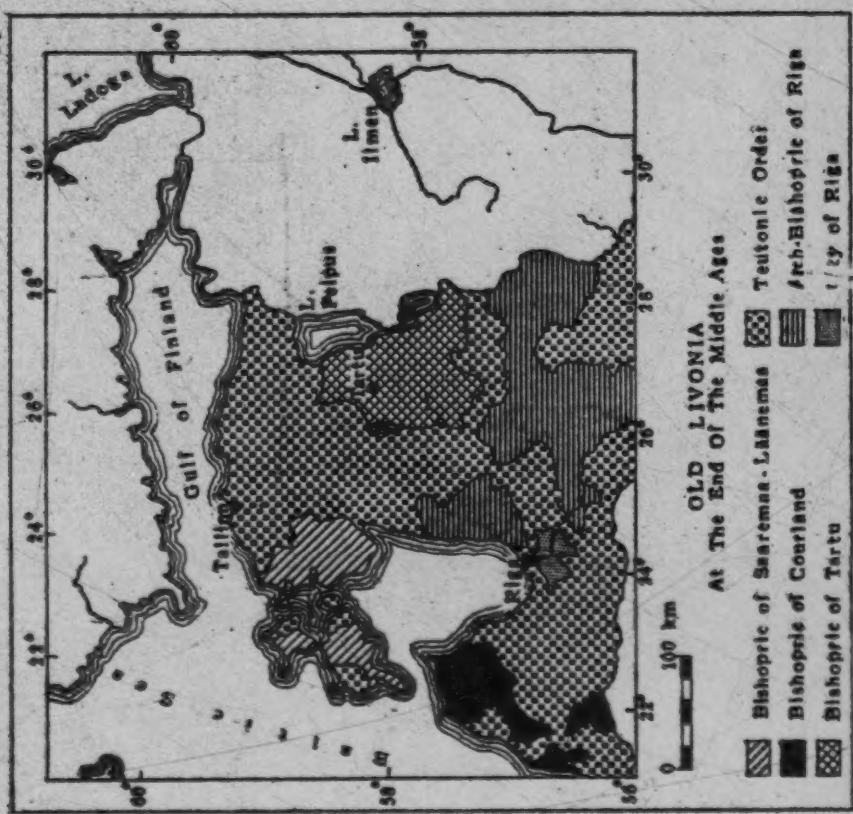

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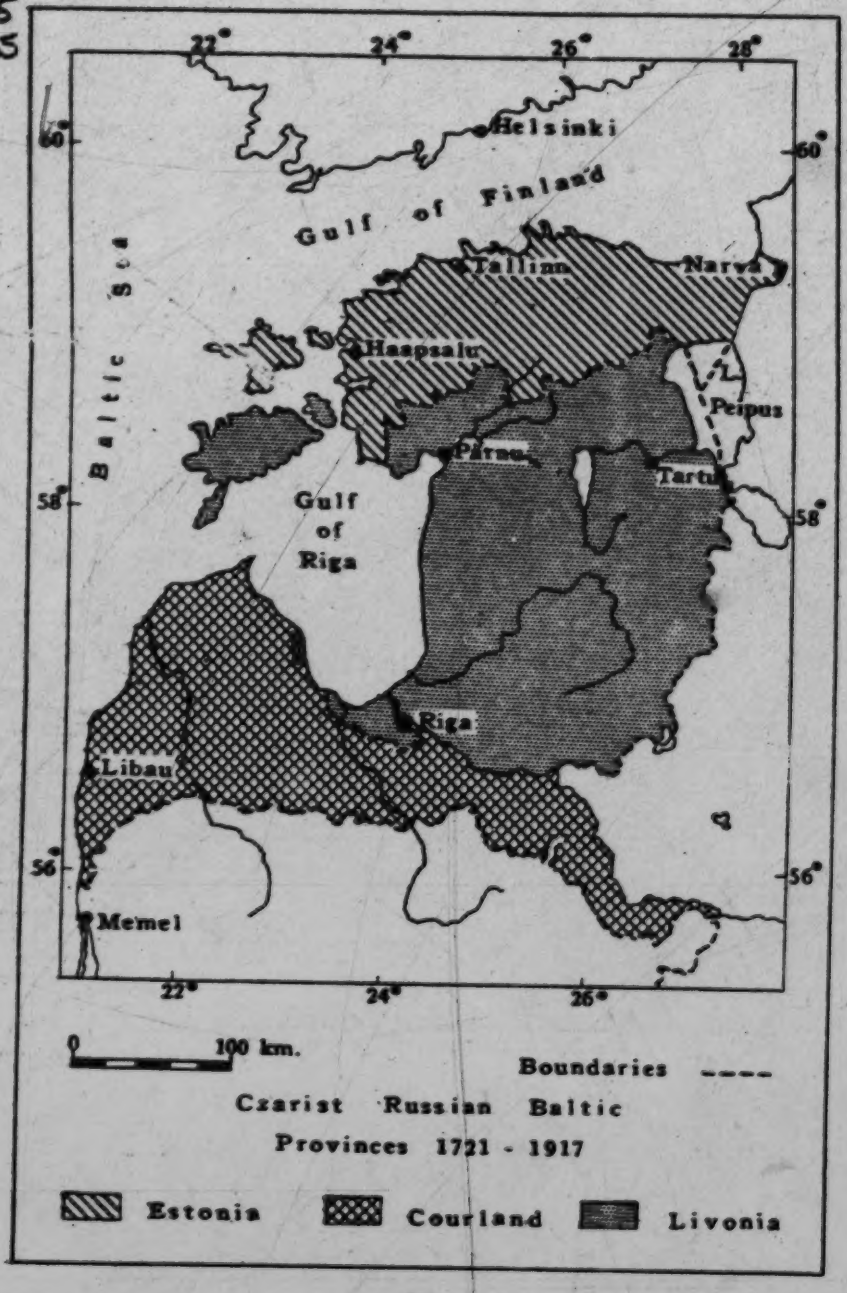

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

An Account of Livonia, *with the Manners, Customs and Religion of its Antient as well as Modern Inhabitants, and the chief Occurrences that have happened there, during the present War betwixt* Muscovy, *the King of* Poland *and the* Swedes.

CHAP. I.

A Geographical Description of Livonia.

131 LIvonia or *Liefland* hath *Muscovy* on the *East*, on *West* it is enclosed on the *Baltick* Sea, on the *South* it borders upon *Samogitia*, *Lithuania*, and *Prussia*, and on the *North* side it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick*, commonly call'd the *Livonian Bay*. Its extent is of about 600 *English* Miles in length, and near 200 in breadth. It contains four different Provinces, *viz*. *Esthonie*, *Odevoa*, *Lettie*, and *Courland*, besides the Island of *Oesel*; though some have made *Harland* and *Wirland* also distinct Provinces, which are no more than certain Districts belonging to *Esthonia*.

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131 133 The Province of *Esthonie* or *Estbland* being bounded to the *North* with the *Finland Bay*, on the *South* by the River *Divina* or *Dune*, and part of the Province of *Lettie*,

11: Scheffer O-4, 5 (ca. 1660) 1704

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ſeveral Profeſſors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-ſhore, is to be ſeen the Ruins of a once ſtately Monaſtery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It conſiſted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in thoſe Days the Fryars and Nuns were ſo ingenious as to entertain a ſecret Commerce by certain Signs of which there is a kind of ſmall Dictionary affixed at the end.

The Fort *Badn*, belonging to this Diſtrict, lies upon the River *Aſſa*.

The Diſtrict of *Jerve*, being an Inland Country, contains the Caſtle of *Witten* or *Weiſſenſtein*, *Upperpalen* and *Leu*, places of pretty good ſtrength.

Neither has the Diſtrict of *Wicke* more than four places of any Note, *viz*. *Hapſal*, near the Bay of *Bothnia*, once in the Poſſeſſion of the *Danes*, under their King *Frederick* II. but was taken by the *Muſcovites* 1575 and in ſix Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *Eaſt* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *Weſt*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muſcovites* call'd *Jurigorod*, being ſeated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being ſufficient Teſtimonies, that this place was none of the leaſt conſiderable in thoſe Parts, it having been formerly alſo a Biſhops See. It was in the Poſſeſſion of the *Muſcovites* till 1230, when the Maſter of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Ruſſian* Tyrant *Ivan Baſiterits*, advanced againſt this City with a formidable Army, which ſtruck ſuch Terror into the Inhabitants, that they ſurrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Roſe*, having laid a deſign to deliver the City from the *Muſcovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holſtein*; and the

Plot

642 decision of the people was binding for the State organs.

641 642 The new Constitution also guaranteed freedom to the people, namely freedom of speech, press, the media of mass communication, assembly, organization and religion.

692 642 The judiciary was entirely independent in its functions, although the judges were appointed by the President. It consisted of the State Court of Justice, which was the supreme legal authority, and of the lower courts; the Court of Appeal, the Regional Courts, and the District Magistrates.

642 The Constitution of Soviet-occupied Estonia was passed in an illegally elected Riigikogu on 25 August 1941. This Riigikogu was renamed then the Supreme Soviet of the Estonian SSR, which elected Prime Minister J. Vares as

[SEE cat. 116, -317- p. 314 -- Analyst]

642 Article 97 provides that "the citizens of the
641 Estonian SSR are guaranteed by law: a) freedom of speech, b) freedom of press, c) freedom of assembly, including the holding of mass meetings, and d) freedom of street procession and demonstrations." None of these liberties actually exists in present-day Estonia.

Articles 99[1] and 100 provide that citizens be guaranteed inviolability of person and home and that privacy of correspondence be protected by law. In actual practice the Soviet Union, including the Estonian SSR, is a country of nightly arrests and deportations, punishments without trial, where no citizen can have security. Privacy of correspondence is not given either, for the people must avoid correspondence with persons in Western countries in order not to be persecuted.

ooo These are only a few of the many discrepancies

[Estonian Constitution as of November, 1947]

642 Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Estonian SSR exercises state authority independently, retaining its sovereign rights in full.

[701] Art. 13a. The Estonian SSR has its own Republican military formations.

648 Art. 13b. The Estonian SSR has the right to enter into direct relations with foreign states and to conclude agreements and exchange diplomatic and consular representatives with them.

631 Art. 14. The Estonian SSR consists of the districts of Kharjuma, Yarvama, Lyaanema, Petserima, Pyarnuma, Saarema, Tartuma, Valgama, Viljyandima, Viruma, Vyruma; and of the cities of Tallin, Tartu, Narva, Pyarnu and Paldiski which do not form part of districts.

642 Art. 15. The Estonian SSR reserves the right freely to secede from the Union of Soviet Socialist Republics.

Art. 16. The territory of the Estonian SSR may not be altered without its consent.

Art. 17. The laws of the USSR are binding within the territory of the Estonian SSR.

●641 Art. 18. Every citizen of the Estonian SSR is a citizen of the USSR. Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR.[1]

642 Art. 19. The jurisdiction of the Estonian SSR as represented by its higher organs of state power and organs of state administration, embraces:

a) Adoption of the Constitution of the Estonian SSR and control over its observance;

b) Establishment of the administrative-territorial divisions of the Estonian SSR and of the boundaries of districts and volosts;

c) Legislation of the Estonian SSR;

d) Maintenance of public order and safeguarding the rights of citizens;

e) Approval of the national-economic plan of the Estonian SSR;

f) Approval of the state budget of the Estonian SSR and of the report on its fulfilment;

g) Determination of state and local taxes, imposts and non-tax revenues in conformity with the laws of the USSR, as well as direction of the fulfilment of local budgets;

h) Direction of insurance and savings;

i) Administration of the banks, industrial, agricultural and trading enterprises and organizations subordinate to the Republic, as well as direction of local industry;

j) Control and superintendence of the condition and administration of enterprises subordinate to the Union;

k) Establishment of the procedure governing the use of land, mineral wealth, forests and waters;

l) Direction of dwelling-houses and the municipal economy, dwelling house construction and the modernization of cities and other inhabited places;

1 [Errata: Cf. Errata sheet, Cat. 116, p.ii for addition--Analyst]

[Estonian constitution 25 of November, 1947]

693 Art. 78. In all Courts cases are tried with the participation of people's assessors, except in cases specially provided for by law.

692 Art. 79. The Supreme Court of the Estonian SSR is the highest judicial organ of the Estonian SSR. The Supreme Court of the Estonian SSR is charged with the supervision of the judicial activities of all the judicial organs of the Estonian SSR.

696 Art. 80. The Supreme Court of the Estonian SSR is elected by the Supreme Soviet of the Estonian SSR for a term of five years.

Art. 81. District Courts are elected by the district Soviets of Working People's Deputies for a term of five years.

Art. 82. People's Courts are elected by the citizens of the cities and volosts on the basis of universal, direct and equal suffrage by secret ballot for a term of three years.

695 [523] Art. 83. Judicial proceedings in the Estonian SSR are conducted in the Estonian and Russian languages, persons not knowing these languages being guaranteed the opportunity of fully acquainting themselves with the material of the case through an interpreter and likewise the right to use their own language in court.

Art. 84. In all Courts of the Estonian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defence.

693 Art. 85. Judges are independent and subject only to the law.

Art. 86. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Estonian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Estonian SSR.

Art. 87. The Procurator of the Estonian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Estonian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

641 461 Art. 90. Citizens of the Estonian SSR have the right to work, that is, the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

[Estonian Constitution as of November, 1947]

[641] [461] The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[466] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

641 [657] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[562] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[523] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

5:Amer. Russ. Inst. (no date)-1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

641 Art. 97. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Estonian SSR are guaranteed by law:

a) freedom of speech;
b) freedom of press;
c) freedom of assembly, including the holding of mass meetings;
d) freedom of street processions and demonstrations;

These civil rights are ensured by placing at the disposal of the working people and their organizations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

[575] Art. 98. In conformity with the interests of the working people, and in order to develop the organizational initiative and political activity of the masses of the people, citizens of the Estonian SSR are guaranteed the right to unite in public organizations: trade unions, cooperative societies, youth organizations, sport and defence organizations, cultural, technical and scientific societies; and the most active and politically-conscious citizens in the ranks of the working class and other sections of the working people unite in the Communist Party of the Soviet Union (Bolsheviks), which is the vanguard of the working people in their struggle to strengthen and develop the socialist system and is the leading core of all organizations of the working people, both public and state.

[194] Art. 99. Citizens of the Estonian SSR are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator.

Art. 100. The inviolability of the homes of citizens and privacy of correspondence are protected by law.

Art. 101. The Estonian SSR affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for scientific activities, or for struggling for national liberation.

Art. 102. It is the duty of every citizen of the Estonian SSR to abide by the Constitution of the Estonian Soviet Socialist Republic, to observe the laws, to maintain labour discipline, honestly to perform public duties, and to respect the rules of socialist intercourse.

[685] [421] Art. 103. It is the duty of every citizen of the Estonian SSR to safeguard and fortify public, socialist property as the sacred and inviolable foundation of the Soviet system, as the source of the wealth and might of the country, as the source of the prosperity and culture of all the working people.

Persons committing offences against public, socialist property are enemies of the people.

Art. 104. Universal military service is law.

Military service in the Red Army is an honourable duty of the citizens of the Estonian SSR.

[451] Art. 105. To defend the country is the sacred duty of every citizen of the Estonian SSR. Treason to the motherland - violation of the oath of allegiance, desertion to the enemy, impairing the military power of the state, espionage - is punishable with all the severity of the law as the most heinous of crimes.

5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution 25 of November, 1947]

000 ...ncurge - is punishable with all the severity of the law as the most heinous ... crimes.

Chapter IX. The Electoral System

166 Art. 106. Members of all Soviets of Working People's Deputies - of the Supreme Soviet of the Estonian SSR and of the district, city, volost, settlement and village Soviets of Working People's Deputies - are chosen by the electors on the basis of universal, equal and direct suffrage by secret ballot.

Art. 107. Elections of deputies are universal: all citizens of the Estonian SSR who have reached the age of eighteen, irrespective of race or nationality, sex, religion, education, domicile, social origin, property status or past activities, have the right to vote in the election of deputies and to be elected, with the exception of insane persons and persons who have been convicted by a court of law and whose sentences include deprivation of electoral rights.

[641] Every citizen of the Estonian SSR who has reached the age of twenty-one is eligible for election to the Supreme Soviet of the Estonian SSR, irrespective of race, nationality, sex, religion, education, domicile, social origin, property status or past activities.

Art. 108. Elections of deputies are equal: each citizen has one vote; all citizens participate in elections on an equal footing.

[562] Art. 109. Women have the right to elect and be elected on equal terms with men.

Art. 110. Citizens serving in the Red Army have the right to elect and be elected on equal terms with all other citizens.

Art. 111. Elections of deputies are direct: all Soviets of Working People's Deputies, from village and city Soviets of Working People's Deputies to the Supreme Soviet of the Estonian SSR are elected by the citizens by a direct vote.

Art. 112. Voting at elections of deputies is secret.

Art. 113. Candidates are nominated by election districts.

The right to nominate candidates is secured to public organizations and societies of the working people: Communist Party organizations, trade unions, cooperatives, youth organizations and cultural societies.

Art. 114. It is the duty of every deputy to report on his electors on his work and on the work of his Soviet of Working People's Deputies, and he may be recalled at any time upon decision of a majority of the electors in the manner established by law.

Art. 115. Elections to the Soviets of Working People's Deputies of the Estonian SSR are held by election districts on the basis of representation fixed by the Ordinance Concerning Elections to Soviets of Working People's Deputies of the Estonian SSR.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 methods and equipment in agriculture and the
178 dairy industry. This development was curtailed to a great extent by the outbreak of World War I in 1914.

175 Soon after the revolution, the Russian Provi-
642 sional Government, Headed by A. F. Kerensky, approved the bill presented by the Estonian leaders to unite the governments of Estonia and Livonia into one administrative unit and appointed as Commissar of united Estonia Jaan Poska, hitherto mayor of Tallinn. The Estonian Diet was elected on the basis of the general franchise and met first on July 1, 1917, in Tallinn. This Diet formed a democratic government, with K. Päts as President. Now, after many centuries, Estonia was governed by its own people.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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The birth of independence and the War of Liberation. The next important step was the organization of the Estonian soldiers who had fought in the Russian Army into Estonian national units. Response to the proclamation of Estonian authorities was enthusiastic and many of the over 100,000 Estonians in the Russian armed forces returned home and joined the Estonian army, among them many high officers, although in many Russian units the Estonians were not granted permission to leave. When in St. Petersburg the Russian Provisional Government was overthrown by the Bolsheviks on November 8, 1917, the Estonian Bolsheviks followed the same pattern and the War Revolutionary Committee, headed by V. Kingissepp, took over from Poska the Commissariat of Estonia, and the councils of workers and soldiers began taking

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1/1 [After election of Estonian Diet, July 1917, see cat. 116, pp. 36-37 - Analyst]

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over the governmental institutions. In the midst of this tumult, the Estonian Diet met and proclaimed itself on November 28, 1917, the supreme power in the country until the elections of the Constituent Assembly, and delegated its powers to the Council of Elders, which continued to work for the independence of Estonia. After preparing the Manifest of Estonian Independence, February 24, 1918, this body proclaimed Estonia an independent democratic republic, delegating at the same time all power to the Estonian Rescue Committee consisting of K. Päts, Jüri Vilms and K. Konik, which formed the first Estonian Provisional Government, with Päts as premier. Estonian independence was proclaimed at Tallinn immediately after the Bolsheviks had left the city and before the German troops arrived. The German occupation

433 during the crisis reorganization occurred: more emphasis was then put on cereal production and less on dairy farming. Beginning with 1933 the output began to rise and in 1938 it had almost reached again the 1927 level.

642 Estonia as a young republic underwent several constitutional changes. The first Constitution, passed in 1920,[1] was extremely liberal. The Estonian people exercised their power through a [646] referendum and a one-chamber parliament (Riigikogu) which comprised one hundred members. Candidates for Riigikogu were nominated by various political parties and elected by the 643 people for a three-year term. The executive branch was comparatively weak, and was composed usually of a coalition of representatives of several parties. There was no separately elected President, and the head of the State was the Prime Minister, called Riigivanem 48 ('State Elder'),

1/ [June 15, 1920 -- Analyst]

000 Minister, called Riigivanem ('State Elder').
642 The executive branch could stay in office only for as long as the Riigikogu gave its approval, and the usual result of this system was that the governments tended to be rather short-lived. The first government of Estonia was formed of a coalition of the Social Democrats, the Labor Party and the National Liberals, with O. Strandmann as Prime Minister. In the period between 1919 and 1933 there were a total of 21 governments in Estonia, a great majority of which were coalitions. The office of Prime Minister was held by ten statesmen, with Päts, Tõnisson, and Teemant each serving four times.

It was soon realized that such short-lived governments could not pursue any long-term policy and that a better balance between the legislative and executive branches was needed. Beginning

642 in 1932, Estonia entered into a period of constitutional and political crisis aggravated by the world-wide economic difficulties and the rising Fascism and Nazism. Riigikogu drafted a new Constitution but a referendum in August, 1932, rejected it. The same fate befell the second draft of the Constitution which Riigikogu proposed in June, 1933. This failure was due to the very vigorous agitation on the part of the War of Liberation Soldiers' League (Vabadussõjalaste Liit), better known by its Estonian abbreviation, VABS.

668 VABS was first a veterans' league only and had no political ambitions before the early 1930's. Then civilians began to be admitted into the League until it grew into a large extremely right-wing movement in which ex-servicemen were only a small fraction. Their

668 leaders were young energetic men, the most popular of them a lawyer named Artur Sirk. They adopted the tactics and ideas of Italian, German and Finnish Lapua authoritarian movements and stirred up antagonism and resentment in a good part of the nation against the government and the Constitution. VABS prepared a new draft of the Constitution which gave the President almost a dictator's power and on the referandum in October, 1933, this draft was approved. The Old Farmers' Party (K. Päts) supported it in order to break the vicious circle of the constitutional crisis. J. Tõnisson's cabinet, which was the last coalition government, resigned and a nonparty government under the leadership of K. Päts then took office. When the VABS Constitution came into being on January 24, 1934, the agitation on the part of VABS

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668 continued, with the aim now of overtaking the
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Päts government. To prevent these totalitarian elements from seizing the leadership of the whole nation, Päts used the new powers given him in the new Constitution and on March 12, 1934, proclaimed a state of emergency, appointing again General Laidoner as Commander-in-Chief. On December 8, 1935, the VABS leaders had planned a coup d'état, but Päts' government was able to stop the revolt within a few hours of the scheduled time of action, and many VABS leaders were sent to prison. A. Sirk and some others had already been arrested earlier, but had managed to escape abroad where Sirk, soon after the failure of the coup d'état, took his own life.

642 Although the VABS danger was now nullified, the nation was still sick and needed time to

642 recover. Now followed a "time of silence;" political parties and even Riigikogu were dissolved, and in this transition period Päts was busy making preparations for passing a new and better [668] constitution. With his support, the Patriotic League (Isamaa Liit) was founded for the purpose of giving popular support to the government, especially during the time of the new referendum. The professional and working classes were organized into corporate bodies; in addition to the three existing chambers (Commerce, Industry, Agriculture), fifteen new ones were organized. A National Assembly drafted in 1937 a new Constitution which came into force on January 1, 1938.

This new Constitution provided for a two-chamber Riigikogu: the House of Representatives

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 (Riigivolikogu), made up of 80 members, and the State Council (Riiginõukogu), comprising 40 members, 10 of them appointed by the President. Both chambers were elected for a five-
643 year term. It also provided for an elected President; accordingly, on April 23, 1938, K. Päts was elected first President of Estonia. The old political parties were still banned, but the "time of silence" was over and the people had again their change to speak in the parliament through her elected representatives from various professional groups. Although Päts has been sharply criticized for his dictatorial measures, he is hailed also as a great statesman who steered the nation through the dangers of Nazism to which the VABS agitation wanted to draw her. Political life was now more mature and sober than in the time of bargainings between the numerous political 54- parties.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 The leader of the sovietization of Estonia during the first Soviet Occupation was Andrey Zhdánov, a member of the Political Bureau and of the Presidium of the Supreme Soviet. A new Communist puppet government was appointed, with Johannes Vares, a physician and left-wing poet, as Premier. President K. Päts remained formally in office for a while, although he was actually a prisoner of [701] the occupation authorities. General Laidoner was relieved of his duties as Commander-in-Chief.[1] The Estonian Defense Union was dissolved and all its arms surrendered. In addition, almost all private organizations were 666 [646] liquidated. The Communists speeded up the elections of a new House of Representatives, which were held on July 14-15, 1940. Although non-Communist candidates were also allowed at first, these were later all withdrawn and

1 [in 1940; see col. 116, pp. -61-52, 57-61 -- Analyst.]

666 only Communists remained, appointed by the "Working People's Union." The entire organization of these elections was a gross violation of the Estonian Electoral Law of 1937. The people were forced to the polling stations and the only way they could show their opposition was by spoiling their ballots. The percentage of spoilt ballots was probably much higher than the 7.2 per cent which the Communists announced.

648 The next act of the Estonian tragedy was the
642 incorporation of Estonia into the Soviet Union. The same illegally elected, solely Communist House of Representatives approved at its first session, July 22, three acts of the utmost importance: first, that Estonia become a Soviet Republic; second, to ask the Supreme Soviet of the USSR to admit Estonia into the Soviet Union;

[47] and third, the nationalization of all banks, all land and all large industrial enterprises.

648 642 land and all large industrial enterprises. According to the Estonian Constitution, such laws could be passed only by the National Assembly, a two-chamber parliament. But the State Council never was elected and the election of the House of Representatives was illegal.[1] Estonia was incorporated into the Soviet Union on August 6, 1940, and became the Estonian SSR, sixteenth republic in the USSR. The diplomatic representatives of the Estonian Republic abroad took care that the Western world was informed of this act of aggression. The countries of the West, with very few exceptions, have never recognized the Soviet occupation of Estonia.

606 [625] Parallel with the economic sovietization of Estonia worked the terror of the secret police, NKVD (People's Commissariat of the Interior), later the MVD (Ministerstvo Vnutrennikh Del, Ministry of Internal Affairs).

1 [See cat. 116, pp. 61-2 -- 63 -- #nalyst]

725 started to desert and to escape again across the Gulf of Finland.

727 During the German occupation Estonia was
642 ruled by a Governor-General (Generalkommissar) and by provincial governors in each county. An Estonian puppet government was also appointed, headed by Dr. Hjalmar Mäe, which, however, lacked the confidence of the Estonian people.

668 Estonian patriots, under the leadership of
[643] Professor Jüri Uluots, the last Prime Minister, tried everything to restore Estonian independence. But the Germans did not grant independence to any conquered nation, and so gradually an underground resistance movement grew in all the conquered countries. Resistance cells were working underground also in Estonia.[1] The Gestapo discovered them and arrested many

[1] [for wartime partisans see cat 116, pp 66-68--Analyst]

727 Estonian farmers who were attached to their
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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation[1].

642 The members of the government of the Esto-
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nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

1 [See cat. 116, pp. 57-65 -- Analyst]

642 soon as the Red Army had driven out the Ger-
661 mans. However, their rule did not last too long. Dr. J. Vares died suddenly, reportedly by his own hand. Other members of his cabinet have been accused of "bourgeois nationalism" and consequently have been purged and have disappeared from public life. A great purge has been carried out also in the Estonian Communist Party and in cultural institutions during 1950-51. Many Russians of Estonian estraction have been appointed members of the government and leaders of other institutions.

648 So at the end of World War II the Iron Curtain fell between the Baltic States and the West to which they have heretofore belonged.

000 A more detailed survey of the situation in occupied Estonia is given in the following chapters.

464 Revolution Estonian colonies were more prosperous than the surrounding Russians.

162 Table 1 shows the division of Estonia's pop-
642
178 ulation into occupational groups.

According to Table 1, industrialization was increasing in independent Estonia. By 1939, 55 per cent of the population was occupied in agriculture and 24 per cent in industry. Noticeably decreasing was the number of people who had no established occupation (domestic help, seasonal workers, etc.)

464 The percentage of active people who were
162 earning a livelihood for themselves and their families in 1934 was 71 per cent. Workers and employees made up only 33.7 per cent of this figure, including family members who worked without wages. In the United States the corresponding persentage was 74.2. The largest

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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The leaders of the Estonian people are now outside the home country as exiles in Sweden, England, the United States and Canada. The Exile Government of the Estonian Republic, established in 1953 with its seat in Stockholm, Sweden, has as its acting President the oldest living minister of the last K. Pats' government, August Rei, who belonged to the last cabinet as Estonia's ambassador to the U.S.S.R. in Mos-
668 cow. The most important national organizations of the Estonians in exile are the Estonian National Council in Sweden and the Estonian National Committee in New York City.

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2a

Political Background

THE CONSTITUTIONAL SYSTEM

642 The last Constitution of independent Estonia, which came into force on 1 January 1938, tried to reach a balance of power and to avoid the weaknesses of the first Constitution which gave too much power to the Riigikogu. According to this new Estonian Constitution, the Riigikogu was to consist of two houses: 1) Riigivolikogu (the House of Representatives), with 80 members elected on the basis of a majority voting for a term of five years; 2) Rahvusnõukogu (the National Council, with 40 members, 10 of whom were appointed by the President of the Republic, the rest representing the professional chambers, the churches, the courts of justice, the universities and the national minorities.

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642 The President in the new Constitution[1] was given more power than the Riigivanem, or Prime Minister, had according to the first Estonian Constitution. The President was given the right to dissolve the Riigikogu and to delay the application of its legislation. He could govern by decree between parliamentary sessions, but could not interfere with the budget. The President was elected for a term of six years. He, in turn, appointed the government of the Republic. A vote of nonconfidence by the House of Representatives did not lead to the resignation of the government or its individual members, as would have occurred under the first Estonian Constitution. The fate of the government depended on the President, who had the power to dismiss the government or to call for new elections of the House of Representatives, or to turn over

[1] [see cat. 116, p. 314--Analyst]

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642 the question to the State Council for a decision. Yet even if the State Council agreed with the House in its nonconfidence vote, the President had the authority to make the final decision. But if he chose to decree a new election for the House of Representatives and this newly elected House also passed a vote of nonconfidence in the same government, the President had to dismiss the government or individual members. When the State Council disagreed with the decision of the House, the President had to appoint new members to the State Council.

Bills could be introduced by the government, with the consent of the President, and by at least a fifth part of the House of Representatives. The President, with the consent of the State Assembly, was authorized to call a plebiscite on certain important questions. The

642 decision of the people was binding for the State organs.

641 642 The new Constitution also guaranteed freedom to the people, namely freedom of speech, press, the media of mass communication, assembly, organization and religion.

692 642 The judiciary was entirely independent in its functions, although the judges were appointed by the President. It consisted of the State Court of Justice, which was the supreme legal authority, and of the lower courts; the Court of Appeal, the Regional Courts, and the District Magistrates.

642 The Constitution of Soviet-occupied Estonia was passed in an illegally elected Riigikogu on 25 August 1941. This Riigikogu was renamed then the Supreme Soviet of the Estonian SSR, which elected Prime Minister J. Vares as

[SEE cat. IIC, -317- p. 314 -- Analyst]

642 Chairman of the Presidium of the Supreme Soviet, and J. Lauristen was named chairman of the Council of the People's Commissars, the re-organized Council. Minor amendments to the Constitution were made in 1947.

[177, 64] [642] With the enforcement of the Constitution of the Estonian SSR, which is actually the Constitution of the U. S. S. R. with certain minor adjustments, the people were deprived of their democratic system. There is probably no such constitution in the world where such a chasm exists between the provisions of the constitution and the actual practice of the government. The Constitution of the Estonian SSR is quite liberal on paper, but in actuality the citizens are without liberties. Some examples will illustrate this. In Article 15 of the Constitution, "The Estonian SSR reserves the right freely to secede from the Union

642 of Soviet Socialist Republics." The overwhelming majority of Estonians would be glad to do so, but no one can even express such an idea without being accused of subversion and, as a result, being severely punished.

Article 16: "The territory of the Estonian SSR may not be altered without its consent." In actual practice the Soviet Union curtailed Estonian territory during the Second Occupation, joining parts of Petserimaa and Virumaa, east of the Narva River, to Russia without even asking the consent of the Estonian people.

665 Article 20: "The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR." In actual practice, as it is generally known, the ruler is the Communist Party, assisted by the secret police.

Article 97 provides that "the citizens of the

642 Article 97 provides that "the citizens of the
641 Estonian SSR are guaranteed by law: a) freedom of speech, b) freedom of press, c) freedom of assembly, including the holding of mass meetings, and d) freedom of street procession and demonstrations." None of these liberties actually exists in present-day Estonia.

Articles 99[1] and 100 provide that citizens be guaranteed inviolability of person and home and that privacy of correspondence be protected by law. In actual practice the Soviet Union, including the Estonian SSR, is a country of nightly arrests and deportations, punishments without trial, where no citizen can have security. Privacy of correspondence is not given either, for the people must avoid correspondence with persons in Western countries in order not to be persecuted.

ooo These are only a few of the many discrepancies

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2b,

Political Background

STRUCTURE OF GOVERNMENT

177 64 642 Government in the Estonian SSR is the same as in all the republics of the Soviet Union.

646 The legislative branch of parliament is the Supreme Soviet (Ülemnõukogu), consisting of deputies, elected by the people, one for every 10,000 citizens, for a term of four years. The candidates are nominated by the Communist Party. The Supreme Soviet elects its Presidium and Chairman and two Vice-Chairmen. Sessions of the Supreme Soviet convene twice a year.

645 The executive and administrative branch is the Council of Ministers, which is responsible to the Supreme Soviet. Formerly the Ministers were called the People's Commissars. There

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642. The local organs of state power are only puppets in the hands of the central all-Union administration which makes all regulations.

SOURCES

113 Constitution of the Estonian Soviet Socialist Republic of August 25, 1940,as amended to November 1947.

1947. Translated from the Russian text published in Tallinn by Egiz, Politicheskaya Literatura.

Raud, Villibald

1953. Estonia, a Reference Book. New York.

5: American Russian Institute RG4 Estonia RG4
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[For the complete text of the Constitution of the Estonian Soviet Socialist Republic of August 25, 1940 as amended to November 1947, see category 116, entire source]

C O N S T I T U T I O N

(Fundamental Law)

of the

ESTONIAN

SOVIET SOCIALIST

REPUBLIC

of August 25, 1940

As amended to November 1947

Chapter I. The Social Structure

642 Art. 1. The Estonian Soviet Socialist Republic is a socialist state of workers and peasants.

Art. 2. The political foundation of the Estonian Soviet Socialist Republic is the Soviets of Working People's Deputies, firmly established as a result of the overthrow of the power of the capitalists and big landowners and the establishment of the dictatorship of the proletariat.

Art. 3. All power in the Estonian Soviet Socialist Republic belongs to the working people of town and country as represented by the Soviets of Working People's Deputies.

471 Art. 4. The economic foundation of the Estonian Soviet Socialist Republic is the socialist system of economy and the socialist ownership of the instruments and means of production, firmly established as the result of the liquidation of the capitalist system of economy, the abolition of private ownership of the instruments and means of production in large industrial enterprises and the nationalization of such enterprises with a view to the complete abolition of the exploitation of man by man and the construction of a socialist system of society.

Art. 5. Socialist property in the Estonian SSR exists either in the form of state property (belonging to the whole people) or in the form of co-operative property.

475 Art. 6. The land, its mineral wealth, waters, forests, mills,
421 factories, mines, rail, water and air transport, banks, communications, large state-organised agricultural enterprises (state farms, machine and tractor stations and the like), as well as municipal enterprises and the bulk of the dwelling houses in the cities and industrial localities, are state property, that is, belong to the whole people.

474 Art. 7. The common enterprises of co-operative organizations, with
421 their livestock and implements, the products of co-operative organisations, as well as their common buildings, constitute the common, socialist property of the co-operative organisations.

1 [Errata: Insert "banks, transport and means of communication." Cf. Errata sheet, Cat. 116, p. 111--Analyst] p. 1

[Estonian Constitution as of November, 1947]

472 Art. 8. Alongside the socialist system of economy in the Estonian SSR the law permits the small private economy of individual peasants, artisans and handicraftsmen and small private industrial and trading enterprises.

423 Art. 9. The land occupied by peasant holdings as provided by law is secured for their use free of charge and for an unlimited time.

421 Art. 10. The personal property right of citizens in their incomes and savings from work, in their dwelling houses and subsidiary home enterprises, in articles of domestic economy and use and articles of personal use and convenience, as well as the right of citizens to inherit personal property, is protected by law.

471 185 Art. 11. The economic life of the Estonian SSR is determined and directed by the state national-economic plan, with the aim of increasing the public wealth, of steadily raising the material and cultural standards of the working people, of consolidating the independence of the USSR and strengthening its defensive capacity.

461 Art. 12. Work in the Estonian SSR is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the Estonian SSR is that of socialism: "From each according to his ability, to each according to his work."

Chapter II. The State Structure

642 Art. 13. For the purpose of mutual assistance among the Union Republics along economic and political lines, as well as along the line of defence, the Estonian SSR voluntarily united with the other equal Soviet Socialist Republics, namely:

The Russian Soviet Federative Socialist Republic,
The Ukrainian Soviet Socialist Republic,
The Byelorussian Soviet Socialist Republic,
The Uzbek Soviet Socialist Republic,
The Georgian Soviet Socialist Republic,
The Azerbaijan Soviet Socialist Republic,
The Lithuanian Soviet Socialist Republic,
The Kazakh Soviet Socialist Republic,
The Latvian Soviet Socialist Republic,
The Kirghiz Soviet Socialist Republic,
The Tajik Soviet Socialist Republic,
The Armenian Soviet Socialist Republic,
The Turkmen Soviet Socialist Republic,
The Moldavian Soviet Socialist Republic and
The Karelo-Finnish Soviet Socialist Republic

in a federal state, the Union of Soviet Socialist Republics.

Proceeding from the aforesaid, the Estonian SSR ensures to the USSR, as represented by its higher organs of state power and organs of state administration, the rights defined in Art. 14 of the Constitution of the USSR.

[Estonian Constitution as of November, 1947]

642 Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Estonian SSR exercises state authority independently, retaining its sovereign rights in full.

[701] Art. 13a. The Estonian SSR has its own Republican military formations.

[49] Art. 13b. The Estonian SSR has the right to enter into direct relations with foreign states and to conclude agreements and exchange diplomatic and consular representatives with them.

631 Art. 14. The Estonian SSR consists of the districts of Kharjuma, Yarvama, Lyanema, Petserima, Pyarnuma, Saréma, Tartuma, Valgama, Vilyandima, Viruma, Vyruma; and of the cities of Tallin, Tartu, Narva, Pyarnu and Paldiski which do not form part of districts.

642 Art. 15. The Estonian SSR reserves the right freely to secede from the Union of Soviet Socialist Republics.

Art. 16. The territory of the Estonian SSR may not be altered without its consent.

Art. 17. The laws of the USSR are binding within the territory of the Estonian SSR.

641 Art. 18. Every citizen of the Estonian SSR is a citizen of the USSR. Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR.[1]

642 Art. 19. The jurisdiction of the Estonian SSR as represented by its higher organs of state power and organs of state administration, embraces:

a) Adoption of the Constitution of the Estonian SSR and control over its observance;

b) Establishment of the administrative-territorial divisions of the Estonian SSR and of the boundaries of districts and volosts;

c) Legislation of the Estonian SSR;

d) Maintenance of public order and safeguarding the rights of citizens;

e) Approval of the national-economic plan of the Estonian SSR;

f) Approval of the state budget of the Estonian SSR and of the report on its fulfilment;

g) Determination of state and local taxes; imposts and non-tax revenues in conformity with the laws of the USSR, as well as direction of the fulfilment of local budgets;

h) Direction of insurance and savings;

i) Administration of the banks, industrial, agricultural and trading enterprises and organizations subordinate to the Republic, as well as direction of local industry;

j) Control and superintendence of the condition and administration of enterprises subordinate to the Union;

k) Establishment of the procedure governing the use of land, mineral wealth, forests and waters;

l) Direction of dwelling-houses and the municipal economy, dwelling house construction and the modernization of cities and other inhabited places;

1 [Errata: Cf. Errata sheet, Cat. 116, p.iii for addition--Analyst]

[Estonian constitution as of November, 1947]

642 s) Road building; direction of local transport and communications;

t) Labor legislation;

o) Direction of public health;

p) Direction of social maintenance;

q) Direction of elementary, secondary and higher education;

r) Direction of the cultural, educational and scientific organizations[1] and institutions of the Estonian SSR, and administration of the cultural, educational and scientific organizations and institutions of all-Republican importance;

s) Direction and organization of physical culture and sports;

t) Organization of the judicial organs of the Estonian SSR;

u) Granting the rights of citizenship of the Estonian SSR;

v) Amnesty and pardon of citizens convicted by judicial organs of the Estonian SSR;

w) Organization of the military formations of the Estonian SSR;

x) Establishment of the representation of the Estonian SSR in international relations.

Chapter III. The Higher Organs of State Power of the Estonian Soviet Socialist Republic

646 Art. 20. The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR.

Art. 21. The Supreme Soviet of the Estonian SSR is elected for a term of four years by the citizens of the Estonian SSR voting by election districts on the basis of one deputy for every 10,000 of the population.

Art. 22. The Supreme Soviet of the Estonian SSR exercises all rights vested in the Estonian SSR in accordance with articles 13 and 19[2] of the Constitution of the Estonian SSR, in so far as they do not by virtue of the Constitution, come within the jurisdiction of organs of the Estonian SSR that are accountable to the Supreme Soviet of the Estonian SSR, that is, the Presidium of the Supreme Soviet of the Estonian SSR, the Council of Ministers of the Estonian SSR, and the Ministries of the Estonian SSR.

Art. 23. The Supreme Soviet of the Estonian SSR is the sole legislative organ of the Estonian SSR.

Art. 24. A law is considered adopted if passed by the Supreme Soviet of the Estonian SSR by a simple majority vote.

643 Art. 25. Laws passed by the Supreme Soviet of the Estonian SSR are published in the Estonian and Russian languages over the signatures of the President and Secretary of the Presidium of the Supreme Soviet of the Estonian SSR.

Art. 26. The Supreme Soviet of the Estonian SSR elects a Chairman of the Supreme Soviet and two Vice-Chairmen.

Art. 27. The Chairman of the Supreme Soviet of the Estonian SSR presides at the sittings of the Supreme Soviet of the Estonian SSR and has charge of the conduct of its business and proceedings.

1 [Errata: add "and institutions." Cf. Errata Sheet, cat. 116, p. iii--Analyst]

2 [Cf. cat. 116, pp. 2-4--Analyst]

[Estonian Constitution as of November, 1947]

Chapter X. Arms, Flag, Capital

186 Art. 116. The arms of the Estonian SSR are a sickle and hammer against the rays of the rising sun surrounded by a wreath formed on the left side by pine branches and on the right by ears of rye. Both sides of the wreath are interwoven by a red band bearing the inscription "Workers of All Countries, Unite!" in the Estonian and Russian languages and below the initials "Eesti NSV". At the top of the arms is a five-pointed star.

Art. 117. The state flag of the Estonian SSR is of red cloth with a gold sickle and hammer and the gold letters "ENSV" in the upper corner near the staff. The ratio of width to length is 1:2.

Art. 118. The capital of the Estonian Soviet Socialist Republic is the City of Tallin.

Chapter XI. Procedure for Amending the Constitution

642 646 Art. 119. The Constitution of the Estonian SSR may be amended only by decision of the Supreme Soviet of the Estonian SSR adopted by a majority of not less than two-thirds of the votes of the Supreme Soviet.

000 Note: The Russian text from which this translation was made was published by Egis (Estonian State Publishing House) Politicheskaya Literatura, Tallin, 1947.

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
LETTS RB4
ESTONIA RG4

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Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wieke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

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The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

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We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

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We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of *Li-*

113, 642 Estonia RG4

[For comparisons of the Estonian Soviet Socialist Republic of August 25, 1940 as amended to November 1947 with other constitutions of the Soviet Union, see 70: American Russian Institute, R1 Soviet Union, category 116.]

433 during the crisis reorganization occurred: more emphasis was then put on cereal production and less on dairy farming. Beginning with 1933 the output began to rise and in 1938 it had almost reached again the 1927 level.

642 Estonia as a young republic underwent several constitutional changes. The first Constitution, passed in 1920,[1] was extremely liberal. The Estonian people exercised their power through a [646] referendum and a one-chamber parliament (Riigikogu) which comprised one hundred members. Candidates for Riigikogu were nominated by various political parties and elected by the 643 people for a three-year term. The executive branch was comparatively weak, and was composed usually of a coalition of representatives of several parties. There was no separately elected President, and the head of the State was the Prime Minister, called Riigivanem 48 ('State Elder'),

1/ [June 15, 1920 -- Analyst]

642 (Riigivolikogu), made up of 80 members, and the State Council (Riiginõukogu), comprising 40 members, 10 of them appointed by the President. Both chambers were elected for a five-

643 year term. It also provided for an elected President; accordingly, on April 23, 1938, K. Päts was elected first President of Estonia. The old political parties were still banned, but the "time of silence" was over and the people had again their change to speak in the parliament through her elected representatives from various professional groups. Although Päts has been sharply criticized for his dictatorial measures, he is hailed also as a great statesman who steered the nation through the dangers of Nazism to which the VABS agitation wanted to draw her. Political life was now more mature and sober than in the time of bargainings between the numerous political 54- parties.

661 Ministry of Internal Affairs). The nightly arrests of people started as early as July, 1940.

[643] President K. Päts was forced to resign on July 23, and in August of the same year he and his family were deported to Ufa, USSR. No information has ever been given to the Estonian people about their former president. General J. Laidoner and many higher officers were also deported in the same summer, as were the majority of former ministers, among them Jaan Tõnisson, former Prime Minister and one of the most prominent Estonian leaders during the previous four decades. Nearly 10,000 people were arrested and deported during the first year of occupation. Some 2,000 people were executed in Estonia. Hitler's war preparations against the USSR incited the Communists to speed up their deportations. On the nights of June 13 and 14

725 started to desert and to escape again across the Gulf of Finland.

727 642 During the German occupation Estonia was ruled by a Governor-General (Generalkommissar) and by provincial governors in each county. An Estonian puppet government was also appointed, headed by Dr. Hjalmar Mäe, which, however, lacked the confidence of the Estonian people.

668 [643] Estonian patriots, under the leadership of Professor Jüri Uluots, the last Prime Minister, tried everything to restore Estonian independence. But the Germans did not grant independence to any conquered nation, and so gradually an underground resistance movement grew in all the conquered countries. Resistance cells were working underground also in Estonia.[1] The Gestapo discovered them and arrested many

[1] [For wartime partisans see cat 116, pp 66-68--Analyst]

721 Estonian capital. In that emergency the demoralized German Wehrmacht was no longer able
[643] to defend Estonia. Professor Uluots made the decision then[1] to support the mobilization in Estonia which the Germans had announced, and his proclamation effected the registration of 45,000 men. Although Estonian regiments were poorly equipped, they knew what was at stake; for several months they held the front, making it possible for many thousands of Estonians to escape to the West. After Finland was forced to accept the Soviet armistice on September 4, 1944; the Russians turned all their strength to the Baltic and rolled over it in a few weeks. On September
721 725 22, 1944, Tallinn fell. The Estonian units, formed at the end of the German occupation, were cut off from retreat and the majority of them became again undercover "Forest Brothers."[2] Refugees

[1] [March 9, 1944; see cat. 116, p. 69 -- Analyst]
[2] [See cat. 116, pp. 66-67 -- Analyst]

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[1][See cont. 11c, -315- p. 314--Analyst]

643
642 the question to the State Council for a decision. Yet even if the State Council agreed with the House in its nonconfidence vote, the President had the authority to make the final decision. But if he chose to decree a new election for the House of Representatives and this newly elected House also passed a vote of nonconfidence in the same government, the President had to dismiss the government or individual members. When the State Council disagreed with the decision of the House, the President had to appoint new members to the State Council.

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[Estonian constitution as of November, 1947]

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n) Labor legislation;

o) Direction of public health;

p) Direction of social maintenance;

q) Direction of elementary, secondary and higher education;

r) Direction of the cultural, educational and scientific organizations[1] and institutions of the Estonian SSR, and administration of the cultural, educational and scientific organizations and institutions of all-Republican importance;

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t) Organization of the judicial organs of the Estonian SSR;

u) Granting the rights of citizenship of the Estonian SSR;

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1 [Errata: add "and institutions." Cf. Errata sheet, cat. 116, p. iii--Analyst]

2 [Cf. cat. 116, pp. 2-4--Analyst]

[Estonian Constitution as of November, 1947]

643 Art. 28. Sessions of the Supreme Soviet of the Estonian SSR are con-
646 vened by the Presidium of the Supreme Soviet of the Estonian SSR twice a year.
Extraordinary sessions are convened by the Presidium of the Supreme Soviet of the Estonian SSR at its discretion or on the demand of one-third of the deputies to the Supreme Soviet of the Estonian SSR.

Art. 29. The Supreme Soviet of the Estonian SSR elects the Presidium of the Supreme Soviet of the Estonian SSR, consisting of a President of the Presidium of the Supreme Soviet of the Estonian SSR, two Vice-Presidents, a Secretary of the Presidium and five members of the Presidium of the Supreme Soviet of the Estonian SSR.

643 Art. 30. The Presidium of the Supreme Soviet of the Estonian SSR is accountable to the Supreme Soviet of the Estonian SSR for all its activities.

Art. 31. The Presidium of the Supreme Soviet of the Estonian SSR:

a) Convenes the sessions of the Supreme Soviet of the Estonian SSR;

b) Gives interpretations of the laws of the Estonian SSR in operation;

c) Conducts nation-wide polls (referendums);

R45] d) Annuls decisions and orders of the Council of Ministers of the Estonian SSR, and likewise decisions and orders of the district Soviets of Working People's Deputies if they do not conform to law;

e) In the intervals between sessions of the Supreme Soviet of the Estonian SSR, releases and appoints Ministers of the Estonian SSR, on the recommendation of the Chairman of the Council of Ministers of the Estonian SSR, subject to subsequent confirmation by the Supreme Soviet of the Estonian SSR;

f) Confers titles of honour of the Estonian SSR;

g) Exercises the right of pardoning citizens convicted by judicial organs of the Estonian SSR;

h) Appoints and recalls diplomatic representatives of the Estonian SSR to foreign states;

i) Receives the letters of credence and recall of diplomatic representatives accredited to it by foreign states.

646 Art. 32. The Supreme Soviet of the Estonian SSR elects a Credentials Committee to verify the credentials of the members of the Supreme Soviet of the Estonian SSR.

On the report of the Credentials Committee, the Supreme Soviet of the Estonian SSR decides whether to recognise the credentials of deputies or to annul their election.

Art. 33. The Supreme Soviet of the Estonian SSR, when it deems necessary, appoints commissions of investigation and audit on any matter.

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Art. 34. A member of the Supreme Soviet of the Estonian SSR may not be prosecuted or arrested without the consent of the Supreme Soviet of the

[Estonian Constitution as of November, 1947]

646 Estonian SSR, or, when the Supreme Soviet of the Estonian SSR is not in session, without the consent of the Presidium of the Supreme Soviet of the Estonian SSR.

643 646 Art. 35. On the expiration of the term of office of the Supreme Soviet of the Estonian SSR, the Presidium of the Supreme Soviet of the Estonian SSR orders new elections to be held within a period not exceeding two months from the date of expiration of the term of office of the Supreme Soviet of the Estonian SSR.

Art. 36. On the expiration of the term of office of the Supreme Soviet of the Estonian SSR, the Presidium of the Supreme Soviet of the Estonian SSR retains its powers until the newly-elected Supreme Soviet of the Estonian SSR shall have formed a new Presidium of the Supreme Soviet of the Estonian SSR.

Art. 37. The newly-elected Supreme Soviet of the Estonian SSR is convened by the outgoing Presidium of the Supreme Soviet of the Estonian SSR not later than one month after the elections.

[646] 645 Art. 38. The Supreme Soviet of the Estonian SSR appoints the Government of the Estonian SSR, namely, the Council of Ministers of the Estonian SSR.

Chapter IV. The Organs of State Administration of the Estonian SSR

Art. 39. The highest executive and administrative organ of state power of the Estonian SSR is the Council of Ministers of the Estonian SSR.

Art. 40. The Council of Ministers of the Estonian SSR is responsible and accountable to the Supreme Soviet of the Estonian SSR, or, in the intervals between sessions of the Supreme Soviet of the Estonian SSR, to the Presidium of the Supreme Soviet of the Estonian SSR.

Art. 41. The Council of Ministers of the Estonian SSR issues decisions and orders on the basis and in pursuance of the laws in operation of the USSR and the Estonian SSR, and of the decisions and orders of the Council of Ministers of the USSR, and verifies their execution.

Art. 42. Decisions and orders of the Council of Ministers of the Estonian SSR are binding throughout the territory of the Estonian SSR.

Art. 43. The Council of Ministers of the Estonian SSR:

a) Coordinates and directs the work of Republican and Union-Republican Ministries of the Estonian SSR and of other economic, administrative and cultural institutions under its jurisdiction; coordinates and directs the work of the authorized representatives of all-Union Ministries;

b) Prepares the national-economic plan of the Estonian SSR, transmits it to the Supreme Soviet of the Estonian SSR for its approval and adopts measures to carry it out;

c) Prepares the state budget of the Estonian SSR and draws up the local budgets of the Estonian SSR; transmits the state budget to the Supreme Soviet of the Estonian SSR for its approval and adopts measures for the fulfillment of the state and local budgets of the Estonian SSR;

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [645] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

874 Tartu University was founded by the Swedish King Gustaf II Adolf, when Estonia was under Swedish rule, and it opened its doors as Academia Gustaviana on Oct. 15, 1632, with four faculties. The language of study was Latin, later Swedish. The University closed its doors several times during the wars which devastated the country. In the nineteenth century the University was dominated by the Russians, the language of instruction being first German and later, after 1889, Russian.

On Dec. 1, 1919, this Estonian university, named now Tartu University, was opened with festive celebration; the language of study was now Estonian.

874 645 Tartu University was subordinate to the Ministry of Education, being dependent on this ministry especially in its financial operation, but

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

974 [645]

otherwise enjoying a wide autonomy and full academic freedom in its teaching activities. The highest administrator of the University was the Rector who was elected by the faculty for a three-year period. By the law of 1938 the Rector was appointed by the President of the Republic for a five-year period. The seven faculties, each of which was administered by a dean, were: theology, law, medicine, philosophy, mathematics and natural science, including geography, the veterinary faculty, and agriculture, which included forestry. Each of these divisions was free to use its own judgment in organizing and supervising teaching and the associated research institutions. The Faculty of Philosophy was formed according to Scandinavian and Finnish models; the other faculties followed more the examples of West European universities.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

645 All schools are subordinated to the Ministry
871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
665
626 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

4466 Heavy physical labor or work injurious to health was forbidden for women and children. Working conditions were improved with regulations on working conditions and safety.

● [445] The Ministry of Social Welfare supervised the observance of all laws[1] through the State Labor Inspectors, who also were on the lookout for possibilities of further improvements.

745 Social insurance was tremendously extended during the years of independence. Victims of on-the-job accidents received free medical care and artificial limbs, if needed, and in the case of disablement, two-thirds of their wages. In case of permanent disablement, a pension was paid, and in the case of death, the family received funeral subsidies and a pension. Work-accident expenses were all paid by the employer. The farm workers were also insured against

[1] [See cat. 116, pp. 300-2-302- --Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2b,

Political Background

STRUCTURE OF GOVERNMENT

177 Government in the Estonian SSR is the same
64
642 as in all the republics of the Soviet Union.

646 The legislative branch of parliament is the Supreme Soviet (Ülemnõukogu), consisting of deputies, elected by the people, one for every 10,000 citizens, for a term of four years. The candidates are nominated by the Communist Party. The Supreme Soviet elects its Presidium and Chairman and two Vice-Chairmen. Sessions of the Supreme Soviet convene twice a year.

645 The executive and administrative branch is the Council of Ministers, which is responsible to the Supreme Soviet. Formerly the Ministers were called the People's Commissars. There

645 are at the present time over 20 Ministers in the Estonian SSR. In independent Estonia the average number of Ministers was ten. This parliamentary order is built up to create the impression in the outside world that the U. S. S. R. is a democratic state, but behind the scenes rules the Communist Party, which dictates in details what the Supreme Soviet has to legislate and the Council of Ministers to carry out.

692 The judicial organization is built up as follows: the highest organ is the Supreme Court of the Estonian SSR, subordinated to which are the District Courts, Special Courts and People's Courts. The judiciary is not an impartial and independent organization where the rights of the people find protection; it, too, is subordinate to the Communist Party and to the secret police.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2h,

Political Background

BIOGRAPHIES OF KEY PERSONALITIES

645 Not applicable. The cabinet members of the First Soviet Occupation have all been purged and the new ones are unknown.

[Estonian Constitution as of November, 1947]

643 Art. 28. Sessions of the Supreme Soviet of the Estonian SSR are con-
646 vened by the Presidium of the Supreme Soviet of the Estonian SSR twice a year.

Extraordinary sessions are convened by the Presidium of the Supreme Soviet of the Estonian SSR at its discretion or on the demand of one-third of the deputies to the Supreme Soviet of the Estonian SSR.

Art. 29. The Supreme Soviet of the Estonian SSR elects the Presidium of the Supreme Soviet of the Estonian SSR, consisting of a President of the Presidium of the Supreme Soviet of the Estonian SSR, two Vice-Presidents, a Secretary of the Presidium and five members of the Presidium of the Supreme Soviet of the Estonian SSR.

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Art. 43. The Council of Ministers of the Estonian SSR:

a) Coordinates and directs the work of Republican and Union-Republican Ministries of the Estonian SSR and of other economic, administrative and cultural institutions under its jurisdiction; coordinates and directs the work of the authorised representatives of all-Union Ministries;

b) Prepares the national-economic plan of the Estonian SSR, transmits it to the Supreme Soviet of the Estonian SSR for its approval and adopts measures to carry it out;

c) Prepares the state budget of the Estonian SSR and draws up the local budgets of the Estonian SSR; transmits the state budget to the Supreme Soviet of the Estonian SSR for its approval and adopts measures for the fulfilment of the state and local budgets of the Estonian SSR;

5: Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian constitution as of November, 1947]

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d) Adopts measures for the maintenance of public order, for the protection of the interests of the state, and for the safeguarding of the rights of citizens;

e) Directs and verifies the work of the Executive Committees of the district Soviets of Working People's Deputies;

f) Sets up, whenever necessary, special Committees and Central Administrations under the Council of Ministers of the Estonian SSR for economic and cultural affairs;

g) Directs the organization of the military formations of the Estonian SSR;

h) Exercises guidance in the sphere of the relations of the Estonian SSR with foreign states, on the basis of the general procedure established by the USSR governing the relations of Union Republics with foreign states.

Art. 44. The Council of Ministers of the Estonian SSR has the right to annul orders and instructions of the Ministers of the Estonian SSR, decisions and orders of Executive Committees of district Soviets of Working People's Deputies and likewise to suspend decisions and orders of district Soviets of Working People's Deputies.

Art. 45. The Council of Ministers of the Estonian SSR is appointed by the Supreme Soviet of the Estonian SSR and consists of:

The Chairman of the Council of Ministers of the Estonian SSR;
The Vice-Chairmen of the Council of Ministers of the Estonian SSR;
The Chairman of the State Planning Commission of the Estonian SSR;
The Ministers of the Estonian SSR of:
Defence
Foreign Affairs
Light Industry
Local Industry
The Food Industry
The Housing Construction and Building Materials Industry
The Fish Industry
The Shale and Chemical Industry
The Timber Industry
Finance
Agriculture
State Farms
Trade
Internal Affairs
State Security
Justice
Public Health
Education
Cinematography
The Municipal Economy
Social Maintenance
State Control and
The Representatives of all-Union Ministries.

[Estonian constitution as of November, 1947]

645 Art. 46. The Ministers of the Estonian SSR direct the branches of state administration which come within the jurisdiction of the Estonian SSR.

Art. 47. The Ministers of the Estonian SSR, within the limits of the jurisdiction of their respective Ministries, issue orders and instructions on the basis and in pursuance of the laws in operation of the USSR and the Estonian SSR, of the decisions and orders of the Council of Ministers of the USSR and of the Council of Ministers of the Estonian SSR and of the orders and instructions of the Union-Republican Ministries of the USSR, and verify their execution.

Art. 48. The Ministries of the Estonian SSR are either Union-Republican or Republican Ministries. The following Ministries of the Estonian SSR are Union-Republican:

Ministry of Defence
Ministry of Foreign Affairs
Ministry of Light Industry
Ministry of The Food Industry
Ministry of The Fish Industry
Ministry of The Timber Industry
Ministry of Agriculture
Ministry of State Farms
Ministry of Finance
Ministry of Trade
Ministry of Internal Affairs
Ministry of State Security
Ministry of Justice
Ministry of Public Health
Ministry of Cinematography
Ministry of State Control;

The following Ministries of the Estonian SSR are Republican:

Ministry of Local Industry
Ministry of The Housing Construction and Building Materials Industry
Ministry of The Shale and Chemical Industry
Ministry of Education
Ministry of The Municipal Economy
Ministry of Social Maintenance.

Art. 49. Each Union-Republican Ministry of the Estonian SSR directs the branch of state administration of the Estonian SSR entrusted to it, with the exception of only a limited number of enterprises, according to a list confirmed by the Presidium of the Supreme Soviet of the USSR, and is subordinate both to the Council of Ministers of the Estonian SSR and the corresponding Union-Republican Ministry of the USSR.

Art. 50. Each Republican Ministry of the Estonian SSR directs the branch of state administration entrusted to it and is directly subordinate to the Council of Ministers of the Estonian SSR.

Art. 51. The Government of the Estonian SSR or a Minister of the Estonian SSR to whom a question of a member of the Supreme Soviet of the Estonian SSR is addressed must give a verbal or written reply in the Supreme Soviet of the Estonian SSR within a period not exceeding three days.

1 n [Errata: insert "USSR and of the Council of Ministers of the", Cf. Errata sheet, cat. 116, p. iii --Analyst]

[Estonian Constitution as of November 1947]

633 under the Chairman of the Executive Committee and, in addition, in accordance with the specific features of the city's industry and its suburban and municipal economy,

a Department of Local Industry and
a Department of Land.

Art. 70. The Departments of the city Soviets of Working People's Deputies are subordinate in their activities both to the respective city Soviets of Working People's Deputies and their Executive Committees and to the corresponding Departments of the district Soviets of Working People's Deputies.

Art. 71. The Departments of the Tallin, Tartu, Narva, Pyarnu and Paldiski City Soviets of Working People's Deputies are subordinate in their activities both to the Soviets of Working People's Deputies of these cities and their Executive Committees and to the corresponding Ministry of the Estonian SSR directly.

631 Art. 72. On the expiration of the terms of office of the Soviets of Working People's Deputies, their executive and administrative organs retain their powers until the newly elected Soviets shall have formed new executive and administrative organs.

Chapter VI. The Budget of the Estonian Soviet Socialist Republic

652 Art. 73. The state budget of the Estonian SSR is drawn up by the Council of Ministers of the Estonian SSR and submitted by it to the Supreme Soviet of [645] the Estonian SSR for its approval.

Upon its approval by the Supreme Soviet of the Estonian SSR the 646 state budget of the Estonian SSR is published for general information.

Art. 74. The Supreme Soviet of the Estonian SSR elects a Budget Commission, which reports its conclusions on the state budget of the Estonian SSR to the Supreme Soviet.

Art. 75. The report on the fulfilment of the state budget of the Estonian SSR is approved by the Supreme Soviet of the Estonian SSR and published for general information.

631 Art. 76. The budgets of the district, city, volost, settlement and village [652] Soviets include the revenues from the local economy, deductions from the state revenues collected within their territory and likewise receipts from local taxes and imposts in amounts fixed by the laws of the USSR and the Estonian SSR.

Chapter VII. The Courts and the Procurator's Office

692 Art. 77. In the Estonian SSR justice is administered by the Supreme Court of the Estonian SSR, the District Courts, the Special Courts of the USSR established by decision of the Supreme Soviet of the USSR, and the People's Courts.

727 150 million Estonian crowns had been spent. But Estonia had won her independence and could now begin to organize her internal government.

648 Independence. On January 26, 1921, the Allies recognized Estonia as an independent country and the United States followed suit of July 28, 1922. Estonia was accepted in the League of Nations on November 22, 1921.

646 In April, 1919, after the Red Army had been driven from Estonian territory, elections for the Constituent Assembly were held; the sessions of the elected Assembly lasted from April 23, 1919, to December 20, 1920, the President of the Assembly being A. Rei. Most important among the legislative activities of the Assembly were: 1) the Declaration of Estonian Independence; 2) the agrarian law[1] and 3) the Constitution of Estonia, June 15, 1920.[2]

[1] [See cat. 116, pp. 46-44-47 -- Analyst]
[2] [See cat. 116, pp. 48-55 -- Analyst]

433 during the crisis reorganization occurred: more emphasis was then put on cereal production and less on dairy farming. Beginning with 1933 the output began to rise and in 1938 it had almost reached again the 1927 level.

642 Estonia as a young republic underwent several constitutional changes. The first Constitution, passed in 1920,[1] was extremely liberal. The Estonian people exercised their power through a [646] referendum and a one-chamber parliament (Riigikogu) which comprised one hundred members. Candidates for Riigikogu were nominated by various political parties and elected by the 643 people for a three-year term. The executive branch was comparatively weak, and was composed usually of a coalition of representatives of several parties. There was no separately elected President, and the head of the State was the Prime Minister, called Riigivanem 48 ('State Elder'),

1/ [June 15, 1920 -- Analyst]

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 The leader of the sovietization of Estonia during the first Soviet Occupation was Andrey Zhdanov, a member of the Political Bureau and of the Presidium of the Supreme Soviet. A new Communist puppet government was appointed, with Johannes Vares, a physician and left-wing poet, as Premier. President K. Päts remained formally in office for a while, although he was actually a prisoner of

[701] the occupation authorities. General Laidoner was relieved of his duties as Commander-in-Chief.[1] The Estonian Defense Union was dissolved and all its arms surrendered. In addition, almost all private organizations were

666 [646] liquidated. The Communists speeded up the elections of a new House of Representatives, which were held on July 14-15, 1940. Although non-Communist candidates were also allowed at first, these were later all withdrawn and

1 [in 1940; see cot. 116, pp. 52, 57-61 -- Analyst.]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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been united in the struggle for a common cause, as in the War of Liberation and in the last war when all classes responded to the mobilization and fought against Communist reoccupation of Estonia.

Although political parties were banned during the constitutional crisis (see Subparagraph 1b, HISTORICAL SETTING, pp. 24-27), they probably would have been reorganized later had there been time left. The old political parties [646] still exist among Estonian refugees abroad. A new trend which began during the last years of independence, but which did not have time to develop fully, was the representation of the people in the parliament by occupation. This type of representation was not decided upon by the Estonian people but was a decision made in the highest government circles. It would have

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2b,

Political Background

STRUCTURE OF GOVERNMENT

177 Government in the Estonian SSR is the same
64
642 as in all the republics of the Soviet Union.

646 The legislative branch of parliament is the Supreme Soviet (Ülemnõukogu), consisting of deputies, elected by the people, one for every 10,000 citizens, for a term of four years. The candidates are nominated by the Communist Party. The Supreme Soviet elects its Presidium and Chairman and two Vice-Chairmen. Sessions of the Supreme Soviet convene twice a year.

645 The executive and administrative branch is the Council of Ministers, which is responsible to the Supreme Soviet. Formerly the Ministers were called the People's Commissars. There

[Estonian constitution as of November, 1947]

642 n) Road building; direction of local transport and communications;

o) Labor legislation;

p) Direction of public health;

q) Direction of social maintenance;

r) Direction of elementary, secondary and higher education;

s) Direction of the cultural, educational and scientific organizations[1] and institutions of the Estonian SSR, and administration of the cultural, educational and scientific organizations and institutions of all-Republican importance;

t) Direction and organization of physical culture and sports;

u) Organization of the judicial organs of the Estonian SSR;

v) Granting the rights of citizenship of the Estonian SSR;

w) Amnesty and pardon of citizens convicted by judicial organs of the Estonian SSR;

x) Organization of the military formations of the Estonian SSR;

y) Establishment of the representation of the Estonian SSR in international relations.

Chapter III. The Higher Organs of State Power of the Estonian Soviet Socialist Republic

646 Art. 20. The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR.

Art. 21. The Supreme Soviet of the Estonian SSR is elected for a term of four years by the citizens of the Estonian SSR voting by election districts on the basis of one deputy for every 10,000 of the population.

Art. 22. The Supreme Soviet of the Estonian SSR exercises all rights vested in the Estonian SSR in accordance with articles 13 and 14[2] of the Constitution of the Estonian SSR, in so far as they do not by virtue of the Constitution, come within the jurisdiction of organs of the Estonian SSR that are accountable to the Supreme Soviet of the Estonian SSR, that is, the Presidium of the Supreme Soviet of the Estonian SSR, the Council of Ministers of the Estonian SSR, and the Ministries of the Estonian SSR.

Art. 23. The Supreme Soviet of the Estonian SSR is the sole legislative organ of the Estonian SSR.

Art. 24. A law is considered adopted if passed by the Supreme Soviet of the Estonian SSR by a simple majority vote.

643 Art. 25. Laws passed by the Supreme Soviet of the Estonian SSR are published in the Estonian and Russian languages over the signatures of the President and Secretary of the Presidium of the Supreme Soviet of the Estonian SSR.

Art. 26. The Supreme Soviet of the Estonian SSR elects a Chairman of the Supreme Soviet and two Vice-Chairmen.

Art. 27. The Chairman of the Supreme Soviet of the Estonian SSR presides at the sittings of the Supreme Soviet of the Estonian SSR and has charge of the conduct of its business and proceedings.

1 [Errata: add "and institutions." Cf. Errata sheet, cat. 116, p. iii--Analyst]

2 [Cf. cat. 116, pp. 2-4--Analyst]

5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

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Art. 39. The highest executive and administrative organ of state power of the Estonian SSR is the Council of Ministers of the Estonian SSR.

Art. 40. The Council of Ministers of the Estonian SSR is responsible and accountable to the Supreme Soviet of the Estonian SSR, or, in the intervals between sessions of the Supreme Soviet of the Estonian SSR, to the Presidium of the Supreme Soviet of the Estonian SSR.

Art. 41. The Council of Ministers of the Estonian SSR issues decisions and orders on the basis and in pursuance of the laws in operation of the USSR and the Estonian SSR, and of the decisions and orders of the Council of Ministers of the USSR, and verifies their execution.

Art. 42. Decisions and orders of the Council of Ministers of the Estonian SSR are binding throughout the territory of the Estonian SSR.

Art. 43. The Council of Ministers of the Estonian SSR:

a) Coordinates and directs the work of Republican and Union-Republican Ministries of the Estonian SSR and of other economic, administrative and cultural institutions under its jurisdiction; coordinates and directs the work of the authorized representatives of all-Union Ministries;

b) Prepares the national-economic plan of the Estonian SSR, transmits it to the Supreme Soviet of the Estonian SSR for its approval and adopts measures to carry it out;

c) Prepares the state budget of the Estonian SSR and draws up the local budgets of the Estonian SSR; transmits the state budget to the Supreme Soviet of the Estonian SSR for its approval and adopts measures for the fulfillment of the state and local budgets of the Estonian SSR;

[Estonian Constitution as of November 1947]

633 under the Chairman of the Executive Committee and, in addition, in accordance with the specific features of the city's industry and its suburban and municipal economy,

a Department of Local Industry and
a Department of Land.

Art. 70. The Departments of the city Soviets of Working People's Deputies are subordinate in their activities both to the respective city Soviets of Working People's Deputies and their Executive Committees and to the corresponding Departments of the district Soviets of Working People's Deputies.

Art. 71. The Departments of the Tallin, Tartu, Narva, Pyarnu and Paldiski City Soviets of Working People's Deputies are subordinate in their activities both to the Soviets of Working People's Deputies of these cities and their Executive Committees and to the corresponding Ministry of the Estonian SSR directly.

631 Art. 72. On the expiration of the terms of office of the Soviets of Working People's Deputies, their executive and administrative organs retain their powers until the newly elected Soviets shall have formed new executive and administrative organs.

Chapter VI. The Budget of the Estonian Soviet Socialist Republic

652 Art. 73. The state budget of the Estonian SSR is drawn up by the Council [645] of Ministers of the Estonian SSR and submitted by it to the Supreme Soviet of the Estonian SSR for its approval.

646 Upon its approval by the Supreme Soviet of the Estonian SSR the state budget of the Estonian SSR is published for general information.

Art. 74. The Supreme Soviet of the Estonian SSR elects a Budget Commission, which reports its conclusions on the state budget of the Estonian SSR to the Supreme Soviet.

Art. 75. The report on the fulfilment of the state budget of the Estonian SSR is approved by the Supreme Soviet of the Estonian SSR and published for general information.

631 Art. 76. The budgets of the district, city, volost, settlement and village [652] Soviets include the revenues from the local economy, deductions from the state revenues collected within their territory and likewise receipts from local taxes and imposts in amounts fixed by the laws of the USSR and the Estonian SSR.

Chapter VII. The Courts and the Procurator's Office

692 Art. 77. In the Estonian SSR justice is administered by the Supreme Court of the Estonian SSR, the District Courts, the Special Courts of the USSR established by decision of the Supreme Soviet of the USSR, and the People's Courts.

[Estonian constitution as of November, 1947]

693 Art. 78. In all Courts cases are tried with the participation of people's assessors, except in cases specially provided for by law.

692 Art. 79. The Supreme Court of the Estonian SSR is the highest judicial organ of the Estonian SSR. The Supreme Court of the Estonian SSR is charged with the supervision of the judicial activities of all the judicial organs of the Estonian SSR.

● 446 Art. 80. The Supreme Court of the Estonian SSR is elected by the Supreme Soviet of the Estonian SSR for a term of five years.

Art. 81. District Courts are elected by the district Soviets of Working People's Deputies for a term of five years.

Art. 82. People's Courts are elected by the citizens of the cities and volosts on the basis of universal, direct and equal suffrage by secret ballot for a term of three years.

695 Art. 83. Judicial proceedings in the Estonian SSR are conducted in the Estonian and Russian languages, persons not knowing these languages being [523] guaranteed the opportunity of fully acquainting themselves with the material of the case through an interpreter and likewise the right to use their own language in court.

Art. 84. In all Courts of the Estonian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defence.

693 Art. 85. Judges are independent and subject only to the law.

Art. 86. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Estonian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Estonian SSR.

Art. 87. The Procurator of the Estonian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Estonian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

641 Art. 90. Citizens of the Estonian SSR have the right to work, that is,
461 the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

[Estonian Constitution as of November, 1947]

Chapter X. Arms, Flag, Capital

186 Art. 116. The arms of the Estonian SSR are a sickle and hammer against the rays of the rising sun surrounded by a wreath formed on the left side by pine branches and on the right by ears of rye. Both sides of the wreath are interwoven by a red band bearing the inscription "Workers of All Countries, United!" in the Estonian and Russian languages and below the initials "Eesti NSV". At the top of the arms is a five-pointed star.

Art. 117. The State flag of the Estonian SSR is of red cloth with a gold sickle and hammer and the gold letters "ENSV" in the upper corner near the staff. The ratio of width to length is 1:2.

Art. 118. The capital of the Estonian Soviet Socialist Republic is the City of Tallin.

Chapter XI. Procedure for Amending the Constitution

642 Art. 119. The Constitution of the Estonian SSR may be amended only by
● 646 decision of the Supreme Soviet of the Estonian SSR adopted by a majority of not less than two-thirds of the votes of the Supreme Soviet.

000 Note: The Russian text from which this translation was made was published by Egis (Estonian State Publishing House) Politicheskaya Literatura, Tallin, 1947.

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396 LE E 646

Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wieke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

Le E 633 642

The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

Le E 873

We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

Le E 565

We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of

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l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

The German occupation
175 of Estonia had been foreseen in the Treaty of
648 Brest-Litovsk, March 3, 1918, between Russia and Germany; furthermore, the Baltic German nobles had also petitioned Germany to occupy Estonia. Some Estonian leaders escaped abroad and continued to work for recognition of Estonian independence, among them their leader Jaan Tõnisson. In May, 1918, Estonian independence was recognized by Great Britain, France, and Italy.

175 The German occupation authorities ignored
721 the declared independence of Estonia and its
[727] Provisional Government and proceeded to drain the country's economic resources. Their plans to include Estonia in a Baltic Duchy, along with Latvia and Prussia, however, did not succeed. After Germany's defeat in 1918, the Estonian Provisional Government openly resumed

727 150 million Estonian crowns had been spent. But Estonia had won her independence and could now begin to organize her internal government.

• 648 Independence. On January 26, 1921, the Allies recognized Estonia as an independent country and the United States followed suit of July 28, 1922. Estonia was accepted in the League of Nations on November 22, 1921.

646 In April, 1919, after the Red Army had been driven from Estonian territory, elections for the Constituent Assembly were held; the sessions of the elected Assembly lasted from April 23, 1919, to December 20, 1920, the President of the Assembly being A. Rei. Most important among the legislative activities of the Assembly were: 1) the Declaration of Estonian Independence; 2) the agrarian law[1] and 3) the Constitution of Estonia[2] June 15, 1920.

[1] [See cat. 116, pp. 46-44-47 -- Analyst]
[2] [See cat. 116, pp. 48-55 -- Analyst]

l;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 future.

648 Estonia under Soviet and German Occupation.

The flourishing economic and cultural development of Estonia during this independence period was terminated abruptly by World War II. On the eve of the outbreak of the war Estonia's only wish was to remain neutral, but its fate was decided by the two expanding totalitarian powers between which it was situated.

A Non-Aggression Pact was signed between Nazi Germany and Soviet Russia by Molotov and Ribbentrop on August 23, 1939, which was revised on September 28th of the same year. Estonia and the other Baltic states were not aware of the secret clause attached to the Pact which gave Finland, Estonia, Latvia and Lithuania to the Soviet sphere of influence and divided Poland between Germany and the Soviet Union. The USSR

648 started its political maneuvers against Estonia by first demanding naval and air bases on Estonian territory. On September 28, 1939, Estonia was forced to sign the Soviet-Estonian Mutual Assistance Pact. The circumstances under which Estonia had to yield were typical of the Soviets. At this time Poland was already divided. The incident in which a Polish submarine interned in the harbor of Tallinn had escaped was used as a pretext. Over 200,000 Red troops stood ready for combat at the Estonian border. In case Estonia had refused to sign the Mutual Assistance Pact the Red Army would have certainly crossed the border and invaded Estonia.

The Mutual Assistance Pact gave the Soviet Union the right to maintain naval bases on the Estonian islands and in the port of Paldiski, as well as a number of air bases. It limited the

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648 number of Soviet armed forces to be kept in these bases to 25,000. Actually, the USSR never observed this limit.

This pact was the first step toward the complete Soviet occupation of Estonia in June, 1940, speeded up by the great victories of Hitler's forces on the French front. In the Soviet ultimatum, sent to the Estonian government on June 16, 1940, the latter was accused of gross violation of the Pact on three points: 1) that Estonia had conferred secretly in December, 1939, and in March, 1940, with other Baltic states to organize an "expanded military alliance," and had tried to draw Finland also into the Alliance ; 2) failure of Estonia to dissolve a defensive alliance with Latvia; 3) the publication of the Revue Baltique in Tallinn, which was considered a hostile act. In the Soviet

648 ultimatum were demanded: 1) a new Estonian Government immediately, "able and willing to secure the honest application of the Soviet-Estonian Mutual Assistance Pact"; 2) immediate free passage for Soviet troops, "to be stationed in sufficient numbers in the most important centers of Estonia." All these accusations were wrong and a pretext for a complete occupation of Estonia and other Baltic States.

The Estonian government was not given time to negotiate; an answer was required in 8 1/2 hours. The next morning, June 17, the Red Army marched into Estonia and in two days the occupation was completed. The situation of Estonia was hopeless at this time and, to avoid bloodshed and destruction, President Päts' decision was to offer no resistance.

000 The leader of the sovietization of Estonia

666 only Communists remained, appointed by the "Working People's Union." The entire organization of these elections was a gross violation of the Estonian Electoral Law of 1937. The people were forced to the polling stations and the only way they could show their opposition was by spoiling their ballots. The percentage of spoilt ballots was probably much higher than the 7.2 per cent which the Communists announced.

648 642 The next act of the Estonian tragedy was the incorporation of Estonia into the Soviet Union. The same illegally elected, solely Communist House of Representatives approved at its first session, July 22, three acts of the utmost importance: first, that Estonia become a Soviet Republic; second, to ask the Supreme Soviet of the USSR to admit Estonia into the Soviet Union; [47] and third, the nationalization of all banks, all land and all large industrial enterprises.

•648 642 land and all large industrial enterprises. According to the Estonian Constitution, such laws could be passed only by the National Assembly, a two-chamber parliament. But the State Council never was elected and the election of the House of Representatives was illegal.[1] Estonia was incorporated into the Soviet Union on August 6, 1940, and became the Estonian SSR, sixteenth republic in the USSR. The diplomatic representatives of the Estonian Republic abroad took care that the Western world was informed of this act of aggression. The countries of the West, with very few exceptions, have never recognized the Soviet occupation of Estonia.

6061 [625] Parallel with the economic sovietization of Estonia worked the terror of the secret police, NKVD (People's Commissariat of the Interior), later the MVD (Ministerstvo Vnutrennikh Del, Ministry of Internal affairs).

1 [See cat. 116, pp. 61-2 -- 63 -- Analyst]

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642 soon as the Red Army had driven out the Ger-
661 mans. However, their rule did not last too long. Dr. J. Vares died suddenly, reportedly by his own hand. Other members of his cabinet have been accused of "bourgeois nationalism" and consequently have been purged and have disappeared from public life. A great purge has been carried out also in the Estonian Communist Party and in cultural institutions during 1950-51. Many Russians of Estonian estraction have been appointed members of the government and leaders of other institutions.

• 648 So at the end of World War II the Iron Curtain fell between the Baltic States and the West to which they have heretofore belonged.

000 A more detailed survey of the situation in occupied Estonia is given in the following chapters.

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Annex "A," Subparagraph 2e,

Political Background

FOREIGN POLICIES

648 Estonia was an enthusiastic member of the League of Nations, and in accordance with League policy, she tried to maintain peace and friendship with all nations, including her more recent enemies, Soviet Russia and Germany. Especially friendly relations existed between Estonia and Great Britain. Independent Estonia had her embassies in most important states of the world. Today the Republic of Estonia and her citizens in exile are represented by the Estonian Embassy in London, with A. Torma as ambassador, and in New York City by the Estonian Consul General, J. Kaiv and his office.

Estonia concluded several important pacts directly with other states, the most noteworthy

● 648 of which are:

1923. The Treaty of Defensive Alliance with Latvia.

1929. Litvinov Protocol, for application in the Baltic area of the Paris Pact.

1932. Nonagression Pact with the U.S.S.R., the validity of which was renewed until 31 December 1945 by protocols signed in Moscow in April, 1934.

1934. The Treaty of Good Understanding and Co-operation between Estonia, Latvia and Lithuania, which is called also the "Little Baltic Union." This provided for Foreign Ministers' conferences at least twice a year.

1939. Nonagression Pact with Germany.

1939. Mutual Assistance Pact with the U.S.S.R.

At the present time, occupied Estonia has no independent foreign policy. Although the Constitution of the Estonian SSR provides in Article 13b that "The Estonian Soviet Socialist Republic has the right to enter into direct relations with foreign states and to conclude agreements and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

exchange diplomatic and consular representatives with them," there is in actuality no such right in the Soviet Union. There is also no evidence in the Western world that the Estonian SSR has any direct diplomatic relations with Western states.

SOURCES

113 Constitution of the Estonian Soviet Socialist Republic of August 25, 1940, as amended to November 1947.

1947. Translated from the Russian text published in Tallinn by Egiz, Politicheskaya Literatura.

Ojamaa, M., A. Ojamaa, and T. Varmas

1946. Eesti ajalugu. [History of Estonia.] Stockholm.

175 It was probably the wars, epidemics and the Russian oppression that caused the Vepsians to leave the White Lake region and move further westward. When the White Lake principality was incorporated into the Grand Duchy of Moscow in 1485, there were hardly any Vepsians left there.

148
175 The further history of the Vepsians cannot be separated from that of Russia. They have been up to the present day under continuous Russian rule and have gone through all the hard times of the czarist rule and the upheavals and miseries of Bolshevism. The only exception are the North or Onega Vepsians who, during the second World War, were for a short time (1941-1944) occupied by the Finns. When the Finns retreated, many Vepsians fled with them to Finland.

SOURCES

113

Manninen, I.
1929. Vepsäläiset. /The Vepsians./ Suomensukuiset kansat /The Finno-Ugric Peoples/, pp. 75-76. Porvoo: Werner Söderström.

Setälä, E. N.
1921. The Vepsian Language and People. In Theodor Homén, ed., East Carelia and Kola Lapmark, pp. 122-124. London: Longmans, Green and Co.

186 Livonian" (Kettunen, Liivil. kansallistunto, p. 244.)

186 648 The aspirations of the Livonian leaders were at the beginning of the 1920's rather modest, namely, to join all the Livonian villages into one county, to have their own schools and books, and to preserve their native tongue. Some Latvian Livophiles at a meeting in Riga openly talked of cultural autonomy for the Livonians, but the aspirations of the Livonians themselves did not fly so far. The more tenacious among them insisted upon the creation of their own independent county. Up until this time, the Livonians had been connected administratively with two Latvian townships which reached tens of kilometers inland. The Livonians, although their villages were completely isolated from the inland areas, had nevertheless to fulfill several obligations, such as repairing bridges, hauling firewood for the township, the church and the schools, and the like. The Livonians had good reason to want their own county. But the Latvians, apparently fearing the rise of Livonian nationalism, tried in every way to prevent this. When the plebiscite, arranged at the seacoast in 1923, demonstrated an overwhelming majority to be in favor of the special Livonian county, the Latvian government finally had to yield. The next administration, however, cancelled this decision.

186 The Livonians' attempts to have their own schools had no better luck (see Subparagraph 1j). ✱ More happily was solved the question of

✱ [cf. P. 40, col. 116 - Analyst]

[Estonian Constitution as of November, 1947]

642 Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Estonian SSR exercises state authority independently, retaining its sovereign rights in full.

[701] Art. 13a. The Estonian SSR has its own Republican military formations.

[649] Art. 13b. The Estonian SSR has the right to enter into direct relations with foreign states and to conclude agreements and exchange diplomatic and consular representatives with them.

631 Art. 14. The Estonian SSR consists of the districts of Harjuma, Yarvama, Lyanema, Petserima, Pyarnuma, Saremа, Tartuma, Valgama, Viljandima, Viruma, Vyruma; and of the cities of Tallin, Tartu, Narva, Pyarnu and Paldiski which do not form part of districts.

642 Art. 15. The Estonian SSR reserves the right freely to secede from the Union of Soviet Socialist Republics.

Art. 16. The territory of the Estonian SSR may not be altered without its consent.

Art. 17. The laws of the USSR are binding within the territory of the Estonian SSR.

641 Art. 18. Every citizen of the Estonian SSR is a citizen of the USSR. Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR.[1]

642 Art. 19. The jurisdiction of the Estonian SSR as represented by its higher organs of state power and organs of state administration, embraces:

a) Adoption of the Constitution of the Estonian SSR and control over its observance;

b) Establishment of the administrative-territorial divisions of the Estonian SSR and of the boundaries of districts and volosts;

c) Legislation of the Estonian SSR;

d) Maintenance of public order and safeguarding the rights of citizens;

e) Approval of the national-economic plan of the Estonian SSR;

f) Approval of the state budget of the Estonian SSR and of the report on its fulfilment;

g) Determination of state and local taxes, imposts and non-tax revenues in conformity with the laws of the USSR, as well as direction of the fulfilment of local budgets;

h) Direction of insurance and savings;

i) Administration of the banks, industrial, agricultural and trading enterprises and organizations subordinate to the Republic, as well as direction of local industry;

j) Control and superintendence of the condition and administration of enterprises subordinate to the Union;

k) Establishment of the procedure governing the use of land, mineral wealth, forests and waters;

l) Direction of dwelling-houses and the municipal economy, dwelling house construction and the modernization of cities and other inhabited places;

[1] [Errata: (f. Errata sheet, Cat. 116, p.ii for addition--Analyst]

11: Scheffer O-4, 5 (ca. 1660) 1704
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tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Germean Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impared by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*.

In the Diſtrict of *Wirland* are only three places of Note, *viz.* *Weſenberg*, near the River *Weſenaa*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleborg*, and *Borcholm*.

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*.

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11: Scheffer O-4,5 (ca. 1660) 1704
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It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Government, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with ſeveral

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several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz. Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz.* 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
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it by a Stratagem, and ten Years after the *Muſcovites* recovered it from them, who remain'd in Poſſeſſion of it till, by Vertue of the beforementioned Treaty 1582, it was ſurrendred again to the *Poles*, from whom it was retaken by the *Swedes* 1617, and ever ſince kept by them, purſuant to the enſuing Treaties.

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III. The Province of *Lettie* is encloſed on the *Weſt* ſide by the Bay of *Livonia*, and to the *South* by the River *Dwina*; on the *North* it is bounded by the Province *Odepea*, and on the *Eaſt* it borders upon *Muſcovy*. Its Capital City is *Riga*, formerly an Archbiſhops See, ſituate under 57. 30. *Min. Lat.* upon the famous River *Dwina*, which being near this place about a Mile broad, and running through a ſpacious Vally, exonerates it ſelf about twelve Miles below it, into the *Baltick*. It is on the Land ſide defended by ſix regular Baſtions of Brick Work, and as many half Moons and Counterſcaps, lined with ſtrong Palliſadoes. Its Buildings were formerly of Wood, after the *Muſcovite* faſhion, but about Twenty five Years ago, the whole City was rebuilt of Stone, and the Streets made more Regular, by expreſs Orders from the late King of *Sweden*. It is a very Populous City, by reaſon of the great Concourſe of trading People from *Germany*, *England* and *Holland*, that flock thither on the account of Commerce, which conſiſts chiefly in Hemp, Flax, Wax, Pitch, Tar, Planks and Wood for Building, Skins of Bares, Elks, Foxes, and Furs of Sables, Martins, Ermins, and ſuch like, brought thither in the Winter out of *Poland* and *Muſcovy*, in Sledges. They profeſs here, as all over *Livonia*, the *Lutheran* Religion, with excluſion of all others. Its Origne is very doubtful, ſome making *Albert* the third Biſhop of *Livonia* 1196, others one *Berteld*, a *White Fryer*, Abbot of *Locken*, in the Country of *Showenburgh*, in the Dioceſs of *Winden*, its Founder 1189, who, as they ſay, made it alſo a Biſhops See. Thus much is certain, that in the Year 1215 it was raiſed to the Dignity of an Archbiſhoprick, and made the Seat of the Matropolitan of *Livonia* and *Pruſſia*, which occaſioned no ſmall differences betwixt theſe Archbiſhops and the *Livonian* Knights, as alſo with thoſe of the Order of *Pruſſia*, concerning certain Prerogatives, which were not ended till within the Reformation. About the Year

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000 the numerous political parties.

814 Meanwhile, Estonian economy had vastly improved and had recovered from the crippling blow of the depression. In her cultural life, Estonia had caught up with other European nations, aided greatly by the Estonian Culture Fund (Eesti Kultuurkapital), which was set up in 1925. The aims of the Culture Fund were to popularize and to further research in the liberal arts, to encourage creative work in literature and the fine arts, adult education and physical [651] education. The Culture Fund received its income from various state taxes (tobacco, liquor, recreational enterprises, etc.). It had six divisions: literature, music, art, theater, sports and journalism, and was governed by a council comprising representatives from every division and from the Government of the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3c,

Economic Background

TAXATION

651 In the last normal year prior to World War II, 1938-39, direct taxes occupied fourth place (5.7 per cent) in Estonia's revenue and indirect taxes, in first place, amounted to about one-third of the total revenue. The State revenue in 1938-39 was made up of the following items:

REVENUE 1938-39

	Million Kroons
a) Ordinary Revenue	
Direct taxes	13.4
Stamp duties and fees	7.1
Indirect taxes	33.9
Alcohol monopoly	18.5
State enterprises and properties	32.3
Miscellaneous Revenue	0.7
	106.0

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

651 REVENUE 1938-39 (continued...)

b) Extraordinary Revenue..... 1.6

Total Revenue 107.6

In general, direct taxes were fairly reasonable in independent Estonia and the size of a family was taken into account. Adults without children paid higher taxes. Indirect taxes came from the customs and excise tax.

Information is lacking about revenues in the Estonian SSR but reports from refugees indicate that the gross income tax is heavier than in pre-Soviet Estonia, averaging about 11 per cent of the gross income of a worker. In addition to the gross income tax the workers must contribute 10 per cent of their wages toward the State loan. By now, the average wage of a worker is about 500 rubles monthly, and his food cost per month is estimated at about 322

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

651 rubles. One can easily see how little there is left, when food and taxes have been paid.

The tax receipts are divided between the local Estonian and the central adminstration, according to the needs of the Soviet Union.

SOURCES

113 Eesti, Teatmeteos [Estonia, a Reference Book] 1949. Vol. III. Geislingen.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 3d,

Economic Background

BANKING AND CURRENCY SYSTEM

652 At the advent of the First Soviet Occupation the Estonian kroon was devaluated to about ten times less than its previous worth and replaced by the Soviet ruble at the rate of one kroon for 1.25 rubles. The purchasing power of the ruble was, of course, far lower than of the kroon. All bank accounts were revaluated at this same rate, and those accounts over 1,000 kroons were seized for the State. When at the beginning of German Occupation the Russian ruble was replaced by the German Ost-Mark, one ruble at ten pfennigs, this was a reasonable rate, for the purchasing power of the Ost-Mark was no better than Russian currency. For one month's salary one could buy on the black market 2-3 kilograms -379- of butter or pork.

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[Estonian Constitution as of November 1947]

633 under the Chairman of the Executive Committee and, in addition, in accordance with the specific features of the city's industry and its suburban and municipal economy,

a Department of Local Industry and
a Department of Land.

Art. 70. The Departments of the city Soviets of Working People's Deputies are subordinate in their activities both to the respective city Soviets of Working People's Deputies and their Executive Committees and to the corresponding Departments of the district Soviets of Working People's Deputies.

Art. 71. The Departments of the Tallin, Tartu, Narva, Pyarnu and Paldiski City Soviets of Working People's Deputies are subordinate in their activities both to the Soviets of Working People's Deputies of these cities and their Executive Committees and to the corresponding Ministry of the Estonian SSR directly.

631 Art. 72. On the expiration of the terms of office of the Soviets of Working People's Deputies, their executive and administrative organs retain their powers until the newly elected Soviets shall have formed new executive and administrative organs.

Chapter VI. The Budget of the Estonian Soviet Socialist Republic

●652 [645] 646 Art. 73. The state budget of the Estonian SSR is drawn up by the Council of Ministers of the Estonian SSR and submitted by it to the Supreme Soviet of the Estonian SSR for its approval.

Upon its approval by the Supreme Soviet of the Estonian SSR the state budget of the Estonian SSR is published for general information.

Art. 74. The Supreme Soviet of the Estonian SSR elects a Budget Commission, which reports its conclusions on the state budget of the Estonian SSR to the Supreme Soviet.

Art. 75. The report on the fulfilment of the state budget of the Estonian SSR is approved by the Supreme Soviet of the Estonian SSR and published for general information.

631 [652] Art. 76. The budgets of the district, city, volost, settlement and village Soviets include the revenues from the local economy, deductions from the state revenues collected within their territory and likewise receipts from local taxes and imposts in amounts fixed by the laws of the USSR and the Estonian SSR.

Chapter VII. The Courts and the Procurator's Office

692 Art. 77. In the Estonian SSR justice is administered by the Supreme Court of the Estonian SSR, the District Courts, the Special Courts of the USSR established by decision of the Supreme Soviet of the USSR, and the People's Courts.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 177 because several Finnish and Swedish scholars helped to lay a foundation for the teaching of national sciences in the first years of Tartu University. In this chapter there will be only scattered references to the Baltic German fine arts.

517 Of all the fine arts the most popular among the Estonians have been literature, music, and the theater, all of which are founded on native traditions, especially Estonian literature and [654] music. Writers, artists and intellectuals have enjoyed real prestige in the culture, although they never have received kingly royalities and have always lived modestly. The Estonian Republic used to pay permanent subsidies to outstanding writers and artists from the Cultural Fund.[1] These payments, although modest, secured for these writers and artists a minimum

[1] [See cat. 116, pp. 55-56-153. --Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

654 interest for use in clearing fields, for draining,
312 and so on.

134 Estonian soil is not by nature particularly
241 rich and fertile; its average humus content is only about three per cent. Only by thorough cultivation and use of suitable fertilizers can Estonia yield good crops. As a result, Estonia has developed a type of mixed farming suitable to her kind of soil. In the twentieth century Estonia has been spared from famines; through careful cultivation of grain types, especially by the adaptation of winter rye to the Estonian climate, Estonia has not had a complete crop failure either by frost or by droughts.

243 Types of Produce. Grain Production. Esto-
nian farmers cultivate rye, wheat, barley, oats and mixed grains. Great efforts were made in

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

311 Järvamaa. There are large areas of lowlands in Estonia and about one-third of the arable land needs drainage. [312] Lack of capital was the chief handicap of the Estonian farmers which prevented them from carrying out proper drainage work individually. World War I, the collapse of czarist Russian currency with the Russian Revolution, and the War of Liberation ate up the nation's bank savings. In independent Estonia the government came to help the farmers in their drainage work; several rivers were deepened and ditches were dug. This aid was of great benefit to many farmers in their life-long struggle with the lowlands, while at the same time it increased the area under cultivation. In addition, a special fund was created by the government from which land improvement societies were entitled to borrow without

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

market 2-3 kilograms of butter or pork.

655 471 453 All banks were nationalized by the Communists and the Estonian Bank was replaced by the Soviet State Bank. But the average citizen of the Estonian SSR is not too interested in banks because he has nothing to save.

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113 House of Representatives, 83rd Congress, Second Session 1954. Report of the Select Committee to Investigate Communist Aggression and the Forced Incorporation of the Baltic States into the U. S. S. R. Washington.

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[Estonian Constitution as of November, 1947] 13

The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and town. The numerous public libraries in villages [658] have been reported to be almost all purged and destroyed.

727 Estonian farmers who were attached to their
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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation[1].

642 The members of the government of the Esto-
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nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

1 [See cat. 116, pp. 57-65 -- Analyst]

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

[874] [793] lished. The Theological Faculty, as well as a special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

298 at the present time are revised before pastors
793 are allowed to deliver them and for ceremonies like weddings, christenings, funerals, and the like, the people must pay enormous taxes to the State, which average two to three months of a worker's salary.

659 The Estonian Orthodox Church was subjected
795 to the Moscow patriarch in 1941. This supremacy was repudiated during the Nazi occupation, but was imposed again in 1945. The buildings which belonged to the churches were nationalized as well as the lands in the country owned by the churches, and even the cemeteries. For each square meter of their living quarters the pastors reportedly have to pay twenty times more than a worker does. Also, the congregations have to pay for their churches an exorbitant fee to the State. It is rumored also that the churches

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 659 have to pay ten times more than a worker does for electricity, and for this reason the services [626] are often conducted in the dark. Furthermore, in order to deter churchgoers, the Communists reportedly arranged to have compulsory work on Sundays and have tried to keep records of the worshippers. Young people under 18 years of age are not allowed any religious education.

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[Estonian Constitution as of November, 1947]

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Estonians which they tried to resist as long as they could. Not only economically but also psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

648 642 land and all large industrial enterprises. According to the Estonian Constitution, such laws could be passed only by the National Assembly, a two-chamber parliament. But the State Council never was elected and the election of the House of Representatives was illegal.[1] Estonia was incorporated into the Soviet Union on August 6, 1940, and became the Estonian SSR, sixteenth republic in the USSR. The diplomatic representatives of the Estonian Republic abroad took care that the Western world was informed of this act of aggression. The countries of the West, with very few exceptions, have never recognized the Soviet occupation of Estonia.

• 6061 [625] Parallel with the economic sovietization of Estonia worked the terror of the secret police, NKVD (People's Commissariat of the Interior), later the MVD (Ministerstvo Vnutrennikh Del, Ministry of Internal Affairs).

1 [See cat. 116, pp. 61-2 -- 63 -- Analyst]

• 661 Ministry of Internal Affairs). The nightly arrests of people started as early as July, 1940. [643] President K. Päts was forced to resign on July 23, and in August of the same year he and his family were deported to Ufa, USSR. No information has ever been given to the Estonian people about their former president. General J. Laidoner and many higher officers were also deported in the same summer, as were the majority of former ministers, among them Jaan Tõnisson, former Prime Minister and one of the most prominent Estonian leaders during the previous four decades. Nearly 10,000 people were arrested and deported during the first year of occupation. Some 2,000 people were executed in Estonia. Hitler's war preparations against the USSR incited the Communists to speed up their deportations. On the nights of June 13 and 14

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

661 over 10,000 people were unexpectedly arrested and deported in boxcars to the distant regions of the USSR. Husbands and wives were separated at the stations; mothers with children were put in separate cars, and the families were never united again. Ninety per cent of the deportees were Estonians; the rest belonged to other nationalities. Statistics of the professions of deportees show that 42.7 per cent were manual and office workers, 26.3 per cent farm owners, and 16.9 per cent civil servants and technical personnel. With these deportations the Soviets endeavored: 1) to remove the leaders and patriotic elements from the local population, 2) to break the will for resistance, and 3) to weaken the nation physically. After the first night of mass deportation many people left their homes to escape arrest.

Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

721 from Estonia tell that armed resistance contin-
725 ued in Estonia through 1946. In the winter of 1946-47 large-scale "tactial maneuvers" were organized and the forests along Lake Peipus and in Alutaguse, Virumaa, as well as in Pärnumaa and Võrumaa were combed. These operations broke the large-scale resistance of the Forest Brothers.

727 The Second Soviet Occupation continued where
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177, the first had ended, only the Soviets were now
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474 much more self-confident and violent and they had more time. Everything that even slightly resembled the Western economic and cultural systems had to be changed to match the USSR's Estonian agriculture was collectivized with the help of a large-scale mass deportation in March, 1949. Without such measures of terror the Soviets could not break the resistance of the

727 Estonian farmers who were attached to their
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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

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[1] [See Cat. 116, pp. 57-65 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

642 soon as the Red Army had driven out the Ger-
661 mans. However, their rule did not last too long. Dr. J. Vares died suddenly, reportedly by his own hand. Other members of his cabinet have been accused of "bourgeois nationalism" and consequently have been purged and have disappeared from public life. A great purge has been carried out also in the Estonian Communist Party and in cultural institutions during 1950-51. Many Russians of Estonian estraction have been appointed members of the government and leaders of other institutions.

648 So at the end of World War II the Iron Curtain fell between the Baltic States and the West to which they have heretofore belonged.

000 A more detailed survey of the situation in occupied Estonia is given in the following chapters.

563 of the Estonian Germans migrated to Germany
167 and in 1944, before the second Russian occupation, the Swedish population of Estonia left en masse for Sweden.

727 During World War II the population of Estonia
661 suffered great losses. During the first occupation of Estonia by the Soviet Union in 1940-41, especially in June 1941, a mass deportation of over 10,000 Estonians took place to remote territories of the Soviet Union. In addition to these losses, the Soviet officials, when withdrawing their military forces from Estonia (in June-September, 1941) before the advancement of the German army, mobilized over 33,000 men, among them many regulars in the Estonian army, and took them to Russia. The approximate number of Estonian citizens deported, mobilized, arrested and murdered by Soviet officials during

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

727 the first occupation from 1940 to 1941 is estimated
[661] at around 100,000.

During the 1941-44 German occupation the losses of the Estonian people were also considerable. Although there are no controlled data as yet, estimations have been made that 4000-6000 people were exterminated; 5000-6000 killed in action or in guerrilla warfare; and 2000-3000 killed in bombardments, making a loss of from 11,000 to 15,000 people altogether.

167 Before the second Russian occupation of Estonia in the fall of 1944 some 63,000 Estonians left their home country as refugees, mainly going to Sweden and to Western Europe. In 1945 there were in Sweden 28,000 Estonian refugees and in western Germany, Austria, Belgium and Denmark over 30,000. Beginning with the year 1947 the latter group migrated to England and to countries overseas.

OOOcountries overseas.

727 Altogether, the losses of the original Estonian population during World War II could possibly be as high as 200,000. After World War II the deportations continued, so that at the present time it is impossible to estimate how much of the orig-

[161] inal population is now left in Estonia. Population estimates from Soviet Estonia now appear to be about the same as, or even larger than, those for Estonia of 1939. These surprisingly high estimates, however, may perhaps be explained by the large numbers of Soviet military personnel, workers, and political officials who have been brought into this country.

167 The present trend of migration in the Estonian
• 661 SSR presents a sad picture of the depopulation of the country of its original inhabitants. According to information gathered from German POW's

167 who have returned from the Soviet Union, data
661 obtained from recent refugees, and clandestine letters, there was at least one mass deportation of Estonians, Latvians and Lithuanians in March, 1949, as well as numerous smaller ones. The March deportation was concerned mainly with the rural population, its aim being to get rid of the opponents of collectivization. This deportation had the desired effect for the Soviet occupants of Estonia: kolkhozation proceeded smoothly from then on. As for the number of deportees in March, 1949, controlled data are lacking, but all sources agree that it was more extensive than the June, 1949, mass deportation of 10,000 people.

ooo One could conclude that all migration in the Estonian SSR is at present a forced migration and is carried out according to the plans of the Communist Party, which is eager to get rid of

873 korporatsiooned were slow to realize that times had changed drastically and that they could not afford a luxurious student life; many students became so burdened with debts that they had to give up their studies indefinitely. Nevertheless, the exotic customs and colored caps and ribbons, together with certain elaborate ceremonies, had such an appeal to young students that the membership of the korporatsioonid was, at the end of independence, slightly higher than the Societies'.

[661] During the First Communist Occupation all korporatsioonid and societies were liquidated and their properties confiscated. Their old student traditions are today cherished only among Estonian refugees abroad. The great majority of the university students in occupied Estonia seem to prefer to stay "wild" rather than to join the Communist youth organizations.

000 destroyed.

874 In the summer of 1940, and again in 1944 after
727
661 the Nazi-German occupation, Tartu University became the State University of the Estonian SSR, subordinate to Moscow. The most striking losses during this war period had been suffered by the University's staff. There were only 23 professors and 19 docents and lecturers left of the entire prewar university staff--the rest of the staff were dead of deported (37), in exile (90), or had completely disappeared (22). All the instructors were purged and the undesirable elements among them were deported. Many instructors were brought in from the Soviet Union to fill those jobs formerly held by Estonian educators.

177. Fundamental changes have taken place in the
87
874 organization of the University. The Faculty of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

727 World War II and especially the Communist occupations have caused extremely heavy losses to the churches of Estonia and seriously affected her entire religious life. Many churches were damaged and now stand in ruins. At the present time Tallinn has only two churches open for worship and Tartu has no church at all. Of the 793 • 661 Lutheran pastors only 80 remained in 1944; this number has decreased now more than 50 per cent, the majority being deported. During the withdrawal of Soviet troops at the beginning of the Nazi-Soviet war in 1941, two Lutheran pastors were brutally murdered and fifteen deported. The names of three murdered priests from the Greek Orthodox Church are known, and eleven priests were deported in 1941.

The number of Estonian refugee-clergymen who escaped to the Western world is around 70,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

793 among whom are the Bishop of the Evangelical
661 Lutheran Church, Dr. J. Köpp (in Sweden) and Metropolitan Alexander (died in Sweden in 1944).

798 Cruel persecution of the whole religious life
793 in present-day Estonia is becoming clear by the following facts. Since the Theological Faculty at Tartu University was liquidated by the Communists in 1940 there is now no instruction for the training of clergy. After a few years Esto - nia will be without ministers entirely. Despite the present scarcity of pastors it is forbidden for pastors to minister to several congregations.

[661] Pastor A. Pähn who was appointed bishop in 1945 was soon deported to forced labor in Russia. For several years the Church was without a head. The Church now is ruled by the trustee of ecclesiastical affairs of the Communist Party; Rev. Jaan Kiivit was appointed Bishop. Sermons

Es. 433 464 727 167 The development of the new shale mines, shale-refining plants, electric power stations, etc., while increasing the economic potential of the U.S.S.R. as a whole, has perceptibly intensified the manpower problem from which Estonia is suffering as a consequence of the war. Thousands of Estonians fell in action during the hostilities, thousands were deported to the East by Soviet authorities in 1941 and many thousands more fled from their mother-country westward to escape the Soviet régime. The loss of such a considerable number of her inhabitants – many of them able-bodied people in the prime of life – has depleted the already scanty manpower resources of the little country. Hardly a single article on Estonian economy appearing in Soviet publications after the war has omitted to stress that Estonia's exceptional shortage of labour was a handicap for the reconstruction work in that country. This shortcoming has been remedied in the usual way, namely by importing Russian manpower in large enough numbers to fill the gaps created by the voluntary or forced exodus of the Estonians. Russian technical experts, mining engineers and skilled workers are helping to keep the wheels of Estonian economy turning. This applies especially to the 'Estonian Donbass', where can be found coal-miners from the Donets Basin and from the Moscow Province and shale-miners from the distant Volga.[31]

S.U. [64] 545 While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[32] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[33]

Es. [66] 665 When Soviet troops occupied Estonia in June 1940 the Estonian Communist Party was extremely small. In Estonia itself it had been decimated by the terror of the 'bourgeois régime', while the ranks of the Estonian communists in Russia had been depleted through Stalin's big purge. In the first half of 1940 small communist organizations existed in Tallin, where the party had between 120 and 150 members, and in other Estonian towns such as Tartu, Narva and Pärnu. In February 1941, over seven months after the establishment of the Soviet régime, the Estonian Communist Party had 2,107 full members and candidate-members which corresponded to 0·2 per cent of the total population of the country.* The newly recruited party members included

* *Sovetskaya Estoniya*, April 7th and 8th, 1951.

quite a number of prominent left-wing intellectuals to whom Moscow had surrendered the leading governmental posts in the country, in the absence of genuine die-hard communists. Thus the well-known Estonian historian, Hans Kruus, was at first Deputy Prime Minister of Soviet Estonia, and later Foreign Minister. The poet, Johannes Semper, was Soviet Estonia's first Minister of Education. The writer and poet, Johannes Barbarus (Vares), was President of Soviet Estonia until his death in 1947.

All these and other leading officials of the Estonian S.S.R. used to be people of considerable standing in 'bourgeois Estonia'. They were both pro-Russian and pro-Communist, but they were also imbued with Estonian national traditions. They had all been reared in the spirit of the literary movement 'Young Estonia' (Nòor Eesti), which had been both progressive and cosmopolitan in character. Its principal slogan used to be: 'More culture, more European culture. Be Estonians, but be Europeans as well'.[34] Estonian literature had been much more influenced by Western writers and poets than by Russian ones. To be cut off from Western contacts was therefore an unbearable thought to intellectual communists such as Johannes Semper, who had translated into Estonian the works of Victor Hugo, Emile Zola and Verhaeren.

Another tradition dear to all Estonians is that connected with the National Song Festival the first of which was held in 1869 and was the first great manifestation of Estonian nationhood. Even many Estonian communists thought that the festival, which was celebrated both under the Czarist régime and in the independent Estonian Republic, ought to be preserved as an expression of the artistic genius of the Estonian people. The Twelfth Estonian Song Festival of 1947, the first to be held in Soviet Estonia, was organized by people whom one could with some exaggeration describe as national Estonian communists. Under their leadership the festival made ideological concessions to the Soviet régime, but it was at least Estonian in form. Russian songs and Russian choirs had been kept out of it.

The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R.

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

565 665 The workers' class and the intellectuals at loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 186 In a national emergency, class distinctions have always been forgotten and the nation has

[1] [see cat. 116, pp. 325--120-334-- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
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871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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621 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

883 years; and the Communist Youth (Comsomol,
665
626 as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 Adult education which flourished in independent
208 Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and
[658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

467 taking advantage of the situation, attempted to dominate the unions. For this reason the institution of Factory Elders was initiated and, in larger industries, the Workers' Councils. The elders were openly elected by workers and were granted absolute protection against the employers. They served as mediators in obtaining higher wages and better working conditions for labor and usually succeeded where the trade unions had failed. Membership in the trade unions was not required in free Estonia and non-union labor succeeded in finding work as easily as did the union members. Although the trade unions had international affiliations, in Estonia they did not have such significance as they have in the United States today.

665 Labor's participation in politics was mainly through the Social Democratic Party and, in the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

665 last years of independence, through the Chamber of Workers.

461 In Soviet-occupied Estonia, as in the entire
466 Soviet Union, the employer is the State. It is a severe employer who does not permit any strikes. According to many sources, absenteeism and tardiness are very severely punished. If the worker or other employee is absent for the first time or is late for more than twenty minutes without valid reason, he may be sentenced to several months of correctional labor, which means harder work and a 25 per cent reduction in wages. If a worker is repeatedly absent, he is sentenced to jail or deported to a concentration camp. Workers are responsible for the tools with which they work, and must pay a penalty five times the value of the tool if it is destroyed. No one can leave his working place and

642 of Soviet Socialist Republics." The overwhelming majority of Estonians would be glad to do so, but no one can even express such an idea without being accused of subversion and, as a result, being severely punished.

Article 16: "The territory of the Estonian SSR may not be altered without its consent." In actual practice the Soviet Union curtailed Estonian territory during the Second Occupation, joining parts of Petserimaa and Virumaa, east of the Narva River, to Russia without even asking the consent of the Estonian people.

665 Article 20: "The highest organ of state power in the Estonian SSR is the Supreme Soviet of the Estonian SSR." In actual practice, as it is generally known, the ruler is the Communist Party, assisted by the secret police.

Article 97 provides that "the citizens of the

186 That the Estonians felt a political responsibility was shown by their participation in the War of Liberation and by the rapid progress which their country made afterwards. The Estonian press, headed by distinguished leaders of the nation, did a great deal to educate the people politically.

665 Since political parties in czarist Russia were forbidden, the majority of the Estonian parties were founded after the Russian 1917 revolution and at the beginning of independence. It took them about a decade to consolidate. In time, three distinct groups of parties developed: right-wing, center and left-wing.

The right-wing Agrarian Party had only eight deputies in the Constituent Assembly, but it grew consistenly in the following years. In the first Riigikogu (1920-23) it had 21 seats, in the fourth (1929-32) 24 seats. In 1932 the Agrarian

665 and Smallholders' parties united and assumed the new name United Farmers' and Smallholders' Party. In the fifth Riigikogu this was the strongest party, with 42 seats out of 100. The most important leaders of the party were K. Päts, J. Teemant, K. Einbund-Eespalu and J. Hünerson.

The political center was maintained mainly by the Estonian Labor Party (leaders: O. Strandmann, A. Piip, J. Kukk), the National Liberals (leaders: J. Tõnisson, J. Jackson) and the Christian Democrats (Fr. Akel). The center gradually lost popularity and to close their ranks these various parties united in 1932 into the National Middle Party, which was later joined by the small houseowners' group.

The Social Democrats were the strongest party in the Constituent Assembly, with 41

665 deputies. But they gradually lost popularity and in the fourth Riigikogu their number had decreased to 25. A more radical left-wing party, the Socialist Revolutionary Party, merged with the Social Democrats in 1925. August Rei was the most prominent leader of the Social Democrats.

After these developments, which demonstrate healthy political trends and greater political maturity on the part of the Estonians, the seats in the fifth Riigikogu (1932) were taken by the following groups:

United Farmers' and Smallholders.. 42 seats

National Middle Party..... 23 seats

Socialists..... 22 seats

The rest of the seats were held by three Communists and by various national minorities.

Two quasi-parties arose during the

665 668 constitutional crisis in the 1930's. The VABS League developed into an extreme right-wing party which had great political ambitions, but which was rather short-lived. Isamaa Liit (Patriotic League) was founded by K. Päts in February, 1935, at a time when the activities of the political parties were banned. It gave popular support to the government and assisted with the forth-coming referendum and election of the National Assembly.

666 The election of the Parliament, or Riigikogu, were the most important in Estonia. The Riigikogu was based on proportional representation, and elections were carried out under direct, universal, equal and secret suffrage. According to the First Estonian Constitution, the procedure of elections was as follows: the political parties nominated their candidates and printed the lists

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

666 only 31 seem to be native Estonians, if one may judge by their names. The rest are Russians or citizens of the Soviet Union of Estonian extraction. In these elections one delegate for each 10,000 inhabitants was elected. Accordingly, [16] the population of Estonia should be now 1,250,000, since 125 delegates were elected. The increase in population, as compared with the data for 1951, is 100,000. This increase is the result mainly of the import of Russians into Tallinn and the oil-shale mining district of Virumaa.

665 The number of members in the Communist Party in Estonia is not high, that is, it is about the same as in Russia proper. Increases in the number are due mainly to Russian officials brought into Estonian for political purposes.

21: Kolarz J-4 (no date) 1952 R1 Soviet Union R1
Estonians R64

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S.U. 164 365 While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[22] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[23]

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The central authorities of the U.S.S.R. could not in the long run tolerate this attitude of the Estonian intellectual *élite*, its attempt to reconcile communism with friendliness towards Western European culture. As soon as the situation was ripe, the régime had to strike its blow against the recalcitrant Estonian communists and establish total ideological uniformity in Estonia. In the spring of 1950, on the eve of a new Song Festival, the régime considered that the moment was appropriate for a big shake up. The men who in June, 1940, had lent themselves so willingly as tools of the Soviet régime were removed from their posts. The same fate was meted out even to all the Moscow-trained Estonian communists who had not given proof of sufficient vigilance in the discovery of nationalist trends in the Estonian S.S.R. 661

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

666 only Communists remained, appointed by the "Working People's Union." The entire organization of these elections was a gross violation of the Estonian Electoral Law of 1937. The people were forced to the polling stations and the only way they could show their opposition was by spoiling their ballots. The percentage of spoilt ballots was probably much higher than the 7.2 per cent which the Communists announced.

648 642 The next act of the Estonian tragedy was the incorporation of Estonia into the Soviet Union. The same illegally elected, solely Communist House of Representatives approved at its first session, July 22, three acts of the utmost importance: first, that Estonia become a Soviet Republic; second, to ask the Supreme Soviet of the USSR to admit Estonia into the Soviet Union; [471] and third, the nationalization of all banks, all land and all large industrial enterprises.

642 The leader of the sovietization of Estonia during the first Soviet Occupation was Andrey Zhdanov, a member of the Political Bureau and of the Presidium of the Supreme Soviet. A new Communist puppet government was appointed, with Johannes Vares, a physician and left-wing poet, as Premier. President K. Päts remained formally in office for a while, although he was actually a prisoner of [701] the occupation authorities. General Laidoner was relieved of his duties as Commander-in-Chief.[1] The Estonian Defense Union was dissolved and all its arms surrendered. In addition, almost all private organizations were • 666 [646] liquidated. The Communists speeded up the elections of a new House of Representatives, which were held on July 14-15, 1940. Although non-Communist candidates were also allowed at first, these were later all withdrawn and

1/ [In 1940, see Cat. 116, pp. -61-52-, 57-61 -- Analyst.]

665 668 constitutional crisis in the 1930 s. The VABS League developed into an extreme right-wing party which had great political ambitions, but which was rather short-lived. Isamaa Liit (Patriotic League) was founded by K. Päts in February, 1935, at a time when the activities of the political parties were banned. It gave popular support to the government and assisted with the forth-coming referendum and election of the National Assembly.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

666 of candidates together with their party programs. Secret ballots were guaranteed and the counting of votes was carried out under the supervision of representatives of all parties. Participation in elections was urged, but was free. No one was excluded from voting except certain criminals and mentally ill persons, and those who had been citizens for less than three years. The percentage of actual participation varied as in all free and democratic countries. The right to vote began at the age of 20, according to the Constitution of 1937 at the age of 22. Elections, according to the 1937 Constitution, were more complex.

The Soviet rule introduced a one-party system in Estonia and made a mockery of elections. The elections in July, 1941, for the House of Representatives under the First Soviet

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

666 Occupation were organized by an unlawfully composed Electoral Committee and in open violation of the Estonian Electoral Law of 1937. (See also Subparagraph 1b, HISTORICAL SETTING, pp. 31-32).[1] Non-Communist candidates were all forced to withdraw and were proclaimed "enemies of the working people." Many agitators drove around on election day blackmailing and intimidating in order to force the people to the polling stations, where they were guarded by numerous militia and secret policemen, who followed the voting closely. These measures made it extremely difficult to spoil the ballots. There is no way to check the Communist claims that in these elections 84.1 per cent of the electorate voted and that only 7.2 per cent of the votes were spoiled. In the Communist archives left in Estonia after the first occupation, it was

[1 LSEE cat. 116

-- Analyst]

1;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

found that the Central Electoral Committee alone had forged 35,119 votes, but no evidence was left of forgeries by the District Electoral Committees. Sick people or those who pretended illness, were visited in their homes by agitators and forced to cast their ballots under the eyes of the Communists. By such methods, secrecy of balloting and accuracy of counting were not guaranteed nor were the elections free. In later elections the Communists have achieved an extremely high percentage of participation by an even more effective coercive and controlling system. They announced that in the elections of the Supreme Soviet of the Estonian SSR in February, 1955, participation of the electorate was 99.81 per cent. The candidates were nominated by "the National Block of Communists and Non-Communists." Of the 125 elected delegates,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

666 only 31 seem to be native Estonians, if one may judge by their names. The rest are Russians or citizens of the Soviet Union of Estonian extraction. In these elections one delegate for each 10,000 inhabitants was elected. Accordingly, [16] the population of Estonia should be now 1,250,000, since 125 delegates were elected. The increase in population, as compared with the data for 1951, is 100,000. This increase is the result mainly of the import of Russians into Tallinn and the oil-shale mining district of Virumaa.

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5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November, 1947]

000 ...ge - is punishable with all the severity of the law as the most heinous ... crimes.

Chapter IX. The Electoral System

166 Art. 106. Members of all Soviets of Working People's Deputies - of the Supreme Soviet of the Estonian SSR and of the district, city, volost, settlement and village Soviets of Working People's Deputies - are chosen by the electors on the basis of universal, equal and direct suffrage by secret ballot.

Art. 107. Elections of deputies are universal: all citizens of the Estonian SSR who have reached the age of eighteen, irrespective of race or nationality, sex, religion, education, domicile, social origin, property status or past activities, have the right to vote in the election of deputies and to be elected, with the exception of insane persons and persons who have been convicted by a court of law and whose sentences include deprivation of electoral rights.

[641] Every citizen of the Estonian SSR who has reached the age of twenty-one is eligible for election to the Supreme Soviet of the Estonian SSR, irrespective of race, nationality, sex, religion, education, domicile, social origin, property status or past activities.

Art. 108. Elections of deputies are equal: each citizen has one vote; all citizens participate in elections on an equal footing.

[562] Art. 109. Women have the right to elect and be elected on equal terms with men.

Art. 110. Citizens serving in the Red Army have the right to elect and be elected on equal terms with all other citizens.

Art. 111. Elections of deputies are direct: all Soviets of Working People's Deputies, from village and city Soviets of Working People's Deputies to the Supreme Soviet of the Estonian SSR are elected by the citizens by a direct vote.

Art. 112. Voting at elections of deputies is secret.

Art. 113. Candidates are nominated by election districts.

The right to nominate candidates is secured to public organizations and societies of the working people: Communist Party organizations, trade unions, cooperatives, youth organizations and cultural societies.

Art. 114. It is the duty of every deputy to report to his electors on his work and on the work of his Soviet of Working People's Deputies, and he may be recalled at any time upon decision of a majority of the electors in the manner established by law.

Art. 115. Elections to the Soviets of Working People's Deputies of the Estonian SSR are held by election districts on the basis of representation fixed by the Ordinance Concerning Elections to Soviets of Working People's Deputies of the Estonian SSR.

175 but now Russification was carefully forced upon
177 the population, especially in connection with the schools, courts, and the police system. Russian became the language taught in the schools, and those teachers who spoke no Russian were often replaced by native Russians. Russian clerks and officials were imported to Estonia. The leaders of this Russification movement were the special governors in Estonia and Livonia, while local government remained in the hands of the German nobles. In order to prevent native leaders from rising, the usual policy was to send those Estonians with a university education to Russia rather than to give them positions in their homeland.

175 The two prominent Estonian leaders of the
668 period, Jakob Hurt and C. R. Jakobson, instead of uniting in the struggle for national unity

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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clashed openly over Jakobson's struggle with the German nobles and, at the same time, the German clergy, and two factions grew up around these two men. After the death of Jakobson in 1882, his party openly stood for Russification--something Jakobson himself would never have
[814] condoned. As a result of the party squabble, the Society of Estonian Literary Men[1] failed and was disbanded.

Nevertheless, the Estonians continued to grow numerically and economically. By the end of the century, they had started to recover from the paralysis of Russification. Courageous young leaders appeared in the two most important centers of public life. At Tartu, Jaan Tõnisson, a lawyer, became the editor of the daily Postimees (Postman) in 1896, which stood for Estonian nationalism. Tõnisson became the

[1] [See cat. 116, p. 29--Analyst]

175 668 leader of the liberal national movement in southern Estonia, fighting against the privileges of the German nobility. More radical was the other daily, Teataja (Announcer) at Tallinn, the editor of which became, in 1901, Konstantin Päts, also a lawyer, and later President of the Estonian Republic. A great achievement for K. Päts and the Teataja group was the victory of the Estonians in the municipal elections at Tallinn in 1904, when Jaan Poska was elected mayor and took over the rule of the municipality from the Germans.

175 669 The revolutions of 1905 and 1917. After the unpopular Russo-Japanese War in which Russia was defeated, revolts broke out all over the Russian Empire and reached even to the Baltic. While the revolution of 1905 in Russia proper

642 in 1932, Estonia entered into a period of constitutional and political crisis aggravated by the world-wide economic difficulties and the rising Fascism and Nazism. Riigikogu drafted a new Constitution but a referendum in August, 1932, rejected it. The same fate befell the second draft of the Constitution which Riigikogu proposed in June, 1933. This failure was due to the very vigorous agitation on the part of the War of Liberation Soldiers' League (Vabadussõjalaste Liit), better known by its Estonian abbreviation, VABS.

668 VABS was first a veterans' league only and had no political ambitions before the early 1930's. Then civilians began to be admitted into the League until it grew into a large extremely right-wing movement in which ex-servicemen were only a small fraction. Their

668 leaders were young energetic men, the most popular of them a lawyer named Artur Sirk. They adopted the tactics and ideas of Italian, German and Finnish Lapua authoritarian movements and stirred up antagonism and resentment in a good part of the nation against the government and the Constitution. VABS prepared a new draft of the Constitution which gave the President almost a dictator's power and on the referandum in October, 1933, this draft was approved. The Old Farmers' Party (K. Päts) supported it in order to break the vicious circle of the constitutional crisis. J. Tõnisson's cabinet, which was the last coalition government, resigned and a nonparty government under the leadership of K. Päts then took office. When the VABS Constitution came into being on January 24, 1934, the agitation on the part of VABS

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668 continued, with the aim now of overtaking the
642 Päts government. To prevent these totalitarian elements from seizing the leadership of the whole nation, Päts used the new powers given him in the new Constitution and on March 12, 1934, proclaimed a state of emergency, appointing again General Laidoner as Commander-in-Chief. On December 8, 1935, the VABS leaders had planned a coup d'état, but Päts' government was able to stop the revolt within a few hours of the scheduled time of action, and many VABS leaders were sent to prison. A. Sirk and some others had already been arrested earlier, but had managed to escape abroad where Sirk, soon after the failure of the coup d'état, took his own life.

642 Although the VABS danger was now nullified, the nation was still sick and needed time to

642 recover. Now followed a "time of silence;" political parties and even Riigikogu were dissolved, and in this transition period Päts was busy making preparations for passing a new and better [668] constitution. With his support, the Patriotic League (Isamaa Liit) was founded for the purpose of giving popular support to the government, especially during the time of the new referendum. The professional and working classes were organized into corporate bodies; in addition to the three existing chambers (Commerce, Industry, Agriculture), fifteen new ones were organized. A National Assembly drafted in 1937 a new Constitution which came into force on January 1, 1938.

This new Constitution provided for a two-chamber Riigikogu: the House of Representatives

725 started to desert and to escape again across the Gulf of Finland.

727 642 During the German occupation Estonia was ruled by a Governor-General (Generalkommissar) and by provincial governors in each county. An Estonian puppet government was also appointed, headed by Dr. Hjalmar Mäe, which, however, lacked the confidence of the Estonian people.

668 [643] Estonian patriots, under the leadership of Professor Jüri Uluots, the last Prime Minister, tried everything to restore Estonian independence. But the Germans did not grant independence to any conquered nation, and so gradually an underground resistance movement grew in all the conquered countries. Resistance cells were working underground also in Estonia.[1] The Gestapo discovered them and arrested many

[1] [for wartime partisans see cat 116, pp 66-68--Analyst]

668 Estonian nationalists in April, 1944. Some of them were released only shortly before the end of the German occupation.

727 471 Economically Estonia did not fare any better under German occupation than she did under the Soviets. Economic exploitation of the country continued. Only twelve per cent of the nationalized land was given back to the owners and in only a very few cases was private property returned. As a rule, the Germans did not restore ownership of nationalized property.

[437] Food rations for the people were so meager that no one could live without the help of the black market.

721 In the winter of 1943-44 the retreating Germans brought their front close to Estonia again. The great Soviet air raid on Tallinn on the night of March 9th, burned and destroyed much of the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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167 The leaders of the Estonian people are now outside the home country as exiles in Sweden, England, the United States and Canada. The Exile Government of the Estonian Republic, established in 1953 with its seat in Stockholm, Sweden, has as its acting President the oldest living minister of the last K. Pats' government, August Rei, who belonged to the last cabinet as Estonia's ambassador to the U.S.S.R. in Mos-
668 cow. The most important national organizations of the Estonians in exile are the Estonian National Council in Sweden and the Estonian National Committee in New York City.

665 668 constitutional crisis in the 1930 s. The VABS League developed into an extreme right-wing party which had great political ambitions, but which was rather short-lived. Isamaa Liit (Patriotic League) was founded by K. Päts in February, 1935, at a time when the activities of the political parties were banned. It gave popular support to the government and assisted with the forth-coming referendum and election of the National Assembly.

666 The election of the Parliament, or Riigikogu, were the most important in Estonia. The Riigikogu was based on proportional representation, and elections were carried out under direct, universal, equal and secret suffrage. According to the First Estonian Constitution, the procedure of elections was as follows: the political parties nominated their candidates and printed the lists

177 by the aggressive policy of denationalization of the Livonians by the Latvian church and schools. Church services have always been held in Latvian, even though the congregation in
[191] former times did not understand it. In the schools the Latvian teachers punished the speakers of Livonian by beating them and sending them to stand in the corner. Livonian was
[166] laughed at and called the "horse language." An especially strong blow was dealt to Livonianism during the first World War when all the Livonians had to leave their homes and spend several years among the Latvians or the Russians. When after the war they returned to their homes, the younger generation hardly knew any Livonian at all. Loorits, who visited these people in 1920, gives the following description: "Livonian is known in all villages, but it is a half-dead language which is usually not spoken. There are still families who speak Livonian, but even more numerous are those where the children do not know any Livonian at all." (Liivi rahva olevik, p. 76.)

After the war, the academic circles of free Estonia and Finland tried to assist in the preservation of the small Livonian ethnic group, but the Latvians, on the other hand, did everything possible to accelerate their assimi-
177 lation. The Livonians' dream of having their
668 own county was, after great efforts made by the Livonians, finally granted by one Latvian government but refused by the next one. Lead-

177 ing Livonian patriots were investigated and
[668] frequently molested by the police. The teaching of Livonian was to some extent tolerated in the schools (two hours a week as an elective), but the futility of it was preached incessantly.
[517] In the 1930's there developed a nationally conscious Livonian intelligentsia under Estonian and Finnish schooling, but they were not given teachers' posts in their own villages. The Latvians also refused to pay regular salaries to teachers of the Livonian language but gave them only pocket money. In answer to the Livonians' petitions to grant them some money for printing books in Livonian, a big library in Latvian was sent to them. In Livonian villages four branches of the Latvian cultural societies were organized. The above-mentioned measures all served one purpose: the quick Latvianization of the handful of Livonians still left.

[166] During the second World War the Livonians were sent again away from their seacoast homes to their neighbors, the Latvians. Undoubtedly this again deprived them of many of their kinsmen. The complete Latvianization of the few Livonians who have remained is, at any rate, a question of only a few decades.

175 668 leader of the liberal national movement in southern Estonia, fighting against the privileges of the German nobility. More radical was the other daily, Teataja (Announcer) at Tallinn, the editor of which became, in 1901, Konstantin Päts, also a lawyer, and later President of the Estonian Republic. A great achievement for K. Päts and the Teataja group was the victory of the Estonians in the municipal elections at Tallinn in 1904, when Jaan Poska was elected mayor and took over the rule of the municipality from the Germans.

175 669 The revolutions of 1905 and 1917. After the unpopular Russo-Japanese War in which Russia was defeated, revolts broke out all over the Russian Empire and reached even to the Baltic. While the revolution of 1905 in Russia proper

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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was a movement against the czarist regime, in Estonia it was mainly directed against the land-owning German nobility. Estates were burned and barons were assassinated. The workers, with the full support of all classes of people, especially the intelligentsia, organized strikes at Tallinn, demanding an Estonian democratic republic. Even by the time of this revolution, there was a violent clash between the radical socialistic and the more moderate national elements in Estonia. To suppress the revolution, the czarist government sent "punishment details" of Russian soldiers to Estonia, whose leaders belonged mostly to the local nobility. They soon liquidated the revolt; many innocent people were sentenced to death and many were sent to Siberia for long-term imprisonment. A great number of the national leaders succeeded in escaping

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 669 and were sentenced to death in absentia. They had to remain abroad until the revolution of 1917.

175 178 Despite all the post-revolutionary political reaction, a greater degree of liberalism was allowed in cultural life. Economically, the period between the revolutions meant great progress. Estonian private schools were founded, adult educational societies were very active, large theaters were built: "Vanemuine" at Tartu, "Estonia" at Tallinn, and "Endla" at Pärnu. The Estonian Literary Society was founded for the promotion of all aspects of cultural life, and a number of institutions were begun: the Estonian National Museum, which collected many valuable items of Estonian material cultural; and many co-operative societies and farmers' societies which helped the farmers to become better acquainted with modern

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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The birth of independence and the War of Liberation. The next important step was the organization of the Estonian soldiers who had fought in the Russian Army into Estonian national units. Response to the proclamation of Estonian authorities was enthusiastic and many of the over 100,000 Estonians in the Russian armed forces returned home and joined the Estonian army, among them many high officers, although in many Russian units the Estonians were not granted permission to leave. When in St. Petersburg the Russian Provisional Government was overthrown by the Bolsheviks on November 8, 1917, the Estonian Bolsheviks followed the same pattern and the War Revolutionary Committee, headed by V. Kingissepp, took over from Poska the Commissariat of Estonia, and the councils of workers and soldiers began taking

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1/1 [After election of Estonian Diet, July 1917, see cat. 116, pp. 36-37 Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonisn RG4

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over the governmental institutions. In the midst of this tumult, the Estonian Diet met and proclaimed itself on November 28, 1917, the supreme power in the country until the elections of the Constituent Assembly, and delegated its powers to the Council of Elders, which continued to work for the independence of Estonia. After preparing the Manifest of Estonian Independence, February 24, 1918, this body proclaimed Estonia an independent democratic republic, delegating at the same time all power to the Estonian Rescue Committee consisting of K. Päts, Jüri Vilms and K. Konik, which formed the first Estonian Provisional Government, with Päts as premier. Estonian independence was proclaimed at Tallinn immediately after the Bolsheviks had left the city and before the German troops arrived. The German occupation

669 Communist Party was outlawed and the Estonian people grew more and more suspicious of Communist propaganda, and the trend in Estonian politics went further and further to the right.

423 The agrarian law, one of the most farsighted and basic legislations of the new republic, enabled the Estonian authorities to carry out wide agrarian reforms during the years 1919-1926. Before that, Estonian farmers had held about 1.7 million hectares, or 42 per cent of the agricultural land, while 2.4 million hectares, or 58 per cent belonged to only 1,149 large estates, [423] owned mainly by the German gentry. The Estonian Government expropriated 96.6 per cent of the estates, paying the owners compensation on the basis of the value of land in 1901 and for the livestock according to market prices in 1914. Four hundred of these estates were retained by

1: Indiana U. S-4. 5(1954-5)1955 RG4 Estonia RG4

000 Constitution of Estonia: June 15, 1920.

669 One political event of importance should be noted here. After the War of Liberation the Estonian Communists continued to work in close contact with the Soviet Union. On December 1, 1924, led by the fanatic Estonian Communist, V. Kingissepp, who together with small armed units had infiltrated across the Soviet border to Estonia, a coup d'état was attempted at the instigation of the Third International or the Russian Communists. This attempt, however, was a failure for the Estonian Communists failed to give their assistance, the army in a few hours put down the revolt, and Kingissepp was killed in action. The Soviet Government named a town behind Narva Kingissepovo in commemoration of his loyalty. In Estonia the result of this unsuccessful revolt was that the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1r,

Sociological Background

ATTITUDES AND REACTIONS OF THE PEOPLE

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The Estonians have for centuries been known as a peaceful nation, but they have proved also in the past that they are willing to defend their country if they are attacked and that they can make good soldiers. Since there are no open revolts in the Soviet Union -- these are eliminated in the police state -- passive resistance is almost the only way in which the people can react the the regime. The Estonian farmers tried open resistance to the collectivization of their farms, but mass deportations were the result. These and similar losses have shown the Estonians that open resistance means national suicide.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 2f,

Political Background

SUBVERSIVE POTENTIALITIES

669 Revolutionary movements of Estonians have been discussed in Subparagraph 1b, HISTORICAL SETTING.[1]

There has been an underground movement during each occupation of Estonia. During the German Occupation it was headed by the Estonian Liberation Committee, or National Council, formed of representatives of old political parties. The Germans arrested many Estonian nationalists and kept them for a long time in prison. Meanwhile, an underground Estonian government was formed, with Otto Tief as Prime Minister. There has been too little publicity about this underground movement and several of its prominent leaders have died. For at least

1[See cat. 116.]

609 one day the Estonian flag waved again at Tallinn Toompea (seat of the Estonian government and Riigikogu), on 20 September 1944, when the German forces were leaving and the Red Army had not yet taken over. By this time many Estonian men took to the woods, and became "Forest Brothers" (metsavenaad). Many people believed that this Soviet Occupation would be a short one and hoped that at the end of the war Estonian independence would be restored. At the beginning of the Second Soviet Occupation the "Forest Brothers" were quite strong; they were armed and caused much trouble and worry to the Soviet authorities. In these first years, they had enthusiastic leaders, according to rumors. But gradually their forces weakened as the occupation went on and the woods were combed, and the farmers who had supported

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

the rebels with food and other necessities were deported. Nevertheless, it is rumored that every time a new mass deportation occurs in Estonia the number of "Forest Brothers" increases. One Estonian refugee, Manivald Rästas, who escaped to England in the spring of 1955, has reported that young men are now escaping to the woods again to evade the Soviet order according to which young men are "voluntarily" sent to remote Russia for agricultural work.

SOURCE

113 Vaba Eesti Sõna [Free Estonian Word]
1955. May 12, p. 6. New York.

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Letts RB4
Estonians RG4

The Hiſtory of Livonia.

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

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11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

ſeveral Profeſſors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-ſhore, is to be ſeen the Ruins of a once ſtately Monaſtery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It conſiſted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in thoſe Days the Fryars and Nuns were ſo ingenious as to entertain a ſecret Commerce by certain Signs of which there is a kind of ſmall Dictionary affixed at the end.

The Fort *Badö*, belonging to this Diſtrict, lies upon the River *Aſſa*.

The Diſtrict of *Jerve*, being an Inland Country, contains the Caſtle of *Witten* or *Weiſſenſtein*, *Upperpalen* and *Leu*, places of pretty good ſtrength.

Neither has the Diſtrict of *Wicke* more than four places of any Note, *viz. Hapſal*, near the Bay of *Bothnia*, once in the Poſſeſſion of the *Danes*, under their King *Frederick* II. but was taken by the *Muſcovites* 1575 and in ſix Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *Eaſt* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *Weſt*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muſcovites* call'd *Jurigorod*, being ſeated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being ſufficient Teſtimonies, that this place was none of the leaſt conſiderable in thoſe Parts, it having been formerly alſo a Biſhops See. It was in the Poſſeſſion of the *Muſcovites* till 1230, when the Maſter of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Ruſſian* Tyrant *Ivan Baſiterits*, advanced againſt this City with a formidable Army, which ſtruck ſuch Terror into the Inhabitants, that they ſurrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Roſe*, having laid a deſign to deliver the City from the *Muſcovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holſtein*; and the

Plot

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

it

593 The parents normally enjoyed prestige in the family and the children took their advice into consideration even after they had become adults.

[674] The percentage of juvenile delinquency was not high and occurred mostly in the larger cities, rarely in rural communities. In the rearing of children, the Estonian mother played, of course, an important role. Being at home more than the father, her moral influence was usually decisive

[733] for her growing children. Even if the father was inclined to some weakness--of which the most common was excessive drinking--the mother in many cases was able to bring up a decent

562 family. In Estonian public life the important
593 role of the mother has been strongly emphasized. Estonian literature has many examples of affectionate relations between children and their mother. Mother's Day was observed every year in schools, churches and in public

362 have reported, there has been very little build-
727 ing activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 Class distinctions were not sharp in independ-
162 ent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] Estonia, a land of few big cities and therefore
[735] of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

5:Amer. Russ. Inst. (no date) 1950 RG4 .Estonia RG4

[Estonian Constitution as of November, 1947]

641 Art. 97. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Estonian SSR are guaranteed by law:

a) freedom of speech;
b) freedom of press;
c) freedom of assembly, including the holding of mass meetings;
d) freedom of street processions and demonstrations;

These civil rights are ensured by placing at the disposal of the working people and their organizations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

[575] Art. 98. In conformity with the interests of the working people, and in order to develop the organizational initiative and political activity of the masses of the people, citizens of the Estonian SSR are guaranteed the right to unite in public organizations: trade unions, cooperative societies, youth organizations, sport and defence organizations, cultural, technical and scientific societies; and the most active and politically-conscious citizens in the ranks of the working class and other sections of the working people unite in the Communist Party of the Soviet Union (Bolsheviks), which is the vanguard of the working people in their struggle to strengthen and develop the socialist system and is the leading core of all organizations of the working people, both public and state.

[194] Art. 99. Citizens of the Estonian SSR are guaranteed inviolability of the person. No person may be placed under arrest except by decision of a court or with the sanction of a procurator.

Art. 100. The inviolability of the homes of citizens and privacy of correspondence are protected by law.

Art. 101. The Estonian SSR affords the right of asylum to foreign citizens persecuted for defending the interests of the working people, or for scientific activities, or for struggling for national liberation.

Art. 102. It is the duty of every citizen of the Estonian SSR to abide by the Constitution of the Estonian Soviet Socialist Republic, to observe the laws, to maintain labour discipline, honestly to perform public duties, and to respect the rules of socialist intercourse.

[605] [421] Art. 103. It is the duty of every citizen of the Estonian SSR to safeguard and fortify public, socialist property as the sacred and inviolable foundation of the Soviet system, as the source of the wealth and might of the country, as the source of the prosperity and culture of all the working people.

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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

5:Amer. Russ. Inst. (no date) 1950 RG4 Estonia RG4

[Estonian Constitution as of November 11, 1947]

641 Art. 97. In conformity with the interests of the working people, and in order to strengthen the socialist system, the citizens of the Estonian SSR are guaranteed by law:

a) freedom of speech;
b) freedom of press;
c) freedom of assembly, including the holding of mass meetings;
d) freedom of street processions and demonstrations;

These civil rights are ensured by placing at the disposal of the working people and their organizations printing presses, stocks of paper, public buildings, the streets, communications facilities and other material requisites for the exercise of these rights.

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642 decision of the people was binding for the State organs.

641 642 The new Constitution also guaranteed freedom to the people, namely freedom of speech, press, the media of mass communication, assembly, organization and religion.

692 642 The judiciary was entirely independent in its functions, although the judges were appointed by the President. It consisted of the State Court of Justice, which was the supreme legal authority, and of the lower courts; the Court of Appeal, the Regional Courts, and the District Magistrates.

642 The Constitution of Soviet-occupied Estonia was passed in an illegally elected Riigikogu on 25 August 1941. This Riigikogu was renamed then the Supreme Soviet of the Estonian SSR, which elected Prime Minister J. Vares as

[SEE cat. 116, -317- p. 314 -- Analyst]

645 are at the present time over 20 Ministers in the Estonian SSR. In independent Estonia the average number of Ministers was ten. This parliamentary order is built up to create the impression in the outside world that the U. S. S. R. is a democratic state, but behind the scenes rules the Communist Party, which dictates in details what the Supreme Soviet has to legislate and the Council of Ministers to carry out.

692 The judicial organization is built up as follows: the highest organ is the Supreme Court of the Estonian SSR, subordinated to which are the District Courts, Special Courts and People's Courts. The judiciary is not an impartial and independent organization where the rights of the people find protection; it, too, is subordinate to the Communist Party and to the secret police.

[Estonian Constitution as of November 1947]

633 under the Chairman of the Executive Committee and, in addition, in accordance with the specific features of the city's industry and its suburban and municipal economy,

a Department of Local Industry and
a Department of Land.

Art. 70. The Departments of the city Soviets of Working People's Deputies are subordinate in their activities both to the respective city Soviets of Working People's Deputies and their Executive Committees and to the corresponding Departments of the district Soviets of Working People's Deputies.

Art. 71. The Departments of the Tallin, Tartu, Narva, Pyarnu and Paldiski City Soviets of Working People's Deputies are subordinate in their activities both to the Soviets of Working People's Deputies of these cities and their Executive Committees and to the corresponding Ministry of the Estonian SSR directly.

631 Art. 72. On the expiration of the terms of office of the Soviets of Working People's Deputies, their executive and administrative organs retain their powers until the newly elected Soviets shall have formed new executive and administrative organs.

Chapter VI. The Budget of the Estonian Soviet Socialist Republic

652 Art. 73. The state budget of the Estonian SSR is drawn up by the Council [645] of Ministers of the Estonian SSR and submitted by it to the Supreme Soviet of the Estonian SSR for its approval.

Upon its approval by the Supreme Soviet of the Estonian SSR the 646 state budget of the Estonian SSR is published for general information.

Art. 74. The Supreme Soviet of the Estonian SSR elects a Budget Commission, which reports its conclusions on the state budget of the Estonian SSR to the Supreme Soviet.

Art. 75. The report on the fulfilment of the state budget of the Estonian SSR is approved by the Supreme Soviet of the Estonian SSR and published for general information.

631 Art. 76. The budgets of the district, city, volost, settlement and village [Russ2] Soviets include the revenues from the local economy, deductions from the state revenues collected within their territory and likewise receipts from local taxes and imposts in amounts fixed by the laws of the USSR and the Estonian SSR.

Chapter VII. The Courts and the Procurator's Office

692 Art. 77. In the Estonian SSR justice is administered by the Supreme Court of the Estonian SSR, the District Courts, the Special Courts of the USSR established by decision of the Supreme Soviet of the USSR, and the People's Courts.

[Estonian constitution as of November, 1947]

693 Art. 78. In all Courts cases are tried with the participation of people's assessors, except in cases specially provided for by law.

692 Art. 79. The Supreme Court of the Estonian SSR is the highest judicial organ of the Estonian SSR. The Supreme Court of the Estonian SSR is charged with the supervision of the judicial activities of all the judicial organs of the Estonian SSR.

646 Art. 80. The Supreme Court of the Estonian SSR is elected by the Supreme Soviet of the Estonian SSR for a term of five years.

Art. 81. District Courts are elected by the district Soviets of Working People's Deputies for a term of five years.

Art. 82. People's Courts are elected by the citizens of the cities and volosts on the basis of universal, direct and equal suffrage by secret ballot for a term of three years.

695 Art. 83. Judicial proceedings in the Estonian SSR are conducted in the Estonian and Russian languages, persons not knowing these languages being [523] guaranteed the opportunity of fully acquainting themselves with the material of the case through an interpreter and likewise the right to use their own language in court.

Art. 84. In all Courts of the Estonian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defence.

693 Art. 85. Judges are independent and subject only to the law.

Art. 86. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Estonian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Estonian SSR.

Art. 87. The Procurator of the Estonian SSR is appointed by the Procurator-General of the USSR for a term of five years.

Art. 88. District and city procurators are appointed by the Procurator of the Estonian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 89. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter VIII. Fundamental Rights and Duties of Citizens

641 Art. 90. Citizens of the Estonian SSR have the right to work, that is,
461 the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

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11: Scheffer O-4,5 (ca. 1660) 1704
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dry Cheese and Water, is without Question the Reason, that tho' whilst the Men and Women are Abroad in their Lords Service, and lye without any distinction of Sexes these few Hours they have allow'd them for Rest in the Barns, yet they are so far from being sensible of those pleasing Motions, which are so natural to others, that it is next to a Miracle, to hear of a Bastard begot betwixt them; unless we would attribute this Defect to the Coldness of the Climate, it being certain, that in those Parts they are more regardless in this respect than the more Southern Nations; nothing being more common here, than for Men and Women to sit promiscuously at one long Table, in order to undress themselves, before they go into the publick Bath-stoves, where both Sexes are attended only by Women; and in private Houses, both Men and Women frequently enter the Bath-stoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, so all their Thoughts are bent upon this Life, tho' it be never so Miserable; which is the Reason that when they take an Oath at Law, they add this Curse, *That if they Swear False, the Curse of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing else that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Esthonia*, and about *Riga*, when the Peasants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falsely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceased Friends, savours much of the beforementioned Pagan Superstitions of their Ancestors; but they have others, besides these, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Incisions, and after they have bound them up with some red Stuff, offer their Prayers here, which always tend to temporal Blessings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1n,

Sociological Background

FORCED LABOR

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[697] There are no big slave labor camps in the Estonian SSR, the reason for which is perhaps that public opinion is too much against the pres ent regime and it is feared that the local inhabitants might co-operate with the slave laborers. All those inhabitants of the Estonian SSR whom the Soviet leaders wish to be rid of are either imprisoned in Estonia or, in the majority of cases, have been deported to remote arctic or semiarctic and isolated regions of Russia. One of these slave labor camps, where many Estonians have been held, is Vorkuta, but there are many others. The conditions of living and treatment in these camps are generally known as extremely harsh and the life expectancy of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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The birth of independence and the War of Liberation. The next important step[1] was the organization of the Estonian soldiers who had fought in the Russian Army into Estonian national units. Response to the proclamation of Estonian authorities was enthusiastic and many of the over 100,000 Estonians in the Russian armed forces returned home and joined the Estonian army, among them many high officers, although in many Russian units the Estonians were not granted permission to leave. When in St. Petersburg the Russian Provisional Government was overthrown by the Bolsheviks on November 8, 1917, the Estonian Bolsheviks followed the same pattern and the War Revolutionary Committee, headed by V. Kingissepp, took over from Poska the Commissariat of Estonia, and the councils of workers and soldiers began taking

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1 [After election of Estonian Dist. 37, July 1917, see cat. 116, pp. 36-- Analyst]

175 721 operation on November 11, 1918. But now the Red Army of Russia decided that the time was ripe to attack Estonia.

175 721 Estonia's war with Soviet Russia, from November 28, 1918, to January 3, 1920, including the war with the German Landeswehr has been called the War of Liberation. Because the Estonian army had been dispersed and many leaders arrested as a result of the recent occupational policies, the Red Army was able to make great headway at the beginning of the war.

• [70] The morale of the Estonians was low at first, but with the return of Colonel Johan Laidoner from Russia and the assistance of the British fleet, hope was revived. On December 23rd, the Provisional Government appointed Laidoner commander-in-chief of the armed forces and Admiral Juhan Pitka commander of the navy.

642 The leader of the sovietization of Estonia during the first Soviet Occupation was Andrey Zhdanov, a member of the Political Bureau and of the Presidium of the Supreme Soviet. A new Communist puppet government was appointed, with Johannes Vares, a physician and left-wing poet, as Premier. President K. Päts remained formally in office for a while, although he was actually a prisoner of
•[701] the occupation authorities. General Laidoner was relieved of his duties as Commander-in-
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Chief. The Estonian Defense Union was dissolved and all its arms surrendered. In addition, almost all private organizations were
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[646] liquidated. The Communists speeded up the elections of a new House of Representatives, which were held on July 14-15, 1940. Although non-Communist candidates were also allowed at first, these were later all withdrawn and
1 [in 1940; see cat. 116, pp. -61-52-, 57-61 -- Analyst.]

[Estonian Constitution as of November, 1947]

642 Outside of the spheres set forth in Art. 14 of the Constitution of the USSR, the Estonian SSR exercises state authority independently, retaining its sovereign rights in full.

[701] Art. 13a. The Estonian SSR has its own Republican military formations.

648 Art. 13b. The Estonian SSR has the right to enter into direct relations with foreign states and to conclude agreements and exchange diplomatic and consular representatives with them.

631 Art. 14. The Estonian SSR consists of the districts of Kharjuma, Yarvamaa, Lyaanema, Petserima, Pyarnuma, Saarema, Tartuma, Valgama, Vilyandima, Viruma, Vyruma; and of the cities of Tallin, Tartu, Narva, Pyarnu and Paldiski which do not form part of districts.

642 Art. 15. The Estonian SSR reserves the right freely to secede from the Union of Soviet Socialist Republics.

Art. 16. The territory of the Estonian SSR may not be altered without its consent.

Art. 17. The laws of the USSR are binding within the territory of the Estonian SSR.

641 Art. 18. Every citizen of the Estonian SSR is a citizen of the USSR. Citizens of all other Union Republics enjoy on the territory of the Estonian SSR equal rights with citizens of the Estonian SSR.[1]

642 Art. 19. The jurisdiction of the Estonian SSR as represented by its higher organs of state power and organs of state administration, embraces:

a) Adoption of the Constitution of the Estonian SSR and control over its observance;

b) Establishment of the administrative-territorial divisions of the Estonian SSR and of the boundaries of districts and volosts;

c) Legislation of the Estonian SSR;

d) Maintenance of public order and safeguarding the rights of citizens;

e) Approval of the national-economic plan of the Estonian SSR;

f) Approval of the state budget of the Estonian SSR and of the report on its fulfilment;

g) Determination of state and local taxes; imposts and non-tax revenues in conformity with the laws of the USSR, as well as direction of the fulfilment of local budgets;

h) Direction of insurance and savings;

i) Administration of the banks, industrial, agricultural and trading enterprises and organizations subordinate to the Republic, as well as direction of local industry;

j) Control and superintendence of the condition and administration of enterprises subordinate to the Union;

k) Establishment of the procedure governing the use of land, mineral wealth, forests and waters;

l) Direction of dwelling-houses and the municipal economy, dwelling house construction and the modernization of cities and other inhabited places;

[1] [Errata: Cf. Errata sheet, Cat. 116, p.11 for addition--Analyst]

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
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tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Gernean Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impared by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*.

In the Diſtrict of *Wirland* are only three places of Note, *viz*. *Weſenberg*, near the River *Weſenaa*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleborg*, and *Borcholm*.

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*.

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
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11: Scheffer O-4, 5 (ca. 1660) 1704

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ſeveral Profeſſors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-ſhore, is to be ſeen the Ruins of a once ſtately Monaſtery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It conſiſted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in thoſe Days the Fryars and Nuns were ſo ingenious as to entertain a ſecret Commerce by certain Signs of which there is a kind of ſmall Dictionary affixed at the end.

The Fort *Badis*, belonging to this Diſtrict, lies upon the River *Aſſa*.

The Diſtrict of *Jerve*, being an Inland Country, contains the Caſtle of *Witten* or *Weiſſenſtein*, *Upperpalen* and *Leu*, places of pretty good ſtrength.

Neither has the Diſtrict of *Wicke* more than four places of any Note, *viz*. *Hapſal*, near the Bay of *Bothnia*, once in the Poſſeſſion of the *Danes*, under their King *Frederick* II. but was taken by the *Muſcovites* 1575 and in ſix Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *Eaſt* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *Weſt*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muſcovites* call'd *Jurigorod*, being ſeated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being ſufficient Teſtimonies, that this place was none of the leaſt conſiderable in thoſe Parts, it having been formerly alſo a Biſhops See. It was in the Poſſeſſion of the *Muſcovites* till 1230, when the Maſter of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Ruſſian* Tyrant *Ivan Baſiterits*, advanced againſt this City with a formidable Army, which ſtruck ſuch Terror into the Inhabitants, that they ſurrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Roſe*, having laid a deſign to deliver the City from the *Muſcovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holſtein*; and the

Plot

11: Scheffer O-4,5 (ca. 1660) 1704
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Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Foreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

The German occupation
175 of Estonia had been foreseen in the Treaty of
648 Brest-Litovsk, March 3, 1918, between Russia and Germany; furthermore, the Baltic German nobles had also petitioned Germany to occupy Estonia. Some Estonian leaders escaped abroad and continued to work for recognition of Estonian independence, among them their leader Jaan Tõnisson. In May, 1918, Estonian independence was recognized by Great Britain, France, and Italy.

175 The German occupation authorities ignored
• 721 the declared independence of Estonia and its
[727] Provisional Government and proceeded to drain the country's economic resources. Their plans to include Estonia in a Baltic Duchy, along with Latvia and Prussia, however, did not succeed. After Germany's defeat in 1918, the Estonian Provisional Government openly resumed

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175 721 operation on November 11, 1918. But now the Red Army of Russia decided that the time was ripe to attack Estonia.

175 721 Estonia's war with Soviet Russia, from November 28, 1918, to January 3, 1920, including the war with the German Landeswehr has been called the War of Liberation. Because the Estonian army had been dispersed and many leaders arrested as a result of the recent occupational policies, the Red Army was able to make great headway at the beginning of the war.

[701] The morale of the Estonians was low at first, but with the return of Colonel Johan Laidoner from Russia and the assistance of the British fleet, hope was revived. On December 23rd, the Provisional Government appointed Laidoner commander-in-chief of the armed forces and Admiral Juhan Pitka commander of the navy.

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Soon two captured Russian warships were delivered to the Estonians by the British fleet; a Finnish volunteer regiment, "The Sons of the North," arrived; and volunteer companies from Sweden and Denmark began to appear in Estonia. Now the Estonians changed from a defensive to an offensive war, more and more youths answered the call to battle, and under Majoy-General Tõnisson, Narva and North Estonia were freed. On January 14, 1919, Tartu was liberated. Advancement on the southern front was slower but steady, and on February 24, 1919, the first anniversary of the Estonian Republic, the commander-in-chief was able to announce that the entire Estonian territory was freed of the enemy. To assure their future independence, the Estonians felt compelled to carry the war on into Latvian territory. This offensive was

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Romeburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.

[527] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

175 728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

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668 Estonian nationalists in April, 1944. Some of them were released only shortly before the end of the German occupation.

727 471 Economically Estonia did not fare any better under German occupation than she did under the Soviets. Economic exploitation of the country continued. Only twelve per cent of the nationalized land was given back to the owners and in only a very few cases was private property returned. As a rule, the Germans did not restore ownership of nationalized property.

[437] Food rations for the people were so meager that no one could live without the help of the black market.

721 In the winter of 1943-44 the retreating Germans brought their front close to Estonia again. The great Soviet air raid on Tallinn on the night of March 9th, burned and destroyed much of the

0721 Estonian capital. In that emergency the demoralized German Wehrmacht was no longer able
[643] to defend Estonia. Professor Uluots made the decision then[1] to support the mobilization in Estonia which the Germans had announced, and his proclamation effected the registration of 45,000 men. Although Estonian regiments were poorly equipped, they knew what was at stake; for several months they held the front, making it possible for many thousands of Estonians to escape to the West. After Finland was forced to accept the Soviet armistice on September 4, 1944, the Russians turned all their strength to the Baltic and rolled over it in a few weeks. On September
721 725 22, 1944, Tallinn fell. The Estonian units, formed at the end of the German occupation, were cut off from retreat and the majority of them became again undercover "Forest Brothers."[2] Refugees

[1] [March 9, 1944; see cat. 116, p. 69 -- Analyst]
[2] [See cat. 116, pp. 66-67 -- Analyst]

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725 from Estonia tell that armed resistance continued in Estonia through 1946. In the winter of 1946-47 large-scale "tactial maneuvers" were organized and the forests along Lake Peipus and in Alutaguse, Virumaa, as well as in Pärnumaa and Võrumaa were combed. These operations broke the large-scale resistance of the Forest Brothers.

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725 from Estonia. Three battalions of self-defense units participated in the liberation of Tallinn on August 28, 1941. One of these units was formed in Finland of Estonian men who had succeeded in escaping across the Gulf of Finland from the Communists; these men parachuted behind the Soviet lines and excelled in courage and skill in warfare. The code name of the unit was Erna.

Many young Estonians volunteered with the German East Battalions to take revenge for the cruelties and deportations. When they later tried to leave the Wehrmacht, disappointed because the Germans did not restore Estonian independence, they were not allowed to do so, and they refused to join the Estonian Legion founded by the Germans in 1942. In 1944 they were compulsorily joined to the Waffen SS. Under these circumstances the Estonian men

725 started to desert and to escape again across the Gulf of Finland.

727 642 During the German occupation Estonia was ruled by a Governor-General (Generalkommissar) and by provincial governors in each county. An Estonian puppet government was also appointed, headed by Dr. Hjalmar Mäe, which, however, lacked the confidence of the Estonian people.

668 [643] Estonian patriots, under the leadership of Professor Jüri Uluots, the last Prime Minister, tried everything to restore Estonian independence. But the Germans did not grant independence to any conquered nation, and so gradually an underground resistance movement grew in all the conquered countries. Resistance cells were working underground also in Estonia.[1] The Gestapo discovered them and arrested many

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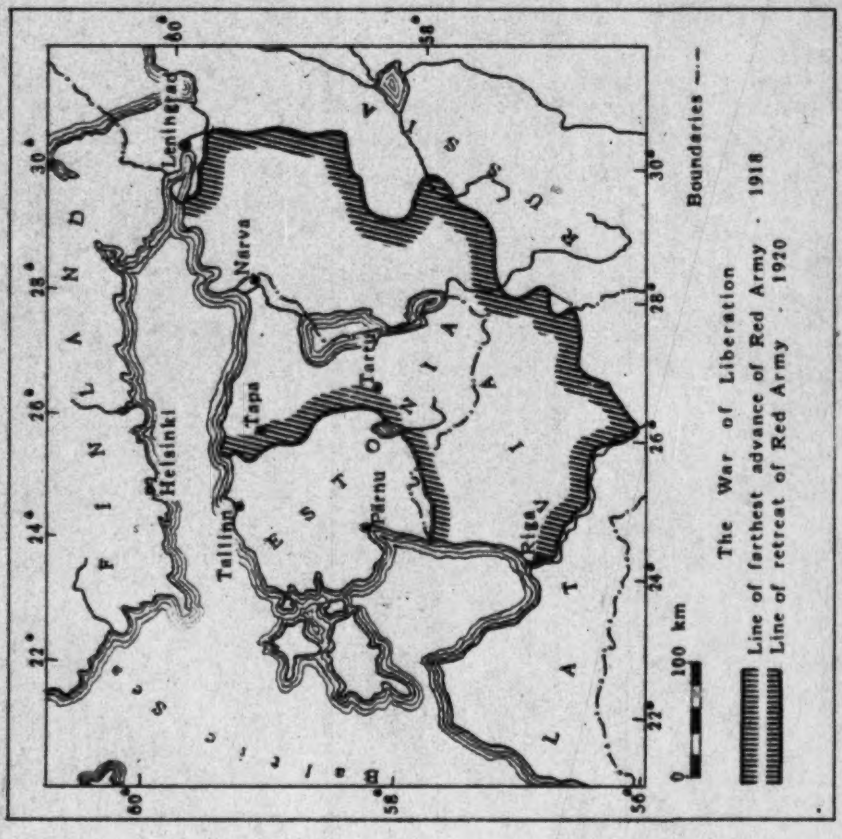

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727 150 million Estonian crowns had been spent. But Estonia had won her independence and could now begin to organize her internal government.

648 Independence. On January 26, 1921, the Allies recognized Estonia as an independent country and the United States followed suit of July 28, 1922. Estonia was accepted in the League of Nations on November 22, 1921.

646 In April, 1919, after the Red Army had been driven from Estonian territory, elections for the Constituent Assembly were held; the sessions of the elected Assembly lasted from April 23, 1919, to December 20, 1920, the President of the Assembly being A. Rei. Most important among the legislative activities of the Assembly were: 1) the Declaration of Estonian Independence; 2) the agrarian law[1] and 3) the Constitution of Estonia[2] June 15, 1920.

[1] [See cat. 116, pp. 46-44-47 -- Analyst]
[2] [See Ct. 116, pp. 48-55 -- Analyst]

175 a peace proposal on August 30, 1919. Peace
728 negotiations began the following December at Tartu, with Jaan Poska as leader of the Estonian delegation. During the negotiations the Red Army made desperate but unsuccessful attempts to cut through the front at Narva. In the treaty of Tartu, signed on February 2, 1920, Soviet Russia recognized the Republic of Estonia, renounced all rights to Estonian territory, and paid 15,000 gold rubles to the Estonian Republic.

727 In spite of the ecnonomic assistance from Great Britain and the United States, including war supplies and the help of the British fleet, as well as the help from the Finnish "Sons of the North," Estonia had suffered greatly from her war.[1] Five thousand men had been killed, 12,000 wounded, and an estimated total of

[1] [War of Liberation, sec-43-cat 116, pp. 40-43.. Analyst]

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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation[1].

642 The members of the government of the Esto-
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nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

1 [See cat. 116, pp. 57-65 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

563 of the Estonian Germans migrated to Germany
167 and in 1944, before the second Russian occupation, the Swedish population of Estonia left en masse for Sweden.

• 727 During World War II the population of Estonia
661 suffered great losses. During the first occupation of Estonia by the Soviet Union in 1940-41, especially in June 1941, a mass deportation of over 10,000 Estonians took place to remote territories of the Soviet Union. In addition to these losses, the Soviet officials, when withdrawing their military forces from Estonia (in June-September, 1941) before the advancement of the German army, mobilized over 33,000 men, among them many regulars in the Estonian army, and took them to Russia. The approximate number of Estonian citizens deported, mobilized, arrested and murdered by Soviet officials during

727 the first occupation from 1940 to 1941 is estimated
[661] at around 100,000.

During the 1941-44 German occupation the losses of the Estonian people were also considerable. Although there are no controlled data as yet, estimations have been made that 4000-6000 people were exterminated; 5000-6000 killed in action or in guerrilla warfare; and 2000-3000 killed in bombardments, making a loss of from 11,000 to 15,000 people altogether.

167 Before the second Russian occupation of Estonia in the fall of 1944 some 63,000 Estonians left their home country as refugees, mainly going to Sweden and to Western Europe. In 1945 there were in Sweden 28,000 Estonian refugees and in western Germany, Austria, Belgium and Denmark over 30,000. Beginning with the year 1947 the latter group migrated to England and to countries overseas. -85-

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000countries overseas.

727 Altogether, the losses of the original Estonian population during World War II could possibly be as high as 200,000. After World War II the deportations continued, so that at the present time it is impossible to estimate how much of the orig-

[161] inal population is now left in Estonia. Population estimates from Soviet Estonia now appear to be about the same as, or even larger than, those for Estonia of 1939. These surprisingly high estimates,however, may perhaps be explained by the large numbers of Soviet military personnel, workers, and political officials who have been brought into this country.

167 The present trend of migration in the Estonian
661 SSR presents a sad picture of the depopulation of the country of its original inhabitants. According to information gathered from German POW's

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

871 of qualified teachers, and the lack of textbooks.
• 727 Approximately 25 per cent of the schoolhouses had been heavily damaged in the war, and in a considerable number of others the Soviet troops and officers had been housed. Many teachers had left the country as refugees, thus creating a situation whereby many of the elementary school teachers were placed in high school jobs, vacancies in elementary schools being filled in turn by people who themselves had only elementary school educations. All textbooks used in pre-Communist Estonia were called in and destroyed as dangerous "bourgeois nationalistic" relics.

177, 87, 871 New subjects taught in Estonian SSR schools are Russian, the Soviet Constitution and Soviet history. Languages now taught are Russian first and German as the second foreign language.

000 destroyed.

874 In the summer of 1940, and again in 1944 after
• 727
661 the Nazi-German occupation, Tartu University became the State University of the Estonian SSR, subordinate to Moscow. The most striking losses during this war period had been suffered by the University's staff. There were only 23 professors and 19 docents and lecturers left of the entire prewar university staff--the rest of the staff were dead of deported (37), in exile (90), or had completely disappeared (22). All the instructors were purged and the undesirable elements among them were deported. Many instructors were brought in from the Soviet Union to fill those jobs formerly held by Estonian educators.

177. Fundamental changes have taken place in the
87
874 organization of the University. The Faculty of

• 727 World War II and especially the Communist occupations have caused extremely heavy losses to the churches of Estonia and seriously affected her entire religious life. Many churches were damaged and now stand in ruins. At the present time Tallinn has only two churches open for worship and Tartu has no church at all. Of the 793 661 Lutheran pastors only 80 remained in 1944; this number has decreased now more than 50 per cent, the majority being deported. During the withdrawal of Soviet troops at the beginning of the Nazi-Soviet war in 1941, two Lutheran pastors were brutally murdered and fifteen deported. The names of three murdered priests from the Greek Orthodox Church are known, and eleven priests were deported in 1941.

The number of Estonian refugee-clergymen who escaped to the Western world is around 70,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating in-
354 creased remarkably. General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

727 362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

362 have reported, there has been very little build-
727 ing activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 Class distinctions were not sharp in independ-
162 ent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] Estonia, a land of few big cities and therefore
[735] of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
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tie, to the *Eaſt* by *Muſcovy* and the Lake *Pipus*, to the *Weſt* by the *Baltick Sea*; and comprehends the Diſtricts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the Diſtrict of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Germean Narva* (to diſtinguiſh it from the Suburbs on the other ſide of the River, inhabited by *Muſcovites*) Situate at 60 Degrees *Weſt*: It has borrowed its Name from the River *Nerva*, near which it lies, which ariſing out of the Lake *Pipus*, falls with a very ſwift Current into the *Finland* Gulph, or *Livonian* Bay, ſome few Leagues below the City; but that is no ſmall hindrance to the encreaſe of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief ſtrength of this City conſiſts in its two Caſtles, one of which is on the ſame ſide of the River, the other call'd *Ivanagorod*, built upon an unacceſſible Rock, in a Neck of Land, on the oppoſite ſide, by the *Muſcovites*, and was taken from them by the *Swediſh* King *Guſtave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muſcovite Narva*, where the *Muſcovites* are ſuffered to dwell under the *Swediſh* Protection. It is ſaid to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was beſieged and taken by that Famous *Ruſſian* Tyrant *Juan Baſilovits*, but was retaken by the *Swedes* 1581. It was in the laſt Age a place of conſiderable Trade, whilſt it remained Incorporated with the Body of the *Hanſeatick* Towns; but its Privileges being in a great meaſure impared by the *Swedes*, the *Muſcovy* Trade was from thence tranſlated to *Archangel*. To the Diſtrict of *Alentaken* belongs alſo the Fort of *Nieſlot*, or New Fort, ſituate upon the River *Nerva*, near the Lake *Pipus*.

In the Diſtrict of *Wirland* are only three places of Note, *viz*. *Weſenberg*, near the River *Weſenaa*, taken by the *Swedes* from the *Muſcovites* 1581, *Toleberg*, and *Borcholm*.

The Diſtrict of *Harland* extending to the *North* and *Weſt* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Eſthonie*.

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11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
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several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
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Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
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it by a Stratagem, and ten Years after the *Muſcovites* recovered it from them, who remain'd in Poſſeſſion of it till, by Vertue of the beforementioned Treaty 1582, it was ſurrendred again to the *Poles*, from whom it was retaken by the *Swedes* 1617, and ever ſince kept by them, purſuant to the enſuing Treaties.

III. The Province of *Lettie* is encloſed on the *Weſt* ſide by the Bay of *Livonia*, and to the *South* by the River *Dwina*; on the *North* it is bounded by the Province *Odepea*, and on the *Eaſt* it borders upon *Muſcovy*. Its Capital City is *Riga*, formerly an Archbiſhops See, ſituate under 57. 30. *Min. Lat.* upon the famous River *Dwina*, which being near this place about a Mile broad, and running through a ſpacious Vally, exonerates it ſelf about twelve Miles below it, into the *Baltick*. It is on the Land ſide defended by ſix regular Baſtions of Brick Work, and as many half Moons and Counterſcaps, lined with ſtrong Palliſadoes. Its Buildings were formerly of Wood, after the *Muſcovite* faſhion, but about Twenty five Years ago, the whole City was rebuilt of Stone, and the Streets made more Regular, by expreſs Orders from the late King of *Sweden*. It is a very Populous City, by reaſon of the great Concourſe of trading People from *Germany*, *England* and *Holland*, that flock thither on the account of Commerce, which conſiſts chiefly in Hemp, Flax, Wax, Pitch, Tar, Planks and Wood for Building, Skins of Bares, Elks, Foxes, and Furs of Sables, Martins, Ermins, and ſuch like, brought thither in the Winter out of *Poland* and *Muſcovy*, in Sledges. They profeſs here, as all over *Livonia*, the *Lutheran* Religion, with excluſion of all others. Its Origne is very doubtful, ſome making *Albert* the third Biſhop of *Livonia* 1196, others one *Berteld*, a *White Fryer*, Abbot of *Locken*, in the Country of *Showenburgh*, in the Dioceſs of *Winden*, its Founder 1189, who, as they ſay, made it alſo a Biſhops See. Thus much is certain, that in the Year 1215 it was raiſed to the Dignity of an Archbiſhoprick, and made the Seat of the Matropolitan of *Livonia* and *Pruſſia*, which occaſioned no ſmall differences betwixt theſe Archbiſhops and the *Livonian* Knights, as alſo with thoſe of the Order of *Pruſſia*, concerning certain Prerogatives, which were not ended till within the Reformation. About the Year 1561,

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Es. 433 464 727 167 The development of the new shale mines, shale-refining plants, electric power stations, etc., while increasing the economic potential of the U.S.S.R. as a whole, has perceptibly intensified the manpower problem from which Estonia is suffering as a consequence of the war. Thousands of Estonians fell in action during the hostilities, thousands were deported to the East by Soviet authorities in 1941 and many thousands more fled from their mother-country westward to escape the Soviet régime. The loss of such a considerable number of her inhabitants – many of them able-bodied people in the prime of life – has depleted the already scanty manpower resources of the little country. Hardly a single article on Estonian economy appearing in Soviet publications after the war has omitted to stress that Estonia's exceptional shortage of labour was a handicap for the reconstruction work in that country. This shortcoming has been remedied in the usual way, namely by importing Russian manpower in large enough numbers to fill the gaps created by the voluntary or forced exodus of the Estonians. Russian technical experts, mining engineers and skilled workers are helping to keep the wheels of Estonian economy turning. This applies especially to the 'Estonian Donbass', where can be found coal-miners from the Donets Basin and from the Moscow Province and shale-miners from the distant Volga.[31]

S.U. 164 545 While Russian colonization of Eastern Estonia is prompted by economic considerations a strategic colonization is simultaneously taking place in Estonia's 'Far West', her islands in the Baltic. The latter are important outposts of the U.S.S.R. as a whole and it is not surprising that the Soviet authorities should have sent there not only soldiers and sailors but also settlers. Thus on the small island of Vormsi, where there had never been a single Russian, there is now a Russian school with seven forms.[32] In so far as the islands preserved their Estonian character the Soviet authorities were determined to transform them into particularly reliable communist strongholds. Thus the 'movement' for the collectivization of Estonian agriculture originated under the guidance of a Russian party secretary on the island of Saarema (Ösel) where the first 'Kolkhoz' was formed in the autumn of 1947.[33]

Es. R64 .665 When Soviet troops occupied Estonia in June 1940 the Estonian Communist Party was extremely small. In Estonia itself it had been decimated by the terror of the 'bourgeois régime', while the ranks of the Estonian communists in Russia had been depleted through Stalin's big purge. In the first half of 1940 small communist organizations existed in Tallin, where the party had between 120 and 150 members, and in other Estonian towns such as Tartu, Narva and Pärnu. In February 1941, over seven months after the establishment of the Soviet régime, the Estonian Communist Party had 2,107 full members and candidate-members which corresponded to 0·2 per cent of the total population of the country.* The newly recruited party members included

* *Sovetskaya Estoniya*, April 7th and 8th, 1951.

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 721 successfully carried out and on June 5, 1919, the Red Army was driven from northern Latvia.

But in this same month the Estonian troops in Latvia were confronted with a new enemy: General von der Goltz and his Iron Division and "Landeswehr," consisting of Baltic German volunteers. Decisive battles with the Landeswehr were fought on June 20-23 at Võnnu-Romeburg under the command of Major-General R. Põdder. With great enthusiasm the Estonians went against their historic enemy and, after raging battles, they drove the enemy back to the south to Riga.

[527] In commemoration of the victory over the Landeswehr and other victories, June 23rd, was celebrated during the Estonian independence period as Victory Day.

175 ● 728 The war with the Red Army continued outside of Estonian territory until Soviet Russia made

175 728 a peace proposal on August 30, 1919. Peace negotiations began the following December at Tartu, with Jaan Poska as leader of the Estonian delegation. During the negotiations the Red Army made desperate but unsuccessful attempts to cut through the front at Narva. In the treaty of Tartu, signed on February 2, 1920, Soviet Russia recognized the Republic of Estonia, renounced all rights to Estonian territory, and paid 15,000 gold rubles to the Estonian Republic.

727 In spite of the ecnonomic assistance from Great Britain and the United States, including war supplies and the help of the British fleet, as well as the help from the Finnish "Sons of the North," Estonia had suffered greatly from her war.[1] Five thousand men had been killed, 12,000 wounded, and an estimated total of

[1] [War of Liberation, sec-43-cat 116, pp. 40-43. - Analyst]

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Geſwin* & *Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

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733 Temperance societies were already well established at the close of the last century. In addition to their campaign against alcohol as a menace both to the individual and to the developing nation, they also performed many other jobs relating to public service. This movement meant boycott for the Baltic German industry, which held a monopoly on potato-spirits (Schnapps) and beer. The Temperance League of Estonian Youth (Eesti Noorsoo Karskusliit) directed its activities at preventive work rather than correction of the alcohol habit. Although there was always a certain amount of opposition to the temperance movement, it had its special place of merit in the national movement. There is no accurate information about the temperance movement in present-day Soviet Estonia. However, refugees and returned German prisoners of war have told that drinking, as a means of

733 escape, has tremendously increased in Estonia and that alcoholic drinks have been made liberally available to everyone by being sold in every grocery store and restaurant.

873 Student organizations played an important role in Estonian life. The student body of Tartu University fell into two categories, the organized and the unorganized; the latter, a minority, were referred to as "Wild students" (metsikud). There were two main types of organizations: the societies (seltsid) and the corporations (korporatsioonid), both of which received financial support from their alumni (vilistlased) members long after they had graduated. Membership in the korporatsioon or selts was for a lifetime, and these social groups, as a result, had a strong influence on their members for as long as they lived. They helped determine

593 The parents normally enjoyed prestige in the family and the children took their advice into consideration even after they had become adults. [674] The percentage of juvenile delinquency was not high and occurred mostly in the larger cities, rarely in rural communities. In the rearing of children, the Estonian mother played, of course, an important role. Being at home more than the father, her moral influence was usually decisive [733] for her growing children. Even if the father was inclined to some weakness--of which the most common was excessive drinking--the mother in many cases was able to bring up a decent 562 family. In Estonian public life the important 593 role of the mother has been strongly emphasized. Estonian literature has many examples of affectionate relations between children and their mother. Mother's Day was observed every year in schools, churches and in public

791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration,
533 and analogy. Connected with the spoken word is song, music, which with the Estonians and Finns is something immediately spiritual and divine, as only perhaps in China. The Estonian lifted himself up to the gods in song "the song does not spring from the earth, not from the earth, not from wood, the folk-song has come from heaven, through the holy
534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the
533 harp and the flute from a leaf. How long the spoken word has here preserved its old, powerful meaning can be seen from the fact that as late as the year 1810 the Estonian women sang on holidays as long as 24 hours on hills which were called "places inherited from ancient times."
733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four /six /solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

000 1. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/. 3. Storage shed. 4. Hand mill. 5.-6. Beehives. 7. Baby walker.

362 have reported, there has been very little build-
727 ing activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 Class distinctions were not sharp in independ-
162 ent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] Estonia, a land of few big cities and therefore
[735] of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

168 a child were introduced by the State and local self governments. Working mothers received a paid vacation for four weeks before and six weeks after the birth of the child. These measures helped to increase the birth rate to a certain extent but not sufficiently. Economic difficulties immediately after World War I, the depression at the beginning of the 1930's, and the approaching thunder in the political skies of Europe played their part in keeping the birth rate low.

855 [586] A family environment was considered best for growing children, and since the divorce rate was not high in Estonia, the great majority of children received parental love and care. [736] Children's homes, usually run by local governments, were established for children from broken homes.

000 The parents normally enjoyed prestige in the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

744 and Welfare Department of the Ministry of Social Affairs. Each town and county had its own doctor whose duties were to organize public health service in his administrative unit.

743 The hygienic conditions and the type and availa-
758 bility of medical care vastly improved during the independence period, and as a result the death rate was decreased. Special care was taken to make medical aid available to mothers and children by means of the establishment of free advisory centers. There were 28 of these centers in 1939, each headed by a fully trained
[848] doctor. Homes also for mothers and infants were established where unmarried mothers could stay for a prescribed length of time.

744 Quarantines. The Estonian government operated an observation station in Narva, where

744 everyone crossing the border was given a complete physical examination, and a quarantine station in Tallinn, which interned sailors with communicable diseases.

● 743 Hospitals. There were in 1936 in Estonia:

55 hospitals (In 1938, 72 hospitals with 4979 beds)

6 tuberculosis sanatoriums

4 leprosaria

4 mental institutions

86 ambulatory medical aid centers

24 advice centers for mothers and children

10 tuberculosis advice centers

759 Medical personnel. The medical personnel in Estonia was almost tripled during independence

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

759 Second Soviet Occupation. Data, however, are lacking for the present time.

• 743 Medical supplies were sufficiently available also in free Estonia. We have no information for the present-day situation.

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Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1p,

Socioligical Background

HEALTH AND SANITATION

433 In normal times Estonia never suffered from food shortages. There was plenty of food; it has been estimated that Estonia could have fed three times her population during her independence period.

164 Diseases. Tuberculosis and cancer were the diseases which had the highest mortality rate. Rheumatism was frequent. Smallpox was almost eliminated in Estonia by the compulsory vaccination of children, and cases of infantile paralysis were very rare.

744 Estonia's public health services were decentralized in 1928. The actual work then was carried out by local self-governments, but was organized and controlled by the Public Health

744 and Welfare Department of the Ministry of Social Affairs. Each town and county had its own doctor whose duties were to organize public health service in his administrative unit.

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758 bility of medical care vastly improved during the independence period, and as a result the death rate was decreased. Special care was taken to make medical aid available to mothers and children by means of the establishment of free advisory centers. There were 28 of these centers in 1939, each headed by a fully trained
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Annex "A," Subparagraph 1p,

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HEALTH AND SANITATION

262 One of the old Votic foods was mäḫchä or mähjä 'dish made of rye meal and malt.'

For weddings three wedding breads (kursi) of different sizes were baked and were placed on top each other on the table, the biggest at the bottom and the smaller ones above it. Before baking, decorations were pressed on them with whiskey glasses.

● 744 The hygienic conditions of the Votes were reported to be "quite satisfactory" in czarist times.

814 [745] Republic. In 1935 a Pension Fund for Estonian writers, artists, musicians and actors was established, financed by ten per cent of the total annual Culture Fund budget.[1] The result of these funds was to give a much-needed security to creative workers, for in a small state writers and artists could not well depend on their royalties.

563 With the law of the Culture Autonomy (bills passed in Riigikogu in 1925 and 1931) Estonia established good relations with her minorities. This law has been praised as one of the most successful solutions of the minority problems in the whole world.

000 The situation at the end of Estonian independence gave full evidence to the fact that the young Republic had successfully come out of her childhood diseases and was looking forward to a happy

1 [see cat. 116, pp. 55- - -56- Analyst]

466 Heavy physical labor or work injurious to health was forbidden for women and children. Working conditions were improved with regulations on working conditions and safety.

[445] The Ministry of Social Welfare supervised the observance of all laws[1] through the State Labor Inspectors, who also were on the lookout for possibilities of further improvements.

745 Social insurance was tremendously extended during the years of independence. Victims of on-the-job accidents received free medical care and artificial limbs, if needed, and in the case of disablement, two-thirds of their wages. In case of permanent disablement, a pension was paid, and in the case of death, the family received funeral subsidies and a pension. Work-accident expenses were all paid by the employer. The farm workers were also insured against

1 [See cat. 116, pp. 300-2-302- --Analyst]

745 work accidents by the State (1936).

Sickness insurance, which was also largely extended during independence, was carried out through the Sickness Fund to which the workers contributed one-third, and the employers the rest. Sick workers received medical care either completely or partially free of charge and also two-thirds of their wages.

Civil service and local government employees were insured against sickness, accidents, old age disability and invalidism.

Maternity aid was available to all female workers and government employees, and aid was provided for dependent children of workers and employees.

464 745 Unemployment was almost nonexistent in Estonia. Some 1000-2000 unskilled female workers were unemployed during the winter, and

464 during the depression this number rose to about
[745] 8000. Emergency relief work was organized by the local governments every winter. In the summertime Estonia was in great need of workers for farming and mining, so much so that workers were even imported from Poland for this purpose.

746 In summary, social conditions in Estonia at the end of independence were quite satisfactory and constant improvement was being made. The public conscience was alert to the problems of poverty, disease and unemployment. Each winter public enterprises (balls, concerts, etc.) were arranged, the income of which was given entirely to the needy unemployed. The churches, too, did work in helping the poor and sick.

511 The last World War, and especially the Soviet occupations, have drastically lowered the

2: Anonymous G-4,5 (no date) 1939 RB1 Baltic Countries RB1
Estonians R64

WAGES IN THE BALTIC COUNTRIES

BC 101 FOUR Baltic countries—Estonia, Finland, Latvia, and Lithuania—are related to one another not only by their geographical location on the eastern shores of the Baltic Sea but also by their historical background, for they all belonged to the former Russian Empire. Estonia, Latvia, and Lithuania were merely provinces of that empire, but Finland was an autonomous state, although with considerably restricted autonomy.

BC 161 Of these countries, Finland is the largest in territory and population, having about 3,365,000 inhabitants, while Estonia is the smallest, with about 1,127,000 inhabitants.

BC 105 511 The level of industrial development and relations and of educational standards in the Baltic countries more nearly resembles that of Scandinavian than of any other European group of countries.[1] Also, although wages are lower in the Baltic countries, it is generally agreed that the cost of living is also lower than in the Scandinavian countries.

Wages in Estonia[2]

E 465 ●745 The wage rates as indicated in the following tables represent the wages as received by workers, and include deductions for sickness and accident insurance. For sickness insurance, the deduction is 2 percent of the wages, to which the employer adds 4 percent. For insurance against accident no deduction is made, but 1 percent is contributed to the insurance fund by the employer alone.

AGRICULTURE

E 465 241 The shortage of farm laborers in 1937 affected the wage situation in Estonian agriculture, causing the wages to rise. Thus, for example, the average monthly wages of male farm hands employed on a yearly contract increased from 22.10 krooni [3] in 1936 to 27.20 krooni in 1937, or 23 percent. For females the increase was 22 percent, their average monthly wage rate for 1937 being 19.50 krooni. Farm workers employed on a summer contract were paid the following average monthly wages in 1937: Male laborers, 38.10 krooni, female laborers 27.10 krooni, and herders 19.80 krooni, representing increases of 23 percent, 22 percent, and 19 percent from the corresponding figures for 1936. Table 1 gives the wages for farm laborers in 1937, employed on both yearly and summer contracts, according to age. Averages for workers aged 18 to 50 are also shown by years from 1933 to 1937.

[1] See Monthly Labor Review, November 1938, pp. 1123-1144: Wages and Hours in Scandinavian Countries, 1937-38.

[2] Report of Edward Hunt, clerk of American Consulate at Tallinn.

[3] Kroon (100 senti) in 1936 to 1938—about 27 cents, U. S. currency.

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[745] 8000. Emergency relief work was organized by the local governments every winter. In the summertime Estonia was in great need of workers for farming and mining, so much so that workers were even imported from Poland for this purpose.

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524
538 (b) Who digs a grave for the other one will fall in himself.

(a) The small Makarii asks everybody to lift up his feet. /Treshold./

(b) Four brothers run next to each other, but cannot reach each other. /Wagon/

(c) In the middle the fire is burning, around is the Lake Onega. /Samovar./

• 751 Charms and incantations are used for healing sickness, averting dangers, and if the mishaps have already occurred, for finding relief from trouble. Especially interesting are the snake charms. The Vepsian charms and incantations seem to be, for the most part, of Russian origin.

533 The spiritual songs and legends are presented mainly by people who have seen much trouble--the old people and the beggars. Blind people on their begging trips used to sing them. The spiritual songs are taken over completely from the Russian songs.

Weeping songs are sung mainly on two occasions--in connection with marriage and with death. But any adversity can be the subject of weeping songs. In recent years the Vepsians have sung of the war, which rolled over their villages and robbed them of their husbands,

775 jealous persons or criminals, were thought to become revengeful demons (kodukäija), the term being a translation of the German Heimgänger.

[753] These demons were said to be the cause of sickness and other trouble. Nightmares and plagues were believed to be caused by spirits

[177] or by the dead, and death appeared under Chris-

[76] tian-German influence personified as a man with a scythe, or who was called Liiva Annus 'Sand Annus.'

754 538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian nõid, Finnish noita), who can be either man or woman. The ancient nõid was a wise man (tark), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

11: Scheffer O-4,5 (ca. 1660) : 1704

EP4 Lapps
Estonia RB4
Letts RB4

the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers, among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

754 538 sicknesses. Later on, during the long-time slavery under German barons, the nõid became a demon who could bring trouble to the more fortunate people and good fortune to the poor; he could fly through the air or turn into a were-wolf. Such fortune-bringing man-made demons have been very popular in Estonian folklore.

538 [177] 776 Tales of giants (hiid) originated in the last phase of the Iron Age, the Viking era, when contacts with the Scandinavians were close. Scandinavian influence in tales of giants has been traced also in northern Russia.

The folk tales of Saaremaa tell of a giant Suur-Toll 'Big Toll' his wife Piret, and their son Noor-Tõll 'Young Tõll.'

At the beginning of the nineteenth century, K. Ganader's Mythologia fennica appeared in German translation and helped to create a

527 The Vepsians have also several customs pertaining to the celebration of calendar festivals. On New Year's Day, for instance, they perform various magical actions. They dip splinters into a hole in the ice, light them, and predict, from the way the splinters burn, events of the coming year. They also take a pot of rich porridge into the kiln, bow to each corner, ask the spirits to come and eat the porridge and to help them during the harvesting period the next fall. In the evening they go to kulikoil, that is, to make fun in disguise in village houses. The jokers must be let in, even if the family is sleeping when they arrive, and they are shown respect which is almost mingled with fear.

771 Recent descriptions of the Vepsians show how strongly their everyday life is even today permeated with the darkest superstitions. When Kettunen in 1917-18 undertook to open their eyes, he had no success at all. Instead, some of them began even to consider him some kind of magician.

754 The Vepsians believe that sicknesses are not dependent upon the human organism but are caused by evil powers outside the body. They are convinced that only magic and witchcraft can cope with these evil forces. If someone falls sick after bathing, they go into the bathhouse, taking bread, salt and other offerings there, and read a charm to the spirit of the bathhouse. If the sickness is caused by the forest, then they try to reconcile the forest spirit with sacrifices. Often they resort to the help of a witch, who is usually in every village.

754 A cure can be effected only if it is accompanied by the reading of incantations.

Sometimes the magical tricks used in healing may have undesirable effects, such as the methods used by an old woman for curing a man's rheum. She read an incantation over the water, spat into it, waving at the same time the shears in her hand, and then threw the cold water on his naked back.

754
789 The Vepsians believe that not only supernatural spirits but also people can cause sickness and other mishaps by their "evil eyes." To protect themselves they have several magic rites to abolish the bad effects of these people. Thus, before going hunting, they smoke their guns in the fire to rid them of any kind of witch's spell. During the wedding ceremonies they shoot guns in the house to ward off the effects of evil spirits and evil people. The Vepsians consider the gypsies to be powerful magicians who must not be made angry. Since the gypsies are aware of this supposed power, they do not fail to profit by it. Kettunen tells of the arrival of cartful after cartful of gypsies at a South Vepse village during the wartime famine in 1917-18 and how they were treated in the best possible way by the villagers.

517 The Vepsians are gregarious and join together either for work or for pleasant pastimes. These gatherings are especially common in winter when everyone has much free time on his hands. On such occasions they sing, tell

775 Monday evening during the "souls' time."

The dead live in the other world or among the people. Life after death is believed to be the continuation of the earthly life. On Christmas night or on Saturday nights they have services in the lighted church. If their tranquillity is distrubed, they do everything to have their peace restored again. The sorcerers, unbaptised children and children killed by their mothers, haunt the living. Those who commit suicide, who are murdered or who otherwise die an untimely death, are said to wander around until their hour of death arrives as set by God. From the unnatural dead have been developed the "cold-shoe," the universal phantom of the Livonians, spooks and nightmares.

754 The belief in magic is important in the Livonian pagan religion. The names of the sorcerer (bur'a and skun'shtnika) have been taken over from the Latvians. One can recognize a sorcerer by his constant spitting and by his unmatched socks. The sorcerers can spoil the entire life of their fellowmen by sending them sickness and misery. On the other hand, they can also do wonders: make the thieves sick and cause them to lose their way. The sorcerers have a secret book, called the Seventh Book of Moses, of which one copy is kept in a church wall in Riga. Often the sorcerers have close connections with the devil. The favorite times for their activity are the nights before

754 great holidays or weddings. The fact that they can change their form has caused the rise of mythological explanations of whirlwinds and nightmares, and the belief in werewolves, all of which are popular among the Livonians.

Besides the evil sorcerers, there are also good ones in the Livonian mythology. The latter were originally mediators between human beings and the spirits; they were the priests and wise healers, in a word, the great benefactors and helpers of the people. Due to the persecution of the sorcerers by the Christian religion, several of the good qualities of the sorcerers have been dimmed, and only their functions as soothsayers and healers have been preserved up to the present time. There are certain sicknesses for which there is no other cure except the sorcerer's spell. Loorits states that the sorcerers possess a power in the hearts of the people which is much stronger than that of the whole church and the pastors put together.

782 According to the chronicle of Henricus de Lettis, the Livonians in the thirteenth century practiced the sacrifice of human beings and animals. In the course of the centuries, these sacrifices have disappeared. An evidence of the early animal sacrifices can be seen in the custom of killing certain animals at burials. More vital are, however, all kinds of material offerings which are brought, or were brought in the recent past, to various spirits. When

11: Scheffer O-4,5 (ca. 1660) 1704

EP4 Lapps
Estonia 964
Letts RB4

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CHAP.

778 moved and hidden during the Bolshevist rule, had been set up again in the rear corner of the room, called "God's corner" (jumalnurkka). But on the stands of the icons there were also several other things which had no direct bearing on the Church belief. Such were, for instance, the twigs of willow trees which has been brought in at Palm Sunday and which were used to drive the herd out to the pasture on St. George's Day. In addition, there were various magic herbs which were used for making smoke to cure sicknesses, a piece of artus bread which was baked for Easter, a holiday egg, etc. Before the introduction of the kolkhoz system, the people used to keep in "God's corner" also the first and last sheaf of rye cut in the field.

[755]

789 The Votes seem to have preserved up to the present day some traits of the belief in the special power of the trees. For Whitsuntide green birches were put in "God's corner," around the house and especially in front of the windows. These birches were used, as Prof. Rãnk thinks, not only for decoration, but probably also for scaring off the bad spirits who could be active at this time. The juniper was considered to have a special magic power. The people called the juniper "cross-tree," since on each juniper berry there is the sign of a cross; for this reason the juniper was believed to have the power to ward off any kind of evil. According to old customs, the farmer on St. George's Day pulled a juniper together with its roots, out of the earth and hung it in the attic of his house. This juniper protected the house against all evil, especially against lightning. The belief in the protective power of the juniper seems to be still alive among the people, since Prof. Rãnk found in a loft a big juniper branch stuck between the roof beams.

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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758 bility of medical care vastly improved during the independence period, and as a result the death rate was decreased. Special care was taken to make medical aid available to mothers and children by means of the establishment of free advisory centers. There were 28 of these centers in 1939, each headed by a fully trained
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759times. In 1939 there were:

880 doctors

204 dentists

470 pharmacists

629 nurses

234 masseuses

421 midwives

82 dental technicians

This medical personnel was generally well qualified. Most of the doctors received their training at Tartu University. Nurses were required to be gymnasium graduates and graduates of the three-year School of Nursing operated by the Medical Faculty of Tartu University. Midwives and masseuses also received special training.

The medical personnel decreased considerably in the great 1944 exodus of Estonians before the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

759 Second Soviet Occupation. Data, however, are lacking for the present time.

743 Medical supplies were sufficiently available also in free Estonia. We have no information for the present-day situation.

SOURCES

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1953. Estonia, a Reference Book. New York.

775 jealous persons or criminals, were thought to become revengeful demons (kodukäija), the term being a translation of the German Heimgänger. [153] These demons were said to be the cause of sickness and other trouble. Nightmares and plagues were believed to be caused by spirits [177] or by the dead, and death appeared under Chris- [76] tian-German influence personified as a man with a scythe, or who was called Liiva Annus 'Sand Annus.'

754 538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian nõid, Finnish noita), who can be either man or woman. The ancient nõid was a wise man (tark), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

851 Baptism is usually a big feast
795 celebrated at home some weeks after the birth of the child, with relatives and friends attending. The next big celebration in a young person's life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
369 of all celebrations, which in the country often lasted for several days, sometimes even as long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were also a time for large gatherings, but the time was spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is St. John Day's Eve (jaani-laupäev), June 23rd, famed in all northern countries as the midsummer (equinox) holiday. The romantic traditions of this night are still kept alive in the countryside and many townspeople go out to celebrate it. Barrels stuffed with lumber and tar are placed

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
● [764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
[582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

764 On Votes' burial customs we have a description by Porthan referring to the end of the eighteenth century. According to Porthan, the Votes buried their dead in the graveyard
765 in the forest. After the dead person was buried and the grave covered with a big stone, the people remained for about half an hour, singing special songs (loilotukset) and eating. When they finally went away, they left all the remaining food, such as pies, tarts, buckwheat bread and cabbage, and the drinks, such as beer, vodka and honey, to the priest. The mourning ceremony was repeated at the grave twice a year, on Whitsuntide and on the day preceding Michaelmas.

764 At the present time the burial occurs as follows: The corpse is placed on the floor on the straw and washed (this straw is later buried). Then it is lifted on a bench and the eyes are covered. Later it is placed into the coffin and taken to the church. After the priest has blessed the dead person, he is brought home again and then taken to the graveyard. At the end of the burial the people eat at the graveyard peas, eggs, etc. When they come home, they eat again.

527 Not only the weddings and burials, but many other events, memorable days, major agricultural works, etc., are observed with special customs and rites. Below, some of these customs, based on Prof. Rãnk's studies among the Votes in 1942-43, are briefly mentioned. The so-called hlaari-Day (August 31) was closely connected with the well-being of the horses. Formerly the horses were taken to the yard of the church where the priest sprinkled and blessed them. At home, a special

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

585 The wedding ceremonies of the North Vepsians differ considerably from those of the South Vepsians. A characteristic feature of the North Vepsian wedding is the repetitional arrival of the bridegroom's party to the bride's house on the wedding day and the withdrawal to a neighboring farm. Each time, the representatives of the bride have to go to this farm to ask them to come back. In these goings back and forth, one of the two best men (drushka) plays an important role; wherever they enter, he makes a sign of the cross with his whip on
[789] the door. Before the wedding party leaves for the church, the wizard (noid) has to perform several tricks in order to keep off the evil. The wizard and the best men have to keep vigil all the time during the wedding ceremonies so that no bad or jealous person will harm the bridal pair. Harm to the bridegroom is especially feared, lest he be unable to fulfill his duty as a husband during the wedding night.

• 764 With death are associated several customs. The corpse of an adult is kept for three days in the house, that of a child for two days. Right after death the corpse is washed and his best clothes put on. On the head of a man a cap is placed, on the head of a woman a white bonnet. Then the corpse is lifted onto
765 a table under the icons. After the message of death spreads through the village, the people begin to gather in the house of mourning. There weeping songs are sung both in Vepsian and in Russian. Hymns are sung only for well-to-do Vepsians.

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

•764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

776 social classes, kings and castle ladies, farm hands and maidens, even priests and an army. The spirits are divided, too, on the model of a family, into fathers, mothers, sons and
[777] daughters. The spirits have preserved only a little of their heathen origin, but show a strong Catholic influence. Several of them have been taken over from Latvian, such as the God's sons, the sun's daughters, the mother of happiness, etc.

[777] The Livonians' beliefs concerning the
775 dead are strongly influenced by the Latvians. Widespread is the conception of death as a special being (novõ) which predicts the death of the people by noise. The Livonians believe that the body of the dead stays in the grave until the resurrection, but the soul goes during the knell into heaven or wanders through the world. When the dead is taken to the graveyard, other dead come to meet him riding on the animal which was killed for the burial. They sit sometimes on the coffin, which therefore becomes
• [764] quite heavy. The dead person accompanies the burial procession back to the house door or even enters the room. For him a towel, an empty plate and a spoon are put on the end of the table which is closest to the door. Some people are believed to be able to see the dead during the burial. The time between Michaelmas and St. Martin's Day is called "souls' time," since the dead are then roaming around. In former times it was customary to feed the dead with porridge, bread, beer and milk every

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776 thunder was an object of worship, the personification of thunder being an arrow-shooting old man. The god of heaven and thunder was probably Taara, like Thor of the Scandinavians, but from this one cannot conclude that the old religion of the Estonians was monotheistic.

769 The Ancient Estonians believed that life would continue after death the same as an earth. For this reason they used to put in the graves food and other useful items. The Estonians had no fear of the dead. They would often go to the burial ground to speak to their dead relatives and to learn their advice. In November there was the so-called "time of the souls," when it was believed that the dead would come to visit their relatives and they would feast together.

775 Presumably under the influence of Christianity, some of the dead, who had been sorcerers,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 professors, nobles, Setus, gypsies, Jews and
[522]
city people. Many tales explain the origin of rivers, lakes, hills, swamps, and forests and the creation of certain animals.

177 Folk religion. Of special interest is Estonian
771
folk religion. The geographical situation of Estonia has encouraged numerous borrowings in folk religion from Goth, German, Swede, Russian and Baltic neighbors. At present, more research is needed to differentiate between the original and borrowed elements. German influence appears to be the most overwhelming, and can be traced in almost any type of belief. These beliefs are used today more as literary and artistic subjects than as real superstitions or beliefs in everyday life.

771 The basic characteristics of Estonian folk

771 religion, rudiments of which have survived throughout the Christian era up to the present time, are animism and a close relationship
776 with the dead. Almost every object and power in nature has its protective spirits or fairies (haldjas), which are considered a later development under Gothic influence of the earlier native soul conception (soul of the forest, water, etc.). The best known of the fairies are the forest fairies (beautiful young girls) and the water spirit (usually a grey old man). Mermaids, distinctly of German origin, often occur in folk tales. Household spirits have probably developed from an earlier belief in the protective power of deceased ancestors and in some later developments they are simply ill-natured ghosts. Tales of wind fairies are popular also, but fire seemingly has been less important. At one time

Annex "A" Subparagraph 1k,

Sociological Background

RELIGION

771 795 The Votes are Greek Orthodox, just like the Russians and their close relatives, the Ingrians. Until the revolution of 1917, they stuck faithfully to their religious customs. But under the Bolshevist rule, only the older generation has continued the old religious practices, whereas the youth has become indifferent to the religion.

[186] The devotion to Greek Orthodoxy has brought the Votes nearer to the Russians and to the Ingrians, at the same time alienating them from the Finns, who are Lutherans. One indication of this may be seen in the fact that, at least during the czarist rule, the Votes normally did not marry Finns, but they would intermarry with the Russians and the Ingrians.

771 798 The Votes, although being ardent Orthodox, have, nevertheless not gotten completely rid of their ancient heathenism. We know very little of the Votes' ancient religion, and all we know refers to the worship of holy trees and springs. There were up to most recent times some trees or groves in Votic villages which were considered sacred. One such grove, surrounded by a high fence, was to be found in Baabina village. Although it was known by the name "Elijah's Birch," actually mainly aspens grew there. Each year on Elijah's Day the village people used to go to the grove to celebrate there a festival. The people remember that in older times an ox was sacrificed

796 in the grove. At the beginning of this century, however, they took there only bread and butter on a plate and candles for worshiping God. At the grove they set up tables and ate there. After eating they sat on the bench in a line and drank beer which was made by a farmer especially for all of them to drink. In a couple of hours, the people from other villages would join them in drinking. Alava, who has described this festival, compares it with the so-called vakkove-festival of the Ingrians.

778 In olden times the Votes also worshipped holy springs. One of them was called "Elijah's Spring." The water of this spring was clear and cool and it was considered to possess great power. At the spring there grew a high oak [796] tree which was also regarded as sacred. On Elijah's Day at midsummer the people used to organize a fair, called "Elijah's Fair," near this spring.

776 Elijah, who plays such an important role in Votes' ancient religion, seems to be their national saint. There are some other traces of the Elijah's cult preserved among the Votes. In Pummala, for instance, the bones of the ram, who was slaughtered for Elijah's Day, were taken to two crosses which were just beyond the village and were called "Elijah's Cross."

● 771 The above remarks refer to former times. What about the situation among the Votes nowadays? Prof. Ränk, who in 1942-43 studied the Votes, found the Greek Orthodoxy and the ancient paganism still existing side by side. It should be mentioned that at this time the Votes were occupied by the Germans who did not impede their religious practices, but rather encourag-
778 ed them. Therefore the icons, which were re-

771
789 Religion of the Krevins. On the religion of the Krevins, who died out in the middle of the nineteenth century in Latvia, we have very little information. According to Sjögren, they were very superstitious. On Epiphany they drew crosses on the doors, furniture, etc., and in former times they were said to have gone to church in sleighs furnished with signs of the cross.

527 The Vepsians have also several customs pertaining to the celebration of calendar festivals. On New Year's Day, for instance, they perform various magical actions. They dip splinters into a hole in the ice, light them, and predict, from the way the splinters burn, events of the coming year. They also take a pot of rich porridge into the kiln, bow to each corner, ask the spirits to come and eat the porridge and to help them during the harvesting period the next fall. In the evening they go to kulikoil, that is, to make fun in disguise in village houses. The jokers must be let in, even if the family is sleeping when they arrive, and they are shown respect which is almost mingled with fear.

771 Recent descriptions of the Vepsians show how strongly their everyday life is even today permeated with the darkest superstitions. When Kettunen in 1917-18 undertook to open their eyes, he had no success at all. Instead, some of them began even to consider him some kind of magician.

754 The Vepsians believe that sicknesses are not dependent upon the human organism but are caused by evil powers outside the body. They are convinced that only magic and witchcraft can cope with these evil forces. If someone falls sick after bathing, they go into the bath-house, taking bread, salt and other offerings there, and read a charm to the spirit of the bathhouse. If the sickness is caused by the forest, then they try to reconcile the forest spirit with sacrifices. Often they resort to the help of a witch, who is usually in every village.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

795 781 ● 771 The Vepsians are officially Greek Catholic. The influence of the Church has been, however, very superficial, limited mainly to the observance of formalities, such as the sign of the cross, bowing down to the floor, and so on. Under such conditions the old, heathen beliefs have had an excellent chance to survive among the Vepsians up to the present day. Sometimes certain features of the Christian religion have been mixed with superstitions. Thus a Vepsian family, for instance, was afraid of breaking the fasts for fear that this might cause the sickness of a cow or another animal.

776 The Vepsian heathen religion is based on a belief in spirits. The dwelling house and all other buildings have their protective spirits, called "masters" and "mistresses." Such are pert-izhand 'master of the hut,' lavan izhand 'master of the cow-shed' lavan emag 'mistress of the cow-shed,' külbetin izhand 'master of the bathhouse,' gomnan izhand 'master of the kiln,' and gomnan emag 'mistress of the kiln,' etc.; the two last-mentioned are called also rigibukoo and rigibab, respectively. Entering the bathhouse, the people bow toward each corner and ask a

Annex "A," Subparagraph 1k,
Sociological Background

RELIGION

795 The Livonians are mainly Lutherans. They were converted to Christianity 700 years ago by the German knights who used fire and sword to convince them. Lutheranism also was spread among them by the Germans. In later times other denominations have appeared along the Livonian coast. There are a few hundred converts to Greek Orthodoxy who yielded to the enticements of the Russians in the last century. The Baptist doctrine has also spread among them.

There are three Lutheran churches on the Livonian coast, in Ire, Piza and Kuolka. The Lutheran pastor, a Latvian, lives in Ire and preaches in all three churches. The only Orthodox church is to be found in Kuolka. The Baptists have two chapels in Iira and Pitrog and several preachers.

771 The Livonians have not been able to comprehend fully the Christian religion. They can understand only the religious fairy tales and the legends of the Bible, such as the horrors of Doomsday and burning in hellfire. Some of them interpret the Bible in a special way. Loorits tells of an old man who, because of the casual similarity between the names in the Bible and certain Estonian names,

771 assumed that Estonian was the first language of the world, and that Adam and Eva were Estonians. He was venerated by the women almost as a prophet. Characteristic of the religious fanaticism of the Livonians is the following event which took place in Pitrõg in the winter of 1920. A group of devout believers decided, after they had destroyed their mundane property, to travel to heaven. For this purpose they gathered in ardent prayer to a "holy" man to wait for the cloud which would take them from this shore of misery to better pastures. Although several dates were set for their travel to heaven, nothing came of it. Finally the people began to accuse their leader of being a devil instead of a holy man.

795 771 The influence of the Baptist sect is stronger among the Livonians than that of the established church. This sect is flourishing in several villages, such as Iira, Uushkila, Siikrõg, Pitrõg, etc. The Baptists have followed in practice the principle of self-improvement and brotherly love, and this may have influenced the high level of honesty still to be found among the Livonians. But the sect of the Baptists has also had its negative influence. The believers emphasize too much external formality and celebrate Sunday in the most extreme way.

771 In addition to the church religion, there exists among the Livonians a heathen religion also, which officially is condemned. This

771 religion is based on a belief in nature spirits, beliefs about the dead, and a belief in magic. These beliefs form the cornerstones of the [177] Livonian folk religion. As Loorits has shown, the Livonian folk religion has been exposed to very strong foreign influences (Kur, Latvian, German, etc.), whereas the genuine Proto Balto-Finnic inheritance in it is comparatively small.

776 For the Livonians nature appears animated, filled with all kinds of spirits. Almost every natural phenomenon has its mother. Thus there are mothers for snow, wind, earth, flax, forests, berries, the sea, etc. Fathers are, however, rare among the spirits (e.g. the forest father, sea father, etc.). Since the sea plays an especially prominent role in the Livonians' life, sea spirits are most numerous in the folk beliefs. Besides the sea mother and sea father, there are sea people, who live as the people on the earth do. The sea maidens bathe and dance in the waves and tend the blue seacows. There are also horses in the sea whose names are used to scare the children. The children of Pharaoh, the successors of the troops of the Pharaoh who perished in the Red Sea while chasing the Israelites, are supposed to be part human and part fish.

The Livonian spirits are completely anthropomorphic and their life is similar to the life of the people themselves. They have their houses, gardens and animals, their own

11: Scheffer O-4, 5 (ca. 1660) 1704
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Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

11: Scheffer O-4, 5 (ca. 1660) 1704
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the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt; and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Mettal hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti-Coats being like Sacks, without any Pleats.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonia 964
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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian-Finnish folk songs. Kalevipoeg was
538 published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

539 The hero of Kalevipoeg ('Kalev's Son') is a
773 giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

539 a deep sleep, a devil steals his costly and heavy
773
sword, bought for good luck from a Finnish smith, and drops it into a nearby river. When Kalevipoeg later, in melancholy, walks through the river the sword cuts off his legs. The forces of heaven have mercy upon the dying giant, send his soul back into his body and send him, mounted on his horse, to the gates of Hades. There he remains to keep watch over Sarvik. The last verses of the epic reveal some optimism; the day will come when Kalevipoeg will be freed to return home to bring luck to his people. The independence period often was interpreted as the time of Kalevipoeg's return.

539 Although the percentage of authentic folklore in Kalevipoeg is considerably less than in the Finnish Kalevala and the style to a great extent is Kreutzwald's, it is still an Estonian epic and

776 thunder was an object of worship, the personification of thunder being an arrow-shooting old man. The god of heaven and thunder was probably Taara, like Thor of the Scandinavians, but from this one cannot conclude that the old religion of the Estonians was monotheistic.

769 The Ancient Estonians believed that life would continue after death the same as an earth. For this reason they used to put in the graves food and other useful items. The Estonians had no fear of the dead. They would often go to the burial ground to speak to their dead relatives and to learn their advice. In November there was the so-called "time of the souls," when it was believed that the dead would come to visit their relatives and they would feast together.

775 Presumably under the influence of Christianity, some of the dead, who had been sorcerers,

775 jealous persons or criminals, were thought to become revengeful demons (kodukäija), the term being a translation of the German Heimgänger. [753] These demons were said to be the cause of sickness and other trouble. Nightmares and plagues were believed to be caused by spirits [177] or by the dead, and death appeared under Chris- [761] tian-German influence personified as a man with a scythe, or who was called Liiva Annus 'Sand Annus.'

754 538 According to the prominent Estonian folklorist, Dr. Oskar Loorits, the least original mythological figure in Estonia is the sorcerer or magician (Estonian nõid, Finnish noita), who can be either man or woman. The ancient nõid was a wise man (tark), a kind of priest and mediator between the spirits, the dead, and the living. He gave good advice to those in trouble and healed

776 social classes, kings and castle ladies, farm hands and maidens, even priests and an army. The spirits are divided, too, on the model of a family, into fathers, mothers, sons and [777] daughters. The spirits have preserved only a little of their heathen origin, but show a strong Catholic influence. Several of them have been taken over from Latvian, such as the God's sons, the sun's daughters, the mother of happiness, etc.

[777] The Livonians' beliefs concerning the 775 dead are strongly influenced by the Latvians. Widespread is the conception of death as a special being (nõvõ) which predicts the death of the people by noise. The Livonians believe that the body of the dead stays in the grave until the resurrection, but the soul goes during the knell into heaven or wanders through the world. When the dead is taken to the graveyard, other dead come to meet him riding on the animal which was killed for the burial. They sit sometimes on the coffin, which therefore becomes [764] quite heavy. The dead person accompanies the burial procession back to the house door or even enters the room. For him a towel, an empty plate and a spoon are put on the end of the table which is closest to the door. Some people are believed to be able to see the dead during the burial. The time between Michaelmas and St. Martin's Day is called "souls' time," since the dead are then roaming around. In former times it was customary to feed the dead with porridge, bread, beer and milk every

775 Monday evening during the "souls' time."

The dead live in the other world or among the people. Life after death is believed to be the continuation of the earthly life. On Christmas night or on Saturday nights they have services in the lighted church. If their tranquillity is distrubed, they do everything to have their peace restored again. The sorcerers, unbaptised children and children killed by their mothers, haunt the living. Those who commit suicide, who are murdered or who otherwise die an untimely death, are said to wander around until their hour of death arrives as set by God. From the unnatural dead have been developed the "cold-shoe," the universal phantom of the Livonians, spooks and nightmares.

754 The belief in magic is important in the Livonian pagan religion. The names of the sorcerer (bur'a and skun'shtnika) have been taken over from the Latvians. One can recognize a sorcerer by his constant spitting and by his unmatched socks. The sorcerers can spoil the entire life of their fellowmen by sending them sickness and misery. On the other hand, they can also do wonders: make the thieves sick and cause them to lose their way. The sorcerers have a secret book, called the Seventh Book of Moses, of which one copy is kept in a church wall in Riga. Often the sorcerers have close connections with the devil. The favorite times for their activity are the nights before

771 religion, rudiments of which have survived throughout the Christian era up to the present time, are animism and a close relationship
776 with the dead. Almost every object and power in nature has its protective spirits or fairies (haldjas), which are considered a later development under Gothic influence of the earlier native soul conception (soul of the forest, water, etc.). The best known of the fairies are the forest fairies (beautiful young girls) and the water spirit (usually a grey old man). Mermaids, distinctly of German origin, often occur in folk tales. Household spirits have probably developed from an earlier belief in the protective power of deceased ancestors and in some later developments they are simply ill-natured ghosts. Tales of wind fairies are popular also, but fire seemingly has been less important. At one time

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754 sicknesses. Later on, during the long-time
538 slavery under German barons, the nõid became a demon who could bring trouble to the more fortunate people and good fortune to the poor; he could fly through the air or turn into a werewolf. Such fortune-bringing man-made demons have been very popular in Estonian folklore.

538 Tales of giants (hiid) originated in the last
[17] phase of the Iron Age, the Viking era, when con-
776 tacts with the Scandinavians were close. Scandinavian influence in tales of giants has been traced also in northern Russia.

The folk tales of Saaremaa tell of a giant Suur-Toll 'Big Toll' his wife Piret, and their son Noor-Tõll 'Young Tõll.'

At the beginning of the nineteenth century, K. Ganader's Mythologia fennica appeared in German translation and helped to create a

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 pantheon of gods and semigods, mostly borrowed,
776 and partly created by Estonian writers, e. g., Fählmann. The most popular figures of this literary pseudomythology are: Vanemuine (Finnish Väinämöinen): Ilmarine, the black-smith with supernatural creative powers (Finnish Ilmarinen); Lämmeküne, a young hero (Finnish Lemminkäinen); Pikker, the god of thunder; Tuuslar, an ill-natured supernatural being; Uku, a supergod, also borrowed from Finnish mythology; and Vanaisa (Grandfather), the god in heaven.

779 Written Literature. In the period from 1535 to 1780 written literature consisted mostly of religious works written by the local German clergy. Catechisms, prayer books, hymnals, the New Testament (1715, 1886) and the whole Bible (1739)

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 coinages and other new words used in his translations.

538 A. H. Tammsaare (1878-1940) started as a naturalist with stories of rural life at the beginning of the present century, and continued as a Neo-Romanticist in the period of Noor-Eesti, writing some impressionistic stories about students, taking Estonian literature thus into the city.

The escape from reality into the world of phantasy, mysticism, and art for art's sake was challenged at the outbreak of the Russian revolution in 1917 by the Siuru group of young writers, and also by the Neo-Realists who had begun

• [776] their work after World War I. Siuru, in Estonian folklore, was the daughter of the God Taara, a bluebird, the symbol of restlessness and search for happiness. To the Siuru group

796 in the grove. At the beginning of this century, however, they took there only bread and butter on a plate and candles for worshiping God. At the grove they set up tables and ate there. After eating they sat on the bench in a line and drank beer which was made by a farmer especially for all of them to drink. In a couple of hours, the people from other villages would join them in drinking. Alava, who has described this festival, compares it with the so-called vakkove-festival of the Ingrians.

778 In olden times the Votes also worshipped holy springs. One of them was called "Elijah's Spring." The water of this spring was clear and cool and it was considered to possess great power. At the spring there grew a high oak [796] tree which was also regarded as sacred. On Elijah's Day at midsummer the people used to organize a fair, called "Elijah's Fair," near this spring.

● 776 Elijah, who plays such an important role in Votes' ancient religion, seems to be their national saint. There are some other traces of the Elijah's cult preserved among the Votes. In Pummala, for instance, the bones of the ram, who was slaughtered for Elijah's Day, were taken to two crosses which were just beyond the village and were called "Elijah's Cross."

771 The above remarks refer to former times. What about the situation among the Votes nowadays? Prof. Ränk, who in 1942-43 studied the Votes, found the Greek Orthodoxy and the ancient paganism still existing side by side. It should be mentioned that at this time the Votes were occupied by the Germans who did not impede their religious practices, but rather encourag-
778 ed them. Therefore the icons, which were re-

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

795 781 771 The Vepsians are officially Greek Catholic. The influence of the Church has been, however, very superficial, limited mainly to the observance of formalities, such as the sign of the cross, bowing down to the floor, and so on. Under such conditions the old, heathen beliefs have had an excellent chance to survive among the Vepsians up to the present day. Sometimes certain features of the Christian religion have been mixed with superstitions. Thus a Vepsian family, for instance, was afraid of breaking the fasts for fear that this might cause the sickness of a cow or another animal.

• 776 The Vepsian heathen religion is based on a belief in spirits. The dwelling house and all other buildings have their protective spirits, called "masters" and "mistresses." Such are pert-izhand 'master of the hut,' lavan izhand ' master of the cow-shed' lavan emag 'mistress of the cow-shed,' külbetin izhand 'master of the bathhouse,' gomnan izhand 'master of the kiln,' and gomnan emag 'mistress of the kiln,' etc.; the two last-mentioned are called also rigibukoo and rigibab, respectively. Entering the bathhouse, the people bow toward each corner and ask a

776 blessing from the spirits. When a family changes its abode, these unseen masters and mistresses are asked to come along.

One of the most popular spirits of the Vepsians is metshiine, the forest spirit. He is as high as the forest wherein he dwells and is ever-present there. He can also assume a human shape. Metshiine sometimes helps the hunter, predicts future happenings to the people, etc. Communication with him requires the special skill of the magician who alone is able to make him appear. There are also other forest spirits, such as metsan izhand 'master of the forest' and metsan emag 'mistress of the forest,' towards whom the attitude seems to be one of trust, while the terms metsamhed ' forest men' and metsamhen poigad 'sons of the forest men' are even used as abusive words.

In the water lives the vedhiine, or turzhaz, who protects his herd against the nets and seines of fishermen. The hairy water spirit onah moves on misty and rainy days from one lake to another. Kŭhăroo and kaharoo are spirits of corn who bring luck to the crop.

Over the other world reign the man izhand 'earth master' and man emag 'earth mistress.'

Similar beliefs in spirits are to be found among the closest neighbors of the

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

776 Vepsians, the so-called Ludians in eastern Olonets. It is possible that several features of these beliefs have been borrowed by the Vepsians and Ludians from the Russians.

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000 "advanced technics" referred to in this Soviet source.

226 Other means of livelihood. All other occupations besides farming have very little significance in Vepse. In 1897, only 0.89 per cent of these people got their livelihood from fishing and hunting. Fishing has importance only for the North Vepsians. Formerly they fished not only for their own food but also for trade. All the salmon was sold, whereas whitefish and other cheaper kinds of fish they [227] used themselves. Their fishing gear consisted of nets and seines. The seines were owned by two or three persons and the catch was divided between them.

In more recent times the catch is said to be quite small because of the decreasing supply of fish in the waters and the primitive fish- • [776] ing methods. But even when the catch is good, the fishermen do not like to admit it either to their family or to outsiders, for they are afraid that the water spirit may get angry and tangle their nets.

The Middle and South Vepsians fish for their own food on Sundays and at other free times. For each village there are one to two seines belonging to several families. Kettunen, on the occasion of his second trip to the Vepsians in 1934, states that the illegal fishing has ruined the formerly rich abundance of fish in the Vepsian lakes.

771 religion is based on a belief in nature spirits, beliefs about the dead, and a belief in magic. These beliefs form the cornerstones of the
[777] Livonian folk religion. As Loorits has shown, the Livonian folk religion has been exposed to very strong foreign influences (Kur, Latvian, German, etc.), whereas the genuine Proto Balto-Finnic inheritance in it is comparatively small.

• 776 For the Livonians nature appears animated, filled with all kinds of spirits. Almost every natural phenomenon has its mother. Thus there are mothers for snow, wind, earth, flax, forests, berries, the sea, etc. Fathers are, however, rare among the spirits (e.g. the forest father, sea father, etc.). Since the sea plays an especially prominent role in the Livonians' life, sea spirits are most numerous in the folk beliefs. Besides the sea mother and sea father, there are sea people, who live as the people on the earth do. The sea maidens bathe and dance in the waves and tend the blue seacows. There are also horses in the sea whose names are used to scare the children. The children of Pharaoh, the successors of the troops of the Pharaoh who perished in the Red Sea while chasing the Israelites, are supposed to be part human and part fish.

The Livonian spirits are completely anthropomorphic and their life is similar to the life of the people themselves. They have their houses, gardens and animals, their own

● 776 social classes, kings and castle ladies, farm hands and maidens, even priests and an army. The spirits are divided, too, on the model of a family, into fathers, mothers, sons and [777] daughters. The spirits have preserved only a little of their heathen origin, but show a strong Catholic influence. Several of them have been taken over from Latvian, such as the God's sons, the sun's daughters, the mother of happiness, etc.

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527 on hilltop poles and lights. The young people gather to sing, dance, play games, and make merry, the older people to talk and enjoy the fun of the young. It is the climax of the summer, the time of the short light nights in the northern
[777] countries. According to old fairy tales,[1] the fern is supposed to bloom this night and the person who can find it will have good luck. The im-
186
527 portance of this holiday in Estonia was increased when June 23rd was made a patriotic holiday, Võidupüha, 'Victory Day.' On this day runners were sent from the capital by the Riigivanem, later the President, all through the country carrying live torches. By these "victory fires" the people listened to patriotic speeches, musical performances and other entertainment. Võidupüha, like all other national holidays (Independence Day, etc.), is now forbidden.

[1] [for folktales see cat 116, pp 165-171--Analyst]

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

•777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

777 Day is a man, one will have good luck; but if the first person is an old woman, it means bad luck. A woman with child does not mean bad luck.

[784] To avoid a quarrel one should not shake hands with another over a threshold.

Returning to the house after you have left it, to retrieve something you have forgotten, may bring evil; it is better to do without the forgotten thing.

A person is supposed to have bad luck on the day he accidentally puts his clothes on wrong-side out.

A spider brings good luck when seen in the night, it brings worries in the morning, and sorrows in the daytime.

To meet three chimney-sweeps on the street means good luck.

Annex "A" Subparagraph 1k,

Sociological Background

RELIGION

771 795 The Votes are Greek Orthodox, just like the Russians and their close relatives, the Ingrians. Until the revolution of 1917, they stuck faithfully to their religious customs. But under the Bolshevist rule, only the older generation has continued the old religious practices, whereas the youth has become indifferent to the religion.

[784] The devotion to Greek Orthodoxy has brought the Votes nearer to the Russians and to the Ingrians, at the same time alienating them from the Finns, who are Lutherans. One indication of this may be seen in the fact that, at least during the czarist rule, the Votes normally did not marry Finns, but they would intermarry with the Russians and the Ingrians.

771 ● 778 The Votes, although being ardent Orthodox, have, nevertheless not gotten completely rid of their ancient heathenism. We know very little of the Votes' ancient religion, and all we know refers to the worship of holy trees and springs. There were up to most recent times some trees or groves in Votic villages which were considered sacred. One such grove, surrounded by a high fence, was to be found in Baabina village. Although it was known by the name "Elijah's Birch," actually mainly aspens 796 grew there. Each year on Elijah's Day the village people used to go to the grove to celebrate there a festival. The people remember that in older times an ox was sacrificed

796 in the grove. At the beginning of this century, however, they took there only bread and butter on a plate and candles for worshiping God. At the grove they set up tables and ate there. After eating they sat on the bench in a line and drank beer which was made by a farmer especially for all of them to drink. In a couple of hours, the people from other villages would join them in drinking. Alava, who has described this festival, compares it with the so-called vakkove-festival of the Ingrians.

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771 The above remarks refer to former times. What about the situation among the Votes nowadays? Prof. Ränk, who in 1942-43 studied the Votes, found the Greek Orthodoxy and the ancient paganism still existing side by side. It should be mentioned that at this time the Votes were occupied by the Germans who did not impede their religious practices, but rather encourag-
778 ed them. Therefore the icons, which were re-

778 moved and hidden during the Bolshevist rule, had been set up again in the rear corner of the room, called "God's corner" (jumalnurkka). But on the stands of the icons there were also several other things which had no direct bearing on the Church belief. Such were, for instance, the twigs of willow trees which has been brought in at Palm Sunday and which were used to drive the herd out to the pasture on St. [755] George's Day. In addition, there were various magic herbs which were used for making smoke to cure sicknesses, a piece of artus bread which was baked for Easter, a holiday egg, etc. Before the introduction of the kolkhoz system, the people used to keep in "God's corner" also the first and last sheaf of rye cut in the field.

789 The Votes seem to have preserved up to the present day some traits of the belief in the special power of the trees. For Whitsuntide green birches were put in "God's corner," around the house and especially in front of the windows. These birches were used, as Prof. Ränk thinks, not only for decoration, but probably also for scaring off the bad spirits who could be active at this time. The juniper was considered to have a special magic power. The people called the juniper "cross-tree," since on each juniper berry there is the sign of a cross; for this reason the juniper was believed to have the power to ward off any kind of evil. According to old customs, the farmer on St. George's Day pulled a juniper together with its roots, out of the earth and hung it in the attic of his house. This juniper protected the house against all evil, especially against lightning. The belief in the protective power of the juniper seems to be still alive among the people, since Prof. Ränk found in a loft a big juniper branch stuck between the roof beams.

782 starting to build a house, it is customary when to put
342 some money, sugar and liquor under the foundation so that the protective spirit of the house will eat and drink and guard the house. When the house is finished, some white bread, liquor and beer is put on the loft for the house spirit. It is believed that if the people do not take care of the house spirit, the lightning will strike and
782 burn the house. When sowing flax liquor is poured for the flax mother. In former times the people used to place various offerings at the edge of the field for several field spirits, and when they ate in the forest, they left some food on a hill for the forest god.

Especially common are the offerings to the sea mother and sea father. To launch a new boat or start a voyage, the Livonians used to pour some liquor into the sea. Liquor and white bread are offered to the sea also on Easter morning. When going to fish for the first time in the spring, they pray and make offerings; when they return, they throw a handful of fish into the sea. Offerings are also made during a storm and when going to swim for the first time.

• 778 The Livonians formerly had holy stones and holy trees. One such stone was to be found in Knabenberg (Latvian, Puishkalns); the Livonians and Latvians worshipped it and honored it with offerings. A holy linden at Augenmünde (seven versts from Piza village) has been famous for centuries in all of North

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4 Livonians

178 Kurland. During war times the people used to pray under it and throw its leaves into the water. If the leaves floated against the current, this meant that their prayer was heard by God.

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0001.-2. Physical types. 3. Old men's costume. 4. Grinding the potter's clay. 5. All Souls /Day/. 6. Bag-piper. 7. Adustable ceiling lamp. 8. Kettle hook made of a bent branch. 9. "Swedish harp." 10. Basket. 11. Ancient place of sacrifice. 12. Shepherd's horn. 13. Small cask used by the field workers for drinking. 14. Kummet with carved horses' heads. 15. Pennant from Lake Peipus. 16. Model of a Lodje /type of sail boat/ from Lake Peipus. 17. Ceiling chandelier (Yule chandelier). 18. Old harp. 19.-20. Beer mugs with northern designs. (horse, sun).[1]

Nos. 6-10, 14-20 are in the Museum für Völkerkunde in Lübeck.

/24/ The Estonians.

III.

778 As late as the year 1918 I was shown an ancient place of sacrifice (Figure 11) in Estonian, a small artificial cave with bones. As in Lithuania so here spiritual goods from early European times have been preserved. The national epic Kalewipoeg, as well as old chronicles
789 of the earliest German times, give support to this. Of course black magic was practiced as in Finland, though to a slighter degree. Those who could not master it went to the experts across the ocean and to Lapland. A Lapp is enjoined to help the Kalewipoeg "to take the path of wisdom, to travel to the end of the world, to seek the end of the world where the hands of the Ancient Father have tied tight the edges of heaven, attached them tightly to the earth..." The basis of their magic, even if only in memory, was a knowledge of the spiritual powers in all worldly matters, of their forces which work constantly and everywhere, of their relationship to man. They knew of and took the spirits
[266] in matter and in the human body when they used emanative magic medicines, when they, as was reported of the year 1221, cut the heart out of the body of a living Danish governor /Vogt/, fried and ate it in order to become the braver and stronger against the Christians. This is a process which is repeated in the total phenomenon of cannibalism and originates from the same spiritual source of common consciousness. Numerous customs are based on this knowledge of the inner connection in the spiritual sphere between men and cosmos. A misfortune which has been mysteriously blown towards one by magic disappears when one
791 walks against the wind. Higher knowledge and thus higher magic powers were possessed by people who at times were able to separate themselves off from the bodily cloak, to become "haltia," to travel as free spirits

[1] [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 19a--Ana.]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 pantheon of gods and semigods, mostly borrowed,
776 and partly created by Estonian writers, e.g., Fählmann. The most popular figures of this literary pseudomythology are: Vanemuine (Finnish Väinämöinen): Ilmarine, the black-smith with supernatural creative powers (Finnish Ilmarinen); Lämmeküne, a young hero (Finnish Lemminkäinen); Pikker, the god of thunder; Tuuslar, an ill-natured supernatural being; Uku, a supergod, also borrowed from Finnish mythology; and Vanaisa (Grandfather), the god in heaven.

779 Written Literature. In the period from 1535 to 1780 written literature consisted mostly of religious works written by the local German clergy. Catechisms, prayer books, hymnals, the New Testament (1715, 1886) and the whole Bible (1739)

779 were translated. Although the first known Estonian book, Wanradt and Koell's Catechism, dates back to the year 1535, the share of the natives in the production of the printed word during the first two centuries was very insignif-
538 icant. A few occasional secular poems are known, among them one by an Estonian sexton Käsu Hans (1708) in the southern Estonian dialect in which he complains about the destruction of the city of Tartu and the deportation of Estonians by Russians during the Great Northern
[177] War. The language of all this written work was Germanic as molded by foreigners according to the rules of German grammar. During the period of Enlightenment, 1780-1830, the Baltic German literary men produced many sentimental and moralizing stories, according to the taste of the time, which were mostly

[see also cat 116, -172- p 171 -- Analyst]

half of the thirteenth century by German priests
177
797 who followed in the footsteps of the German Order of Knights. However, because all of the preaching was carried on in a language foreign to the congregations, the influence of Christianity remained rather superficial unti the reformation, and the people continued to worship their old gods and spirits in the holy woods (hiis).
797 But after 1523, when the reformation arrived in Estonia, even though the ministers were still Germans whose knowledge of Estonian was frequently poor, the Christian religion was nevertheless brought closer to the people and there were attempts to procure religious literature in
779 the language of the natives. Martin Luther's Small Catechism was published in Estonian in 1535--the first printed book in Estonian--but it took over two hundred years before the whole

[see cat. 116, pp 167-71

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
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Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

11: Scheffer O-4,5 (ca. 1660) 1704

EP4 Lapps
Letts RB4
Estonians RG4

Le E 262 566 Le E 833 848 Le E 515 596

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

Le E 779 695 566

As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

Le E 796 794

the

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

795 781 771 The Vepsians are officially Greek Catholic. The influence of the Church has been, however, very superficial, limited mainly to the observance of formalities, such as the sign of the cross, bowing down to the floor, and so on. Under such conditions the old, heathen beliefs have had an excellent chance to survive among the Vepsians up to the present day. Sometimes certain features of the Christian religion have been mixed with superstitions. Thus a Vepsian family, for instance, was afraid of breaking the fasts for fear that this might cause the sickness of a cow or another animal.

776 The Vepsian heathen religion is based on a belief in spirits. The dwelling house and all other buildings have their protective spirits, called "masters" and "mistresses." Such are pert-izhand 'master of the hut,' lavan izhand ' master of the cow-shed,' lavan emag 'mistress of the cow-shed,' külbetin izhand 'master of the bathhouse,' gomnan izhand 'master of the kiln,' and gomnan emag 'mistress of the kiln,' etc.; the two last-mentioned are called also rigibukoo and rigibab, respectively. Entering the bathhouse, the people bow toward each corner and ask a

754 great holidays or weddings. The fact that they can change their form has caused the rise of mythological explanations of whirlwinds and nightmares, and the belief in werewolves, all of which are popular among the Livonians.

Besides the evil sorcerers, there are also good ones in the Livonian mythology. The latter were originally mediators between human beings and the spirits; they were the priests and wise healers, in a word, the great benefactors and helpers of the people. Due to the persecution of the sorcerers by the Christian religion, several of the good qualities of the sorcerers have been dimmed, and only their functions as soothsayers and healers have been preserved up to the present time. There are certain sicknesses for which there is no other cure except the sorcerer's spell. Loorits states that the sorcerers possess a power in the hearts of the people which is much stronger than that of the whole church and the pastors put together.

• 782 According to the chronicle of Henricus de Lettis, the Livonians in the thirteenth century practiced the sacrifice of human beings and animals. In the course of the centuries, these sacrifices have disappeared. An evidence of the early animal sacrifices can be seen in the custom of killing certain animals at burials. More vital are, however, all kinds of material offerings which are brought, or were brought in the recent past, to various spirits. When

782 342 starting to build a house, it is customary when to put some money, sugar and liquor under the foundation so that the protective spirit of the house will eat and drink and guard the house. When the house is finished, some white bread, liquor and beer is put on the loft for the house spirit. It is believed that if the people do not take care of the house spirit, the lightning will strike and 782 burn the house. When sowing flax liquor is poured for the flax mother. In former times the people used to place various offerings at the edge of the field for several field spirits, and when they ate in the forest, they left some food on a hill for the forest god.

Especially common are the offerings to the sea mother and sea father. To launch a new boat or start a voyage, the Livonians used to pour some liquor into the sea. Liquor and white bread are offered to the sea also on Easter morning. When going to fish for the first time in the spring, they pray and make offerings; when they return, they throw a handful of fish into the sea. Offerings are also made during a storm and when going to swim for the first time.

778 The Livonians formerly had holy stones and holy trees. One such stone was to be found in Knabenberg (Latvian, Puishkalns); the Livonians and Latvians worshipped it and honored it with offerings. A holy linden at Augenmünde (seven versts from Piza village) has been famous for centuries in all of North

11: Scheffer O-4,5 (ca. 1660) 1704

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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers, among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

777 Day is a man, one will have good luck; but if the first person is an old woman, it means bad luck. A woman with child does not mean bad luck.

●[784] To avoid a quarrel one should not shake hands with another over a threshold.

Returning to the house after you have left it, to retrieve something you have forgotten, may bring evil; it is better to do without the forgotten thing.

A person is supposed to have bad luck on the day he accidentally puts his clothes on wrong-side out.

A spider brings good luck when seen in the night, it brings worries in the morning, and sorrows in the daytime.

To meet three chimney-sweeps on the street means good luck.

515 Every farm has its own saun (steam bath) which is heated on Saturday night, and here the whole family has a thorough perspiration and washing, followed in summer by swimming in a river or lake, if one is near. In the towns are operated big commercial bathhouses which are patronized [757] by people who have none of their own. This sauna tradition is an old and cherished Finnish-Estonian custom and for centuries has been used also for medicinal purposes--to cure colds, muscular aches and the like.

777 There are many superstitions and prejudices in Estonia which in modern times are no longer seriously believed. A few common ones are:

[787] On New Year's Eve, melted tin is cast into cold water and the future is prophesied from the shape of the cast.

If the first person one meets on New Year's

778 moved and hidden during the Bolshevist rule, had been set up again in the rear corner of the room, called "God's corner" (jumalnurkka). But on the stands of the icons there were also several other things which had no direct bearing on the Church belief. Such were, for instance, the twigs of willow trees which has been brought in at Palm Sunday and which were used to drive the herd out to the pasture on St.
[755] George's Day. In addition, there were various magic herbs which were used for making smoke to cure sicknesses, a piece of artus bread which was baked for Easter, a holiday egg, etc. Before the introduction of the kolkhoz system, the people used to keep in "God's corner" also the first and last sheaf of rye cut in the field.

● 789 The Votes seem to have preserved up to the present day some traits of the belief in the special power of the trees. For Whitsuntide green birches were put in "God's corner," around the house and especially in front of the windows. These birches were used, as Prof. Rãnk thinks, not only for decoration, but probably also for scaring off the bad spirits who could be active at this time. The juniper was considered to have a special magic power. The people called the juniper "cross-tree," since on each juniper berry there is the sign of a cross; for this reason the juniper was believed to have the power to ward off any kind of evil. According to old customs, the farmer on St. George's Day pulled a juniper together with its roots, out of the earth and hung it in the attic of his house. This juniper protected the house against all evil, especially against lightning. The belief in the protective power of the juniper seems to be still alive among the people, since Prof. Rãnk found in a loft a big juniper branch stuck between the roof beams.

771
789 Religion of the Krevins. On the religion of the Krevins, who died out in the middle of the nineteenth century in Latvia, we have very little information. According to Sjögren, they were very superstitious. On Epiphany they drew crosses on the doors, furniture, etc., and in former times they were said to have gone to church in sleighs furnished with signs of the cross.

585 which ends with a secret ceremony: the nude bride, standing on a frying-pan, is washed all over, and this water is mixed into the pie dough. These pies are given to the bridegroom and the wedding people to eat so that they will all like the bride.

The wedding ceremony consists of two parts: the first and more important is the farewell party given at the bride's home before the wedding in the church; after the wedding comes the celebration at the bridegroom's
585 home. While the bride dresses herself for the
789 wedding, she has to put on several magic things,
● such as a stone of special shape on her neck, broken needles into her dress, and a string of pearls blessed by a monk around her neck; to obtain the pearls the girls have to make pilgrimages of hundreds of miles to the Valamo or the Solovetsk monasteries. Guns are then fired to scare off the evil spirits and the magic spells of wicked people. The bride and bridegroom have to sit close to each other so that they will not be alienated later on. It is especially important for them not to move from their places without an urgent reason. If they must leave, then someone sweeps the floor in front of them. Before the young people, together with their company, leave for the church to get married, the matchmaker goes three times around the whole party hitting the earth with a whip. After the wedding, several other customs have to be observed in the bridegroom's home, such as the chasing away of a bad spirit (pätsinrahkoo) from above the stove, etc.

585 The wedding ceremonies of the North Vepsians differ considerably from those of the South Vepsians. A characteristic feature of the North Vepsian wedding is the repetitional arrival of the bridegroom's party to the bride's house on the wedding day and the withdrawal to a neighboring farm. Each time, the representatives of the bride have to go to this farm to ask them to come back. In these goings back and forth, one of the two best men (drushka) plays an important role; wherever they enter, he makes a sign of the cross with his whip on
• [789] the door. Before the wedding party leaves for the church, the wizard (noid) has to perform several tricks in order to keep off the evil. The wizard and the best men have to keep vigil all the time during the wedding ceremonies so that no bad or jealous person will harm the bridal pair. Harm to the bridegroom is especially feared, lest he be unable to fulfill his duty as a husband during the wedding night.

764 With death are associated several customs. The corpse of an adult is kept for three days in the house, that of a child for two days. Right after death the corpse is washed and his best clothes put on. On the head of a man a cap is placed, on the head of a woman a white bonnet. Then the corpse is lifted onto
765 a table under the icons. After the message of death spreads through the village, the people begin to gather in the house of mourning. There weeping songs are sung both in Vepsian and in Russian. Hymns are sung only for well-to-do Vepsians.

754 A cure can be effected only if it is accompanied by the reading of incantations.

Sometimes the magical tricks used in healing may have undesirable effects, such as the methods used by an old woman for curing a man's rheum. She read an incantation over the water, spat into it, waving at the same time the shears in her hand, and then threw the cold water on his naked back.

754 789 The Vepsians believe that not only supernatural spirits but also people can cause sickness and other mishaps by their "evil eyes." To protect themselves they have several magic rites to abolish the bad effects of these people. Thus, before going hunting, they smoke their guns in the fire to rid them of any kind of witch's spell. During the wedding ceremonies they shoot guns in the house to ward off the effects of evil spirits and evil people. The Vepsians consider the gypsies to be powerful magicians who must not be made angry. Since the gypsies are aware of this supposed power, they do not fail to profit by it. Kettunen tells of the arrival of cartful after cartful of gypsies at a South Vepse village during the wartime famine in 1917-18 and how they were treated in the best possible way by the villagers.

517 The Vepsians are gregarious and join together either for work or for pleasant pastimes. These gatherings are especially common in winter when everyone has much free time on his hands. On such occasions they sing, tell

585 where the crown is taken off her head and a cap is put on instead, as a sign of a married woman. The celebration continues for a day and night, and at its end the bridal pair is presented with money.

764 Besides the wedding, much attention is paid to the burial. During the burial the old customs are exactly followed and various signs are observed in the fear that they may have some bearing on the life of the living.

527 789 Certain memorable days of the year are observed. Special customs are connected with each saint's day and holiday. On Matthias Day, for instance, one is not allowed to bring light into the room, so that there will be no flies. On Nicholas' Day, the people must boil meat and kill a cock. On Martin's Day the boys put on fur coats, inside out, make a beard like that of the devil, take a cane and roam around, beating children and girls. On Shrovetide evening the girls put white shirts on and go out to make fun. On Anthony's Day net weaving is prohibited, otherwise the pigs will tear it. On the morning of Maria's Day a key is given to the pigs, so that the pigs will know where to get their food. On Good Friday the girls go to the barn to feel the testes of the ox or ram so as to find many bird's eggs in the spring. On Christmas Eve the people go out to look at the stars to find out whether there will be many little lambs. And on Christmas they drink beer, eat

527 white bread and dance. On New Year's Eve at
789 midnight they go to the well to drink liquor; the water in the well is then believed to change to liquor. Afterwards they go to listen to how the horses talk in the stable.

181 The entire life of the Livonians is imbued with superstitions. Various phenomena are believed to forecast rains and storms, sun and drought, and in the same way the future is forecast from dreams and palmistry. The Livonians see all kinds of signs of luck or misfortune and arrange their life accordingly. (For details of their superstitions, see chapter 1k.) 1/1

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1/1 [See cat. 116, pp. 42-49 - Analyst]

1: Karutz--20 E-4 (no date) 1925 El Europe
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000 1.-2. Physical types. 3. Old men's costume. 4. Grinding the potter's clay. 5. All Souls /Day/. 6. Bag-piper. 7. Adustable ceiling lamp. 8. Kettlehook made of a bent branch. 9. "Swedish harp." 10. Basket. 11. Ancient place of sacrifice. 12. Shepherd's horn. 13. Small cask used by the field workers for drinking. 14. Kummet with carved horses' heads. 15. Pennant from Lake Peipus. 16. Model of a Lodje /type of sail boat/ from Lake Peipus. 17. Ceiling chandelier (Yule chandelier). 18. Old harp. 19.-20. Beer mugs with northern designs. (horse, sun).[1]

Nos. 6-10, 14-20 are in the Museum für Vökerkunde in Lübeck.

/24/ The Estonians.

III.

778 As late as the year 1918 I was shown an ancient place of sacrifice (Figure 11) in Estonian, a small artificial cave with bones. As in Lithuania so here spiritual goods from early European times have been preserved. The national epic Kalewipoeg, as well as old chronicles
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[266] where, of their relationship to man. They knew of and took the spiritual in matter and in the human body when they used emanative magic medicines, when they, as was reported of the year 1221, cut the heart out of the body of a living Danish governor /Vogt/, fried and ate it in order to become the braver and stronger against the Christians. This is a process which is repeated in the total phenomenon of cannibalism and originates from the same spiritual source of common consciousness. Numerous customs are based on this knowledge of the inner connection in the spiritual sphere between men and cosmos. A misfortune which has been mysteriously blown towards one by magic disappears when one
791 walks against the wind. Higher knowledge and thus higher magic powers were possessed by people who at times were able to separate themselves off from the bodily cloak, to become "haltia," to travel as free spirits.

1 [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 19a--Analyst]

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
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the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt; and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Mettal hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Plears.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the

1: Karutz--20 E-4 (no date) 1925 El Europe
Estonians K64

0001.-2. Physical types. 3. Old men's costume. 4. Grinding the potter's clay. 5. All Souls /Day/. 6. Bag-piper. 7. Adustable ceiling lamp. 8. Kettle hook made of a bent branch. 9. "Swedish harp." 10. Basket. 11. Ancient place of sacrifice. 12. Shepherd's horn. 13. Small cask used by the field workers for drinking. 14. Kummet with carved horses' heads. 15. Pennant from Lake Peipus. 16. Model of a Lodje /type of sail boat/ from Lake Peipus. 17. Ceiling chandelier (Yule chandelier). 18. Old harp. 19.-20. Beer mugs with northern designs. (horse, sun). 1
Nos. 6-10, 14-20 are in the Museum für Völkerkunde in Lübeck.

/24/ The Estonians.

III.

778 As late as the year 1918 I was shown an ancient place of sacrifice (Figure 11) in Estonian, a small artificial cave with bones. As in Lithuania so here spiritual goods from early European times have been preserved. The national epic Kalewipoeg, as well as old chronicles
789 of the earliest German times, give support to this. Of course black magic was practiced as in Finland, though to a slighter degree. Those who could not master it went to the experts across the ocean and to Lapland. A Lapp is enjoined to help the Kalewipoeg "to take the path of wisdom, to travel to the end of the world, to seek the end of the world where the hands of the Ancient Father have tied tight the edges of heaven, attached them tightly to the earth..." The basis of their magic, even if only in memory, was a knowledge of the spiritual power in all worldly matters, of their forces which work constantly and everywhere, of their relationship to man. They knew of and took the spirit
[266] in matter and in the human body when they used emanative magic medicines, when they, as was reported of the year 1221, cut the heart out of the body of a living Danish governor /Vogt/, fried and ate it in order to become the braver and stronger against the Christians. This is a process which is repeated in the total phenomenon of cannibalism and originates from the same spiritual source of common consciousness. Numerous customs are based on this knowledge of the inner connection in the spiritual sphere between men and cosmos. A misfortune which has been mysteriously blown towards one by magic disappears when one
791 walks against the wind. Higher knowledge and thus higher magic powers were possessed by people who at times were able to separate themselves off from the bodily cloak, to become "haltia," to travel as free spirits.

1 [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 19a--Analyst]

791 into the land of the dead and to gather there supernatural knowledge. After regaining consciousness they used their new knowledge to interpret dreams, to heal or cause diseases, to influence favorably or unfavorably hunting, fishing, journeys, to dominate nature, or rather the invisible spirits standing behind visible nature. They knew that the spoken word was the most effective. Magicians dominated men, things, animals and spirits with the spoken word. The syllables of the verses march in firm, short resounding steps with repetition, alliteration,
533 and analogy. Connected with the spoken word is song, music, which with the Estonians and Finns is something immediately spiritual and divine, as only perhaps in China. The Estonian lifted himself up to the gods in song "the song does not spring from the earth, not from the earth, not from wood, the folk-song has come from heaven, through the holy
534 clouds, above the crooked edge" (Kalewipoeg). The harp, which is made of a pine or linden branch and has an upper surface and a bottom graded surface, was once developed from a birch which grew out of the grave of a murdered virgin. It is said that the evil one made the bagpipe and the horn and that Wanemuine, the god of song, made the
533 harp and the flute from a leaf. How long the spoken word has here preserved its old, powerful meaning can be seen from the fact that as late as the year 1810 the Estonian women sang on holidays as long as 24 hours on hills which were called "places inherited from ancient times."
733 Following the time in which such knowledge was generally alive or still preserved in memory, there came a period in which it lived only with spiritual leaders and was interpreted by them in pictorial representations. From this period comes what is transmitted of the following: Jumala, the god of heaven; Ukko "nine inherited holidays is the ninth Ukko-feast" (Kalewipoeg); Taara, the ancient father to whom they sacrificed on the four /sic/ /solstices; images; the creation legends about the development of the world from an egg; the earth as a living organism, as the mother; the sun service; the haljas, the guardian angels of men. /25: Illustrations./

/26/ The Letts.

I.

000 1. Summer kitchen. 2. Log house with split spruce wood roof /Lubben/. 3. Storage shed. 4. Hand mill. 5.-6. Beehives. 7. Baby walker.

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

[874] lished. The Theological Faculty, as well as a
[795]
special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 1937 had 851,060 members, 272,340 of whom paid their church fees regularly.

In the Greek Orthodox Church there were 212,764 members in 1934, the number of congregations being 158. Fifteen new churches were [874] built during independence. For training of the • [795] priests a Greek Orthodox seminary was founded in the monastery of Petseri in 1933; higher education was given as before at Tartu University.

798 Relations between the different denominational churches in the Republic of Estonia were generally good and the Estonian people, being liberal in religious matters, had no serious differences among themselves or with other nationalities on religious grounds. The Estonians maintained amicable relations and cooperation also with the peoples of non-Christian faiths, the most numerous being the Jews.

727 World War II and especially the Communist occupations have caused extremely heavy losses to the churches of Estonia and seriously affected her entire religious life. Many churches were damaged and now stand in ruins. At the present time Tallinn has only two churches open for worship and Tartu has no church at all. Of the 793 661 Lutheran pastors only 80 remained in 1944; this number has decreased now more than 50 per cent, the majority being deported. During the withdrawal of Soviet troops at the beginning of the Nazi-Soviet war in 1941, two Lutheran pastors were brutally murdered and fifteen deported. The names of three murdered priests from the Greek Orthodox Church are known, and eleven priests were deported in 1941.

The number of Estonian refugee-clergymen who escaped to the Western world is around 70,

793 among whom are the Bishop of the Evangelical
661 Lutheran Church, Dr. J. Köpp (in Sweden) and Metropolitan Alexander (died in Sweden in 1944).

798 793 Cruel persecution of the whole religious life in present-day Estonia is becoming clear by the following facts. Since the Theological Faculty at Tartu University was liquidated by the Communists in 1940 there is now no instruction for the training of clergy. After a few years Esto - nia will be without ministers entirely. Despite the present scarcity of pastors it is forbidden for pastors to minister to several congregations.

[661] Pastor A. Pähn who was appointed bishop in 1945 was soon deported to forced labor in Russia. For several years the Church was without a head. The Church now is ruled by the trustee of ecclesiastical affairs of the Communist Party; Rev. Jaan Kiivit was appointed Bishop. Sermons

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

298 793 at the present time are revised before pastors are allowed to deliver them and for ceremonies like weddings, christenings, funerals, and the like, the people must pay enormous taxes to the State, which average two to three months of a worker's salary.

659 795 The Estonian Orthodox Church was subjected to the Moscow patriarch in 1941. This supremacy was repudiated during the Nazi occupation, but was imposed again in 1945. The buildings which belonged to the churches were nationalized as well as the lands in the country owned by the churches, and even the cemeteries. For each square meter of their living quarters the pastors reportedly have to pay twenty times more than a worker does. Also, the congregations have to pay for their churches an exorbitant fee to the State. It is rumored also that the churches

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

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11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

11: Scheffer O-4,5 (ca. 1660) 1704
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dry Cheese and Water, is without Question the Reason, that tho' whilst the Men and Women are Abroad in their Lords Service, and lye without any distinction of Sexes these few Hours they have allow'd them for Rest in the Barns, yet they are so far from being sensible of those pleasing Motions, which are so natural to others, that it is next to a Miracle, to hear of a Bastard begot betwixt them; unless we would attribute this Defect to the Coldness of the Climate, it being certain, that in those Parts they are more regardless in this respect than the more Southern Nations; nothing being more common here, than for Men and Women to sit promiscuously at one long Table, in order to undress themselves, before they go into the publick Bath-stoves, where both Sexes are attended only by Women; and in private Houses, both Men and Women frequently enter the Bath-stoves together, without making any great Account of the Matter.

Le E 779 695 566

As this Slavery renders them incapable of thinking of a future State, so all their Thoughts are bent upon this Life, tho' it be never so Miserable; which is the Reason that when they take an Oath at Law, they add this Curse, *That if they Swear False, the Curse of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing else that appertains to them, may feel the Effects of it, to the ninth Generation:* In *Esthonie*, and about *Riga*, when the Peasants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falsely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceased Friends, savours much of the beforementioned Pagan Superstitions of their Ancestors; but they have others, besides these, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Incisions, and after they have bound them up with some red Stuff, offer their Prayers here, which always tend to temporal Blessings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of

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the

11: Scheffer O-4, 5 (ca. 1660) 1704
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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reaſon, Fathers and Mothers, among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

CHAP.

851 Baptism is usually a big feast
795 celebrated at home some weeks after the birth
of the child, with relatives and friends attending.
The next big celebration in a young person's
life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
369 of all celebrations, which in the country often
lasted for several days, sometimes even as
long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were
also a time for large gatherings, but the time was
spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is
St. John Day's Eve (jaani-laupäev), June 23rd,
famed in all northern countries as the midsummer
(equinox) holiday. The romantic traditions of
this night are still kept alive in the countryside
and many townspeople go out to celebrate it.
Barrels stuffed with lumber and tar are placed

200 abolished.

795] There was no established church in independ-
798 ent Estonia. Full freedom of worship and conscience was guaranteed in the Constitution of the Republic of Estonia. All religious services were free to be held so long as they did not conflict with public order and morale.

162 According to the census of 1922, 78.3 per cent
795 of the population of Estonia was Lutheran, 19 per cent Greek Catholic, 0.5 per cent Baptist, 0.2 per cent Roman Catholic, 1 per cent belonged to other Christian churches (Methodist, Adventist, etc.) and 0.4 per cent was Jewish. To the Lutheran Church in Estonia belonged Estonians, Germans, and Swedes, whereas the membership of the Greek Orthodox Church was made up mainly of Russians and Estonians. The distribution of Lutherans by districts was almost

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

162 even except in Setumaa, Saaremaa and Pärnumaa.
795 The Greek Orthodox Church in these districts had the following figures: in Setumaa 90.9 per cent; in Saaremaa 39.7 per cent; and in Pärnumaa 31.5 per cent.

795 Before the independence of Estonia the Lutheran Church was administered according to the Statute of the Evangelical Lutheran Church in Russia, sanctioned in 1832 by Czar Nicholas I, and based on the Swedish Church Statute introduced in 1692 and in Livonia in 1694. From the [565] point of view of organization, the Lutheran Church in preindependence times was an established Church because the large landowners and state officials had the decisive power. The Estonian Evangelical Lutheran Church accepted its constitution in 1919 at the second Church Congress at Tallinn. According to this

●795 constitution the Estonian Evangelical Lutheran Church was a free people's church, an autonomous body administering itself and possessing the rights of a juridical person.

The primary unit of the Church was the individual congregation. As a rule, the congregations in Estonia were larger than in America: 10,000 members in cities was a common size. The congregation was administered by an assembly, comprising all adult members who had been confirmed and had paid their church fees. The assembly was the highest authority in all more important matter of the Church. It elected the congregational council, which managed the financial affairs of the congregation and helped the pastor in his parish work. The executive board of the congregation, elected by and from among the congregation council, was the

795 executive organ of the congregation.

The next higher unit was the dean's district, to which belonged several congregations. All the dean's districts together formed the Estonian Evangelical Lutheran Church, which was administered by the following organs: 1) the Bishop; 2) the Church Diet, which convened annually and was the highest administrative organ in the Church, election of the Bishop being one of its responsibilities; and 3) the Consistory, consisting of the Bishop as president, a secular vice-president, and an equal number of ecclesiastical and secular assessors, all elected by the Church Diet.

The responsibility of the Conference of Theologians, comprising all ministers and theologians with a university education, was to take care of the education of ministers and of the

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

[874] lished. The Theological Faculty, as well as a [795] special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

871 overwhelming majority of votes. After this there were, as a rule, two religion instructors in the schools-- Lutheran and Greek Orthodox-- and classes were held once or twice a week. Because of religious instruction in the schools the congregations did not run Sunday schools, at least not so extensively as is done in America.

795 The Greek Catholic Church had a similar administration. The congregations formed the Estonian Apostles' Orthodox Church, the highest administrator of which was the Head Bishop, who in 1923 received from the Patriarch of Constantinople the title of Metropolitan. The executive board of the Church was the Synod, comprising ecclesiastical and secular members. The Synod and the Metropolitan were elected by the Church Diet. The Russian congregations of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 Estonia formed a Russian Bishop's District, which elected its own Bishop, the election being confirmed by the Greek Orthodox Church Diet.

In 1940 there were 170 Evangelical Lutheran congregations in Estonia (52 of them established during the independence period) which were organized into 16 Dean's Districts. The German Dean's District was liquidated in 1939 when the

[346] Germans returned to Germany. There were 195 Lutheran churches, 15 of them built in independence times. Some of the churches are several hundred years old, beautiful architecturally and containing valuable altar paintings. The Estonian Evangelical Lutheran Church in

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 1937 had 851,060 members, 272,340 of whom paid their church fees regularly.

In the Greek Orthodox Church there were 212,764 members in 1934, the number of congregations being 158. Fifteen new churches were [874] [795] built during independence. For training of the priests a Greek Orthodox seminary was founded in the monastery of Petseri in 1933; higher education was given as before at Tartu University.

798 Relations between the different denominational churches in the Republic of Estonia were generally good and the Estonian people, being liberal in religious matters, had no serious differences among themselves or with other nationalities on religious grounds. The Estonians maintained amicable relations and cooperation also with the peoples of non-Christian faiths, the most numerous being the Jews.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

298 793 at the present time are revised before pastors are allowed to deliver them and for ceremonies like weddings, christenings, funerals, and the like, the people must pay enormous taxes to the State, which average two to three months of a worker's salary.

659 795 The Estonian Orthodox Church was subjected to the Moscow patriarch in 1941. This supremacy was repudiated during the Nazi occupation, but was imposed again in 1945. The buildings which belonged to the churches were nationalized as well as the lands in the country owned by the churches, and even the cemeteries. For each square meter of their living quarters the pastors reportedly have to pay twenty times more than a worker does. Also, the congregations have to pay for their churches an exorbitant fee to the State. It is rumored also that the churches

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 659 have to pay ten times more than a worker does for electricity, and for this reason the services [626] are often conducted in the dark. Furthermore, in order to deter churchgoers, the Communists reportedly arranged to have compulsory work on Sundays and have tried to keep records of the worshippers. Young people under 18 years of age are not allowed any religious education.

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Annex "A" Subparagraph 1k,

Sociological Background

RELIGION

771
795 The Votes are Greek Orthodox, just like the Russians and their close relatives, the Ingrians. Until the revolution of 1917, they stuck faithfully to their religious customs. But under the Bolshevist rule, only the older generation has continued the old religious practices, whereas the youth has become indifferent to the religion.

[186] The devotion to Greek Orthodoxy has brought the Votes nearer to the Russians and to the Ingrians, at the same time alienating them from the Finns, who are Lutherans. One indication of this may be seen in the fact that, at least during the czarist rule, the Votes normally did not marry Finns, but they would intermarry with the Russians and the Ingrians.

771 The Votes, although being ardent Orthodox,
798 have, nevertheless not gotten completely rid of their ancient heathenism. We know very little of the Votes' ancient religion, and all we know refers to the worship of holy trees and springs. There were up to most recent times some trees or groves in Votic villages which were considered sacred. One such grove, surrounded by a high fence, was to be found in Baabina village. Although it was known by the name "Elijah's Birch," actually mainly aspens
796 grew there. Each year on Elijah's Day the village people used to go to the grove to celebrate there a festival. The people remember that in older times an ox was sacrificed

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

795 781 771 The Vepsians are officially Greek Catholic. The influence of the Church has been, however, very superficial, limited mainly to the observance of formalities, such as the sign of the cross, bowing down to the floor, and so on. Under such conditions the old, heathen beliefs have had an excellent chance to survive among the Vepsians up to the present day. Sometimes certain features of the Christian religion have been mixed with superstitions. Thus a Vepsian family, for instance, was afraid of breaking the fasts for fear that this might cause the sickness of a cow or another animal.

776 The Vepsian heathen religion is based on a belief in spirits. The dwelling house and all other buildings have their protective spirits, called "masters" and "mistresses." Such are pert-izhand 'master of the hut,' lavan izhand 'master of the cow-shed,' lavan emag 'mistress of the cow-shed,' külbetin izhand 'master of the bathhouse,' gomnan izhand 'master of the kiln,' and gomnan emag 'mistress of the kiln,' etc.; the two last-mentioned are called also rigibukoo and rigibab, respectively. Entering the bathhouse, the people bow toward each corner and ask a

Annex "A," Subparagraph 1k,
Sociological Background

RELIGION

795 The Livonians are mainly Lutherans. They were converted to Christianity 700 years ago by the German knights who used fire and sword to convince them. Lutheranism also was spread among them by the Germans. In later times other denominations have appeared along the Livonian coast. There are a few hundred converts to Greek Orthodoxy who yielded to the enticements of the Russians in the last century. The Baptist doctrine has also spread among them.

There are three Lutheran churches on the Livonian coast, in Ire, Piza and Kuolka. The Lutheran pastor, a Latvian, lives in Ire and preaches in all three churches. The only Orthodox church is to be found in Kuolka. The Baptists have two chapels in Iira and Pitrog and several preachers.

771 The Livonians have not been able to comprehend fully the Christian religion. They can understand only the religious fairy tales and the legends of the Bible, such as the horrors of Doomsday and burning in hellfire. Some of them interpret the Bible in a special way. Loorits tells of an old man who, because of the casual similarity between the names in the Bible and certain Estonian names,

771 assumed that Estonian was the first language of the world, and that Adam and Eva were Estonians. He was venerated by the women almost as a prophet. Characteristic of the religious fanaticism of the Livonians is the following event which took place in Pitrõg in the winter of 1920. A group of devout believers decided, after they had destroyed their mundane property, to travel to heaven. For this purpose they gathered in ardent prayer to a "holy" man to wait for the cloud which would take them from this shore of misery to better pastures. Although several dates were set for their travel to heaven, nothing came of it. Finally the people began to accuse their leader of being a devil instead of a holy man.

795 771 The influence of the Baptist sect is stronger among the Livonians than that of the established church. This sect is flourishing in several villages, such as Iira, Uushkila, Siikrõg, Pitrõg, etc. The Baptists have followed in practice the principle of self-improvement and brotherly love, and this may have influenced the high level of honesty still to be found among the Livonians. But the sect of the Baptists has also had its negative influence. The believers emphasize too much external formality and celebrate Sunday in the most extreme way.

771 In addition to the church religion, there exists among the Livonians a heathen religion also, which officially is condemned. This

Annex "A" Subparagraph 1k,

Sociological Background

RELIGION

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796 in the grove. At the beginning of this century, however, they took there only bread and butter on a plate and candles for worshiping God. At the grove they set up tables and ate there. After eating they sat on the bench in a line and drank beer which was made by a farmer especially for all of them to drink. In a couple of hours, the people from other villages would join them in drinking. Alava, who has described this festival, compares it with the so-called vakkove-festival of the Ingrians.

778 In olden times the Votes also worshipped holy springs. One of them was called "Elijah's Spring." The water of this spring was clear and cool and it was considered to possess great power. At the spring there grew a high oak [796] tree which was also regarded as sacred. On Elijah's Day at midsummer the people used to organize a fair, called "Elijah's Fair," near this spring.

776 Elijah, who plays such an important role in Votes' ancient religion, seems to be their national saint. There are some other traces of the Elijah's cult preserved among the Votes. In Pummala, for instance, the bones of the ram, who was slaughtered for Elijah's Day, were taken to two crosses which were just beyond the village and were called "Elijah's Cross."

771 The above remarks refer to former times. What about the situation among the Votes nowadays? Prof. Ränk, who in 1942-43 studied the Votes, found the Greek Orthodoxy and the ancient paganism still existing side by side. It should be mentioned that at this time the Votes were occupied by the Germans who did not impede their religious practices, but rather encourag-
778 ed them. Therefore the icons, which were re-

264 denominations or sects.

Table knives and forks are, for the Vepsians, too much of a luxury. Kettunen had a fork of his own, but the Vepsians did not like it and said: "It's really terrible to look at when you stick it into you lip."

515 It goes without saying that if people and animals live together, cleanliness cannot be achieved. The Vepsian children, too, did not add to the overall cleanliness of the homes. Kettunen relates that the children liked especially to sit on the eating table. Often the mother lifted her dirty, crawling child down from the table and threw a hot pancake to him, saying lovingly, "Eat, my dear."

One of the routine jobs done on Sundays is the killing of lice. For this purpose the whole family, one after another, kneels down in front of a girl who scratches the scalp with a big sheath knife.

• 796 Customs, superstitions, and recreation.

The Vepsians stick to their old customs faithfully. Especially the most important events of a lifetime, the marriage and funeral, must follow set rules to the minutest detail.

585 The marriage of the South Vepsians is preceded by a feast (kăzi-išk) in which the girl and her parents give their final consent to marriage. Some days before the wedding the girls of the village give a party for the bride,

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
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Estonians RG4

Le E 262 566 Le E 833 848 Le E 515 596

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

Le E 719 695 566

As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation:* In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

Le E 796 794

the

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps.
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the Chappel, they offer a Sacrifice of Fruits and Fleſh, for the preſervation of themſelves and their Cattel, for the next Year. The whole is concluded with Feaſting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the ſame ſtamp; for, if a Peaſant marries a Laſs out of another Village, he fetches her from thence on Horſeback, ſhe imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Braſs Mony, which is given as a Reward to the Perſon who opens the Wicket, through which he paſſes. In their return, beſides a Bag-piper, Two of his neareſt Kinſmen ride before on Horſe-back, with drawn Swords in their Hands, wherewith they ſtrike twice croſſwiſe the Door, thro' which they are to enter the Houſe, where the Marriage is to be Conſummated; and as ſoon as the Bridegroom is ſeated, they fix one of theſe Swords in a Beam over his Head, to prevent Charms, as they ſay; to prevent which, the Bride alſo, as ſhe paſſes along the Road, ſcatters ſmall Pieces of Red Woollen Stuff, eſpecially near the Croſſes, where croſs-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing moſt worth taking notice of among ſo barbarous a Race, is, That after the Bridegroom and Bride are ſet down at Table with the other Gueſts, they don't ſtay with them till the end of the Feaſt, for fear of overcharging themſelves with ſtrong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the beſt Tryal of their mutual Strength for two Hours, they return to the reſt, and ſpend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenneſs, and what with Wearineſs, they drop down upon the Floor, and ſo fall a ſleep together. If the Bride has been able to ſave a little by her Drudgery, ſhe wares upon this ſolemn Occaſion, a Necklace of thin Plates of Silver round the Neck, of the bigneſs of a Crown Piece, and one of the ſame Metral hanging down on a Chain from the Neck upon her Breaſt, of the bigneſs of a ſmall Wooden Trenchar. For the reſt, their Garments are commonly of home-made courſe Woollen Cloth, the Womens Petti Coats being like Sacks, without any Plears.

Formerly the neglect theſe miſerable Wretches ſhew of their Salvation, was in a great meaſure attributed to the

1; Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 last quarter of the twelfth century. Soon followed
[297] Catholic monks as missionaries. When peaceful means of conversion had no notable success, stronger methods were used, and in three decades (1199-1229) Bishop Albert had, with the support of the Roman Catholic Church and the various German states, converted the Baltic peoples to Christianity and, at the same time, had gone a long way toward subjugating them by fire and sword to the rule of the German knights.
[360] In 1200 he arrived with a great force of crusaders at the mouth of the Daugava River, where he founded the next year the city of Riga and, in a short time, had subjugated the Livonians and Latvians. The Order of Knights, called "Brothers of the Sword," was also established.

The conquest of the Estonians proved to be more difficult. Although the German knights

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1k,

Sociological Background

RELIGION

600 The basic characteristics of the Estonian folk religion, rudiments of which have survived throughout the Christian era up to the present time, were animism and a close relationship to the dead. Since the beliefs now survive more as popular superstitions and folklore, a fuller description of them may be found in Subparagraph 1h.

177 797 The first contacts of the Estonians with Christianity were through the Greek Catholic eastern Slavs, at which time the ancestors of the Setus were converted to the Greek Catholic faith. The overwhelming majority of the Estonians were baptized in the Roman Catholic faith in the first

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

half of the thirteenth century by German priests
177
797 who followed in the footsteps of the German Order of Knights. However, because all of the preaching was carried on in a language foreign to the congregations, the influence of Christianity remained rather superficial unti the reformation, and the people continued to worship their old gods and spirits in the holy woods (hiis).
797 But after 1523, when the reformation arrived in Estonia, even though the ministers were still Germans whose knowledge of Estonian was frequently poor, the Christian religion was nevertheless brought closer to the people and there were attempts to procure religious literature in
779 the language of the natives. Martin Luther's Small Catechism was published in Estonian in 1535--the first printed book in Estonian--but it took over two hundred years before the whole

[see cat. 116, pp 167-71

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

797 Bible appeared in Estonian (1739). In the first part of the eighteenth century a pietistic movement (Herrnhut) spread in the Baltic area and its Congregation of Brethren, with its popular and simple teaching, touched deeply the hearts of the enslaved people, so that a great rise in religious and moral life was noticeable. The tremendous popularity of this movement among the Estonian peasants was due to the fact that the German Lutheran ministers belonged, in the opinion of the people, to the same class as the people's oppressors, the nobility, and never came close to the suffering people and their physical and spiritual needs. With some exceptions, they remained always distant and foreign. The pietist movement continued its positive influence on the religious life of the Estonians throughout the eighteenth and nineteenth

• 797 centuries, often fluctuating in its strength--reaching its peak in the middle of the nineteenth century, then retreating slowly under the opposition of the Church and the competition from other movements, especially the National Awakening.[1]

In the middle of the nineteenth century, the Greek Catholic or Russian Orthodox Church promised social and economic benefits to those who changed to this creed. In their desperate economic situation, some ten per cent of the Estonians in the government of Livonia changed their creed, but many of them soon turned back to the Lutheran Church when the promised improvements did not become reality. But the Russian authorities soon forbade the return to ooo Lutheranism. Until 1905 the Greek Orthodox Church was the established church in Czarist Russia--then religious restrictions were

[1] [see cat. 116, pp. 26- -239- 33 -- Analyst]

11: Scheffer O-4,5 (ca. 1660) 1704

EP4 Lapps
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It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Government, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704

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several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

200 abolished.

795] There was no established church in independ-
798 ent Estonia. Full freedom of worship and conscience was guaranteed in the Constitution of the Republic of Estonia. All religious services were free to be held so long as they did not conflict with public order and morale.

162 According to the census of 1922, 78.3 per cent
795 of the population of Estonia was Lutheran, 19 per cent Greek Catholic, 0.5 per cent Baptist, 0.2 per cent Roman Catholic, 1 per cent belonged to other Christian churches (Methodist, Adventist, etc.) and 0.4 per cent was Jewish. To the Lutheran Church in Estonia belonged Estonians, Germans, and Swedes, whereas the membership of the Greek Orthodox Church was made up mainly of Russians and Estonians. The distribution of Lutherans by districts was almost

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 1937 had 851,060 members, 272,340 of whom paid their church fees regularly.

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• 798 Relations between the different denominational churches in the Republic of Estonia were generally good and the Estonian people, being liberal in religious matters, had no serious differences among themselves or with other nationalities on religious grounds. The Estonians maintained amicable relations and cooperation also with the peoples of non-Christian faiths, the most numerous being the Jews.

793 among whom are the Bishop of the Evangelical
661 Lutheran Church, Dr. J. Kõpp (in Sweden) and Metropolitan Alexander (died in Sweden in 1944).

798 Cruel persecution of the whole religious life
793 in present-day Estonia is becoming clear by the following facts. Since the Theological Faculty at Tartu University was liquidated by the Communists in 1940 there is now no instruction for the training of clergy. After a few years Estonia will be without ministers entirely. Despite the present scarcity of pastors it is forbidden for pastors to minister to several congregations.

[661] Pastor A. Pähn who was appointed bishop in 1945 was soon deported to forced labor in Russia. For several years the Church was without a head. The Church now is ruled by the trustee of ecclesiastical affairs of the Communist Party; Rev. Jaan Kiivit was appointed Bishop. Sermons

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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793 at the present time are revised before pastors are allowed to deliver them and for ceremonies like weddings, christenings, funerals, and the like, the people must pay enormous taxes to the State, which average two to three months of a worker's salary.

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795 The Estonian Orthodox Church was subjected to the Moscow patriarch in 1941. This supremacy was repudiated during the Nazi occupation, but was imposed again in 1945. The buildings which belonged to the churches were nationalized as well as the lands in the country owned by the churches, and even the cemeteries. For each square meter of their living quarters the pastors reportedly have to pay twenty times more than a worker does. Also, the congregations have to pay for their churches an exorbitant fee to the State. It is rumored also that the churches

515 the door of the oven and, with a bathing whisk, throws water against the oven sides to create steam. After the bath, he crawls out and washes himself in a vessel on the floor, while the next bather enters the oven. The Russians in some places have the same habit of bathing in the oven.

•805 There are no clocks in Vepsian houses, but time is determined by the rooster and by the sun. The important role the rooster plays in Vepsian households as announcer of the hour may have been the reason for the especially favorable attitude toward the rooster in Vepsian folk tales.

354 Lamps came into use in the last years of the czarist period. Since petroleum was expensive and difficult to get, especially during the first World War, splinters were mostly employed for lighting purposes. The old women, taking care of the animals, held burning splinters in their mouths, moving around like ancient witches.

322 In Middle and South Vepse the people
415 live in a "wood age." They have very little contact with towns, but make the things they need for everyday use out of wood. Wooden vessels are used even for cooking purposes. Also, birch bark is generally used for making various articles, such as all kinds of baskets, cups, spoons, etc., which the Vepsians themselves call "silver dishes." Rozov tells that in 1926 he and his colleagues witnessed the Middle Vepsians boiling mushrooms in a

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 565 the rapid improvement of economic conditions and the industrialization of the growing cities, certain social differentiations now took place. Economically independent were the farmers, who had bought farm titles, and the middle class in the cities, the intellectuals, educators, and craftsmen. Less fortunate, however, were the industrial employees in the cities, and, in the country, the landless agricultural workers.

175 814 The most active participants in the idealistic-romantic National Awakening were the intelligentsia, at the beginning mainly school teachers, and the land-owning peasantry. There were several centers of this movement, the most important being in southern Estonia, in Viljandimaa, and later in Tartu. In St. Petersburg was an enthusiastic group of intellectuals, called the Patriots of St. Petersburg, with Professor

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic Kalevipoeg (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were preserved. The first national Singing Festival in 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing festivals became a national tradition. To promote education in the native tongue the Alexander School Committee was established

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1 For background see -29- cat. 116, pp. 26-29--Analyst]

175 clashed openly over Jakobson's struggle with the
668 German nobles and, at the same time, the German clergy, and two factions grew up around these two men. After the death of Jakobson in 1882, his party openly stood for Russification--something Jakobson himself would never have
[814] condoned. As a result of the party squabble, the Society of Estonian Literary Men[1] failed and was disbanded.

Nevertheless, the Estonians continued to grow numerically and economically. By the end of the century, they had started to recover from the paralysis of Russification. Courageous young leaders appeared in the two most important centers of public life. At Tartu, Jaan Tõnisson, a lawyer, became the editor of the daily Postimees (Postman) in 1896, which stood for Estonian nationalism. Tõnisson became the

[1] [See cat. 116, p. 29--Analyst]

000 the numerous political parties.

814 Meanwhile, Estonian economy had vastly improved and had recovered from the crippling blow of the depression. In her cultural life, Estonia had caught up with other European nations, aided greatly by the Estonian Culture Fund (Eesti Kultuurkapital), which was set up in 1925. The aims of the Culture Fund were to popularize and to further research in the liberal arts, to encourage creative work in literature and the fine arts, adult education and physical [651] education. The Culture Fund received its income from various state taxes (tobacco, liquor, recreational enterprises, etc.). It had six divisions: literature, music, art, theater, sports and journalism, and was governed by a council comprising representatives from every division and from the Government of the

814 [745] Republic. In 1935 a Pension Fund for Estonian writers, artists, musicians and actors was established, financed by ten per cent of the total annual Culture Fund budget.[1] The result of these funds was to give a much-needed security to creative workers, for in a small state writers and artists could not well depend on their royalties.

563 With the law of the Culture Autonomy (bills passed in Riigikogu in 1925 and 1931) Estonia established good relations with her minorities. This law has been praised as one of the most successful solutions of the minority problems in the whole world.

000 The situation at the end of Estonian independence gave full evidence to the fact that the young Republic had successfully come out of her childhood diseases and was looking forward to a happy

1 [see cat. 116, pp. 55- - -56- Anlyst]

l;Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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At the beginning of the present century a language renovation movement was started and led for several decades by Johannes Aavik. The aim of his campaign was to develop Estonian to the level and flexibility of the major languages. To enrich the Estonian speech he created many artificial words, proposed numerous morphological and syntactical innovations and urged writers to use them. A number of them have been accepted by the literary language but more have been rejected. Aavik also proposed a new word order to replace the old German-like word order, and a liberal borrowing from Finnish and Estonian dialects. This new order has been commonly accepted and, also, many Finnish dialectal words have come into use. The latter trend was more thoroughly effected during Estonian independence by

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 192 Johannes V. Veski, whose innovations were influenced mainly by the principles of suitability and tradition. He created thousands of new words, adding suffixes or forming compounds chiefly from words in the various Estonian dialects, for various scientific dictionaries which were published during the independence period. Veski also was the editor of the Dictionary of Estonian Orthography, which was finished by Elmar Muuk. Muuk compiled a smaller edition of this dictionary for school use. Both these works were officially recognized and still are standard dictionaries of the Estonian language, used in all schools, as well as by many publishers.

195 197 Due to the intensive work of such men as these,[1] the Estonian literary language has been highly developed and finally standardized during

[1] [See cat.116, pp. 102-105 -105- Analyst]

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph li,

Sociological Background

ARTISTIC AND INTELLECTUAL EXPRESSION

000 In the following chapter are treated only the fine arts in Estonia, whereas the liberal arts are excluded. Some idea of the development of the liberal arts and their importance is given in the chapter which deals with higher education.

814 177 The methods in the liberal arts have been those of Western Europe as a whole, especially in the sciences. In the so-called "national sciences" (Estonian and other Finno-Ugric languages, the history of Estonia and the northern countries, archeology, ethnography, folklore) there was close co-operation with Finland and to some extent also with Sweden, partly because several Estonian university instructors had received their higher education at Helsinki University and

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 177 because several Finnish and Swedish scholars helped to lay a foundation for the teaching of national sciences in the first years of Tartu University. In this chapter there will be only scattered references to the Baltic German fine arts.

517 Of all the fine arts the most popular among the Estonians have been literature, music, and the theater, all of which are founded on native traditions, especially Estonian literature and [654] music. Writers, artists and intellectuals have enjoyed real prestige in the culture, although they never have received kingly royalities and have always lived modestly. The Estonian Republic used to pay permanent subsidies to outstanding writers and artists from the Cultural Fund.[1] These payments, although modest, secured for these writers and artists a minimum

[1] [See cat. 116, pp. 55-56-153. --Analyst]

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The Estophiles founded in 1838 the famous learned society "Die Gelehrte Estnische Gesellshaft" (Estonian, Õpetatud Eesti Selts), whose aims were to study the past and present of the Estonian nation, her language and her literature. Among the founders was a literary-minded Estonian physician, Dr. F. R. Fahlmann (1798-1850), who was authorized by the learned society to compile an Estonian epic, taking as its model the Finnish epic Kalevala or the German Niebelungenlied. When his sudden death in 1850 interrupted his work on the Kalevipoeg, the learned society then gave the task to Dr. F. R. Kreutzwald (1803-82), a practicing physician in a south Estonian town named Võru. The resultant work, fifty per cent of which is authentic folklore material, the rest invented by Kreutzwald, is written in the meter of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian-Finnish folk songs. Kalevipoeg was
538 published by the Learned Estonian Society in 1857-61 in Estonian and German parallel columns, intended for the German reading public in Estonia and abroad. Only in 1862 was Kalevipoeg published in Estonian alone.

539 The hero of Kalevipoeg ('Kalev's Son') is a
773 giant whose father was an ancient Estonian king. When Kalevipoeg after his father's death becomes king he tills the soil for his people and twice goes to Hades (põrgu) to fight the devil (Sarvik), bringing back good fortune to his nation. He fights successfully also against his nation's enemies and sails to the end of the world to gain wisdom. From this journey he brings home a book of wisdom. The epic ends tragically, symbolizing the subjugation of the Estonians by German knights. Once, when Kalevipoeg is in

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

539 it had a tremendous impact on the Awakening period. Kalevipoeg is still the Estonian book most widely known abroad, having been translated either in whole or in part into Finnish, Hungarian, German, Russian and English. At home the people who had been for centuries suppressed read that they were once free and had had a hero-king who fought successfully the forces of darkness. Kreutzwald received the title of the "Father of Song" and has long been venerated.

814 538 The recording of folklore since Kreutzwald has been mainly in the hands of Estonians. One of the best early collections of folk songs was by a Baltic German teacher, A. H. Neus, entitled Ehstnische Volkslieder (1850-52). The appearance of Kalevipoeg had revealed that the nation had great treasures which should be

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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recorded before it was too late, --for with increasing education folklore was fast disappearing. Both Fählmann and Kreutzwald had recorded Estonian folklore but they had changed or modernized the style and content of the folk tales and folk poetry as they saw fit, a common practice of their time. Fählmann wrote eight beautiful legends in prose about Vanemuine (God of Song), Creation, Dawn and Twilight, the Birth of Emajõgi 'Mother River', etc., but in these the folk tale motifs are put into the author's style. Kreutzwald published the Estonian Ancient Tales, plots of which are in the majority authentic but the style is still the author's. Of the Estonian scholars who have accurately recorded folklore should be mentioned: Dr. M. Veske, M.J. Eisen, Dr. O. Kallas, Dr. W. Anderson, Dr. O. Loorits, and especially

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Dr. Jakob Hurt (1839-1907) whose nationwide campaign for a systematic recording of folklore reached its peak in the 1880's and 1890's~ The result was 114,695 pages of folk poetry, tales, proverbs and music. Hurt gave his fieldworkers exact instructions for recording, the main enphasis being on authenticity. These measures of caution have made his collection the most valuable among the nineteenth century collections. Dr. Hurt is called the "King of Estonian Folklore," a title justly deserved. He published five volumes of folk poetry, two volumes of Vana Kannel ('The Old Harp'), 1876-86, and three volumes of Setukeste laulud ('The

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Songs of the Setus'). His[1] other materials were deposited in the Finnish Literary Society at Helsinki until the Eesti Rahvaluule Arhiiv (Archive of Estonian Folklore) was founded at

[1][Jacob Hurt's-see -160- cat. 116, pp. 158-60-- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Tartu in 1926, with Dr. O. Loorits as the director. Then the Hurt collection was transferred from Helsinki to Tartu, where it remains at the present time among other collections.

In the present century the recording of folklore continued, with modern scholarly methods generally used. The Archive's own collection grew rapidly through the diligent recording by students and other research workers. In 1932 folklore collections deposited in the ERA totaled 375,234 manuscript pages, the largest still being Hurt's collection. In 1939 the ERA's manuscript collection had grown to 585,448 pages. Publication of the collections began in 1935, and by the end of 1939 there were already eleven publications. World War II interrupted publication and from post-war times there are no data.

1:Indiana S. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 translated or adapted from German. At the end of this period two Estonians, Pastor O. W. Masing (1763-1832) and Kristian Jaak Peterson [814] (1801-22) are among the writers. The energetic Estophile pastor J. H. Rosenplänter founded a periodical Beiträge zür genauern Kenntniss der ehstnischen Sprache, to which O. W. Masing was one of the most prolific contributors. Masing issued also the first Estonian weekly Maarahva Nädalaleht, ('Country Folk's Weekly') from 1821 to 1825, and proposed the letter õ which was adopted into the Estonian alphabet. K. J. Peterson, a student of theology at Tartu, was a very promising poet but died early in life, leaving only a small collection of poems and a diary. His poetry was far ahead of his time, free of didactic elements, Anacreontic and idyllic. G. Suits has called him the "first Young Estonian."

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 impressionistic and symbolistic short story writing. His work consists of a novel Felix Ormusson, which has as its main character an intellectual Bohemian; short stories such as Popi and Huhuu, Maailma lõpus ('At the end of the World') Kuldne rõngas ('Golden Ring') and others; an autobiographical novel Väike Illimar ('Little Illimar'); and monographs on Juhan Liiv, Eduard Vilde and the Eesti Kirjameeste Selts (Society of Estonian Literary Men).

Villem Ridala [Grünthal] (1885-1942) is a nature poet of the Estonian islands, and Ernst Enno (1871-1934) has written subtle Neo-Roman-

814 tic lyrics with elements of mysticism. J. Aavik cooperated with Noor-Eesti[1] mainly as a language innovator and translator of famous works in world literature into modern Estonian. These translations usually included a dictionary of his

[1] [see cat. 116, pp. -184- 181-182 -- Analyst]

814 coinages and other new words used in his translations.

538 A. H. Tammsaare (1878-1940) started as a naturalist with stories of rural life at the beginning of the present century, and continued as a Neo-Romanticist in the period of Noor-Eesti, writing some impressionistic stories about students, taking Estonian literature thus into the city.

The escape from reality into the world of phantasy, mysticism, and art for art's sake was challenged at the outbreak of the Russian revolution in 1917 by the Siuru group of young writers, and also by the Neo-Realists who had begun [776] their work after World War I. Siuru, in Estonian folklore, was the daughter of the God Taara, a bluebird, the symbol of restlessness and search for happiness. To the Siuru group

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

533 operas were composed on themes from Estonian history by E. Aav, A. Lemba, A. Verdo, and P. Ardna, who composed light operas and whose The Fishermaid became very popular.

The first original Estonian ballet, Kratt ('The Fortune Bringer'), by E. Tubin, is based on Estonian mythology motifs. It was performed with great success in 1944 at Tartu and Tallinn.

•[814] Among Estonian publications in musicology H. Tampere's Eesti rahvaviiside antoloogia ('Anthology of Estonia Folk Tunes') and J. Zeiger's Eesti rahvaviisid ('Estonian Folk Tunes') are worthy of mention.

545 The singing festivals, held every five years at the Tallinn stadium, became more popular and better organized during the years of independence. The membership of participating choruses was about 20,000 and the audience

874 scientific work after the master's degree had been earned, plus the presentation of a printed dissertation to be defended at open session of the faculty. In the medical and veterinary faculties only a doctor's degree was granted.

814 874 One of the main aims of Tartu University was to cultivate an original Estonian science, to study the native country and its people, and to apply the results of these studies for the benefit of the people. The University under foreign rules had paid little attention to these problems.

Several new professor's chairs were established in such "national" sciences as the Finno-Ugric and Uralic languages, Estonian language and literature, the history of Estonia and other northern countries, folklore, ethnography, archaeology, etc.

000 There were 37 academic societies working

1 Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 There were 37 academic societies working under the direction of the University[1] including the Estonian Learned Society (established in 1938) and the Society of Natural Scientists (founded in 1853), and newer ones such as: the Academic Mother Tongue Society, the Archive of Estonian Language, the Academic Society of Literature, the Academic Historical Society, The Academic Folklore Society, the Archive of Folklore, etc., all of which carried out extensive research and publishing programs. Estonian dialects were recorded extensively, and Estonian folklore collections were among the largest in the world. Tremendous work was done toward the development of a scientific terminology in Estonian and an Estonian literary language. The research of the teaching staff and the doctoral dissertations were published in the University series called Acta et

1 [University of Tartu; -224- see cat. 116, pp. 219-23 -- Analyst]

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Commentationes Universitatis Tartuensis, the number of volumes reaching 104 in 20 years.

The Estonian Academy of Sciences was founded in 1938, its aims being to promote the study of science, to coordinate all research in Estonia and with other research institutions, and to give awards and scholarships. The Academy had two sections--humanities and natural sciences--each with ten members, six in each section being nominated by the President of the Republic. The first nominated members in humanities were: E. Kant, O. Loorits, J. Mark, H. Sepp, G. Suits, J. Uluots; in natural sciences: H. Kaho, P. Kogerman, A. Paldrock, L. Puusepp, K. Schlossmann, E. Öpik--all outstanding scholars and professors at Tartu University. Plans were made for the publication of serial publications and a yearbook; however, the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

●814 Estonian Academy of Sciences was short-lived--it was one of the numerous institutions and societies liquidated by Soviet occupation authorities in 1940.

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871 Societ occupation meant an end to free and independent thinking in Estonian schools as well as in public life. Nowadays the youth of Soviet Estonia is being molded on the basis of five main principles: 1) education must be strictly anti-religious; 2) it must be based on Communist morality as opposed to the bourgeois or Western morality; 3) Soviet patriotism must be taught; 4) the Communist collectivist doctrine is to be expounded; and 5) a militant internationalism must be indoctrinated. The most important task of the Soviet school therefore appears now to be political indoctrination.

In the beginning, the Communists had plans

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 565 According to Soviet sources, the University had 2,700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

• 814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1g,

Sociological Background

FAMILY

000 [815] Sociology was not taught at Tartu University as an independent discipline, so there were few sociological studies made in independent Estonia. Since statistics are lacking, the following will be an impressionistic, general description of the family and its role during Estonian independence with some parallels from Communist-occupied Estonia.

369 592 The extended family is not often found in modern Estonia. The single or nuclear family has been prevalent in urban communities, whereas in rural families one could oftener find cases where three generations lived together. Setumaa was a place of large joint families.

593 The duty of grown children was to care for their aged parents.

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

Le E 262 566 Le E 833 848 Le E 515 576

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

Le E 779 695 566

As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narua*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

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the

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

156 The Vepsian character. The Vepsians are, in comparison with their neighbors, the Russians and Karelians, uncommunicative, re-
[607] served and less friendly. Kettunen on his field trip to Vepse was sometimes refused lodging for the night on the ground that life was very hard. The Russians, however, received him very kindly and offered him whatever they had. Kettunen further failed to find in the Vepsians' character the sincerity which is so characteristic of the Karelians.

The Russian authors praise the honesty and disinterestedness of the Vepsians, wondering that they can manage without locks and can charge strangers so little for a night's lodgings. But the first World War and the years of revolution following it have had, in this as well as in other respects, an adverse influence upon them.

• 837 Of the moral level of the Vepsians certain negative observations have been made. The faithfulness of married women has been found to be faltering and the number of children born outside of marriage great.

000 Way of life. According to all descriptions

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

574 369 The few old customs left in modern Estonia are better preserved in rural communities than in the westernized cities. The gatherings on festive or special occasions have long been celebrated more extensively in rural areas. Although these were for the most part family celebrations, many relatives, friends and neighbors participated, thus contributing to the feeling of closeness among the local people. Under the Communist regime most of these gatherings have been neglected, for hardly anyone can now afford them.

846 431 At the birth of a child, the womenfolk of the neighborhood visit the young mother with presents and food. Baptism is usually a big feast

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

744 and Welfare Department of the Ministry of Social Affairs. Each town and county had its own doctor whose duties were to organize public health service in his administrative unit.

743 The hygienic conditions and the type and availa-
758 bility of medical care vastly improved during the independence period, and as a result the death rate was decreased. Special care was taken to make medical aid available to mothers and children by means of the establishment of free advisory centers. There were 28 of these centers in 1939, each headed by a fully trained doctor. Homes also for mothers and infants were established where unmarried mothers could stay for a prescribed length of time.

744 Quarantines. The Estonian government operated an observation station in Narva, where

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Letts RB4
Estonians RG4

Le E 262 566 Le E 833 848 Le E 515 576

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

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As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narua*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

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Baptism is usually a big feast
851 celebrated at home some weeks after the birth
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of the child, with relatives and friends attending.
The next big celebration in a young person's
life is his confirmation day, a time of presents
585 and gay parties. Weddings used to be the biggest
369 of all celebrations, which in the country often
lasted for several days, sometimes even as
long as a week. Weddings in urban communities
764 are usually one-day affairs. Funerals were
also a time for large gatherings, but the time was
spent mainly in quiet conversation.

527 One of the nationally celebrated holidays is
St. John Day's Eve (jaani-laupäev), June 23rd,
famed in all northern countries as the midsummer
(equinox) holiday. The romantic traditions of
this night are still kept alive in the countryside
and many townspeople go out to celebrate it.
Barrels stuffed with lumber and tar are placed

11: Scheffer O-4,5 (ca. 1660) 1704

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the Ignorance and Careleſneſs of the Country Clergy; but ſince by the Care of the *Swediſh* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that beſides their unfitneſs for Devotion, by reaſon of the conſtant Fatigues they are forced to undergo, their antient Idolatry and Superſtition, has taken ſo deep root among them, as not to be quite extirpated by the Art of Man; for ſuch is their Inclination for Sorcery, that they are of Opinion their Cartel cannot thrive without it; for which reaſon, Fathers and Mothers, among theſe Peaſants, are as careful to inſtruct their Children in it, as we do in the Cathechiſm and other good Morals. To elude the Effects of Charms, they never kill a Beaſt, or make a Slaughter, but they throw ſome part away, upon which the effect of the Charm is to fall; nay, they are ſo far entangled in Superſtition, that if within a few Weeks after Baptiſm, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the firſt Name was not agreable to its Conſtitution, tho' very ſevere Laws have been enacted againſt it. The worſt of all is, that they are ſo Tenacious of theſe Superſtitions, and ſo obſtinate in the perſeverance of their antient Cuſtoms, that nothing is able to divert them from it. Of this there have been ſeveral Inſtances of late Years; for theſe Peaſants, as I told you before, being not permitted to purchaſe any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare ſuſtenance of their Families, will ſometimes cut or burn down ſome Woods, and Mānure the Ground, which produces good Whear; this they hide for Sale; but if they happen to be catch'd, they are ſtrip'd to the middle, and ty'd to a Poſt, where they are ſoundly whipt with a Switch, till the Blood iſſues forth on all Sides; I ſay, there are many Inſtances of ſuch among the *Livonian* Peaſants, who rather than redeem this Chaſtiſement by a ſmall pecuniary Mulct of about 18 or 16 Pence, have choſen to ſubmit readily to the Puniſhment, alledging, that rather than introduce any Novelty of this Kind, they would ſuffer the ſame Chaſtiſement their Fore-fathers uſed to do before them.

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168 a child were introduced by the State and local self governments. Working mothers received a paid vacation for four weeks before and six weeks after the birth of the child. These measures helped to increase the birth rate to a certain extent but not sufficiently. Economic difficulties immediately after World War I, the depression at the beginning of the 1930's, and the approaching thunder in the political skies of Europe played their part in keeping the birth rate low.

855 [586] A family environment was considered best for growing children, and since the divorce rate was not high in Estonia, the great majority of children received parental love and care. [736] Children's homes, usually run by local governments, were established for children from broken homes.

000 The parents normally enjoyed prestige in the

562 gatherings. On those occasions the mothers of
593
[168] large families received rewards.

593 Family reunions tended to keep alive the feel-
[527] ing of belonging between relatives. The most important family gatherings were weddings, baptisms, funerals, birthday parties, and visits during the chief holidays such as Christmas and Easter. At these gatherings several generations met and shared their joys and sorrows. In the everyday life each independent family lived its own life, but in cases of emergency, all the relatives usually helped as much as possible.

593 During the Communist regime the authori-
858 ties have often tried to force a wedge into family unity. They try to use children as spies and urge them to tell what the parents talk about at home, who is visiting in their home, and such things. Thus the parents have to distrust their

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

593 858 own children who in their childishness may betray them, or who may become real Communists.

592 Little time is left for the old type of family life. The school-age children are busy with extra-curricular activities and the parents have compulsory duties after their day's work; indoctrination meetings, some "voluntary" duties, etc.

Nevertheless, the family is still the basic social unit in the Soviet state although it bears traits of disorganization. Deportations have made many broken homes and with the collectivization of agriculture the patriarchal Estonian farm family has become a thing of the past.

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1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

186 enthusiastic support and co-operation in the War of Liberation, 1918-20; voluntary united action in the summer of 1941 in driving the Soviets from Estonia; and the last heroic attempts of Estonian units in 1944 to prevent reoccupation of the country by the Red Army.

[181] The dominant social motives of the average •871 212 citizen are cultural, economic, and national. Estonians have always had a high appreciation for education and have made great sacrifices to educate their children in higher schools. Illiteracy in Estonia was almost nonexistent by the last decades of the nineteenth century. The enthusiastic support of the drive to establish the Alexander School, the founding of private secondary schools during the beginning of the present century, in which the teaching was done in Estonian, and at the same time the

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

87 | 212 founding of the Estonian National Museum and the Estonian Literary Society are examples of the Estonians' hard struggle for education.

[369] Earlier, the better educated people concentrated in the cities, but in the second half of the independence period there were already many farmers with secondary and higher educations.

186 [517] Country life itself was made more attractive by the cultural activities conducted through the Educational League and other societies. Cultural and economic endeavors have always been interrelated with the constructive and positive nationalism characteristic of the Estonian people. Although in later years and during independence patriotism was not expressed in such glowing words as during the Awakening, nevertheless it was the stimulus of many idealistic enterprises and of all the cultural and economic progress made during these 5 years.-

181 Estonians which they tried to resist as long as
474 they could. Not only economically but also
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[87] psychologically the formerly free Estonian farmers feel themselves to be kolkhoz slaves. As a recent refugee from Soviet Estonia has said, this year the situation has been made even more desperate and more like a medieval feudalism by the forbidding of kolkhoz workers to send their children to city schools. The result of this order is that the rural Estonians are attached to the soil with their entire families. Under these circumstances the people are unhappy, and it will be a long time before they are adjusted, if they ever can adjust, to this kind of life. They do their required work because they well know what the alternative is--deportation and ill treatment, perhaps even death, in remote Russia.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Köhler as their leader. Originally the aims of this movement were the promotion of education and national culture in the fields of language, history and folklore. The publication of the national epic Kalevipoeg (1857-61) led to an enthusiastic recording of Estonian folklore, which developed under the direction of the Estonian pastor, Dr. Jakob Hurt, into a large-scale movement, so that during the next several decades rich and valuable collections were preserved. The first national Singing Festival in [545] 1869 at Tartu was the first demonstration of a free people and was attended by representatives from Finland and Hungary; it was a tremendous influence to be felt long afterwards, and singing festivals became a national tradition. To promote education in the native tongue the

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Alexander School Committee was established

175 [87] which organized a nation wide collection of money for the establishment of an Estonian gymnasium to be named after Czar Alexander I. Response to this was amazing--to the amount of 100,000 [814] gold rubles. The Society of Estonian Literary Men was founded in 1872 for the promotion of Estonian literature, language and history. [517] Several other societies also were founded, such as the Theater Society "Vanemuine" at Tartu, many farmers' societies and local music and theater groups.

175 186 The National Awakening[1] took a political turn when energetic Carl R. Jakobson arose to leadership and started his weekly Sakala. Jakobson, a daring and able politician, launched a vigorous campaign against the "number one enemy of the Estonian people": the Baltic German nobility. He demanded for the Estonians

[1] [for background see -29- cat. 116, pp 26-29--Analyst]

727 Estonian farmers who were attached to their
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177 homes and land, bought with hard labor from the
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474 German estate owners some generations before. With the collectivization of agriculture the Estonian farm owners have become attached to the large kolkhozes, and Estonian industry has been organized according to the needs of the Soviet Union, its production going mainly to the USSR.

871 Political indoctrination is carried out in all
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208 schools from kindergarten through the university; persecution of the Church seemed to be much more obvious now than it was during the First Occupation.[1]

642 The members of the government of the Esto-
661 nian SSR and other Communist officials who escaped to Russia when the Germans occupied Estonia, returned and resumed their duties as

[1] [See ct. 116, pp. 57-65 -- Analyst]

85 per cent of whom left Estonia in the fall of 1939 and settled in Germany.

Since German has always been taught in Estonian schools it is undoubtedly the best known foreign language in this country. This situation has probably not been too much changed even now, after ten years of Soviet occupation. Together with knowledge of the language, German cultural influence has also been incomparably greater than Russian influence. During the independence of Estonia, Russian was not taught in Estonian schools except in the commercial schools and a few others, so that the generation which grew up during this period does not speak Russian. When the Soviet occupation began Russian was required in every type of school. By this time the younger generation certainly has mastered Russian as well as their

191 predecessors did under Czarist rule.
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The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

A condsiderable number of younger people
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177 would also understand Finnish. Besides the fact
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l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 Prior to the Nazi and Communist invasions, the educational system in the Estonian Repub-

[212] lic had acheived a remarkably high level. In 1939 only 3.9 per cent of the population was illiterate, and this group consisted mostly of older people of the pre-independence era. The school system established in 1918 was a public school system based on democratic prinicples. Learning for children of school age was free of charge and compulsory between the ages of 8 to 16, or until six grades of elementary school had been completed. Kindergartens, which were operated mainly in urban areas, were not compulsory. Private schools were free to operate, but in actuality few of them existed.

871 563 Instruction in the public schools was given in Estonian. By special law, permission was granted for the establishment of schools in which instruction was provided in the langauge of certain minority groups--German, Russian, Swedish, Jewish--Estonian being taught as the first foreign language.

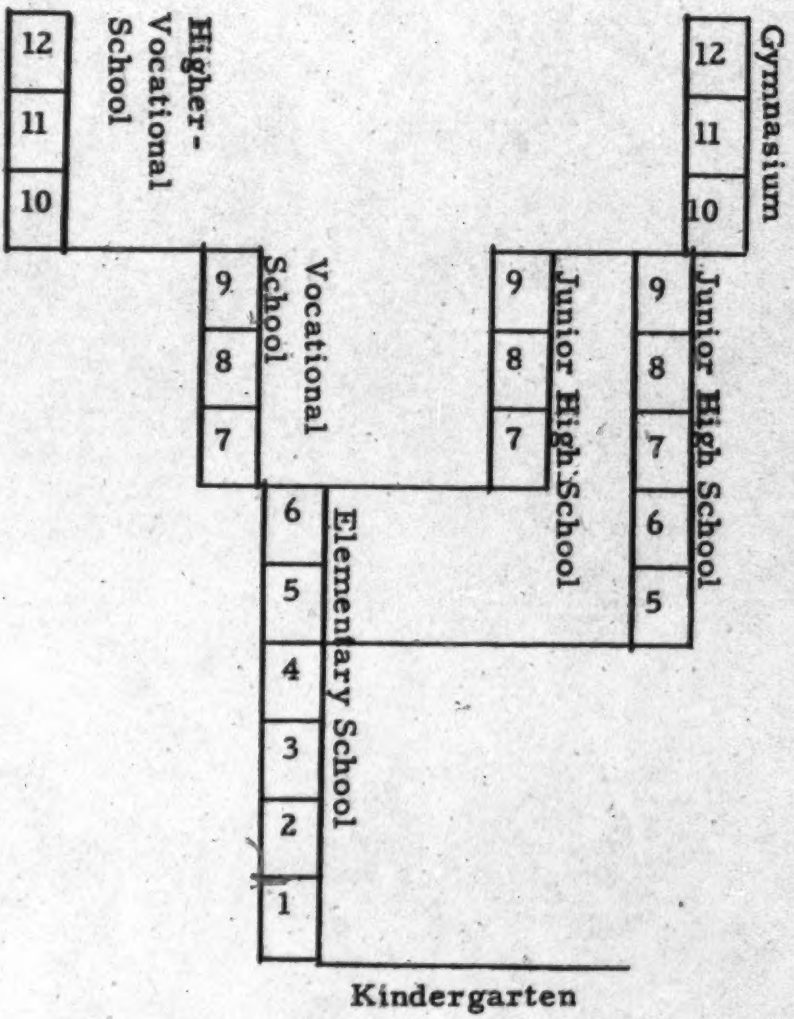
872 The curriculum of the 6-grade elementary school was the same in both urban and rural areas, the following subjects being taught: religion, Estonian, natural science, hygiene, geography, history, civics, art, manual instruction, physical education, and penmanship. In addition to these subjects, the elementary schools were free to select one foreign language for their curriculum: English, German, Russian or French, the first two being the most commonly taught.

871 After the completion of elementary school, students were free to choose either a five-year high school, or gymnasium, or a secondary vocational school, with a three- or four-year course of instruction, or they could choose an apprenticeship in a trade. The majority of elementary school graduates continued their studies in some higher level school.

873 There were three general types of gymnasia to choose from: those emphasizing humanistic studies, natural sciences, or commercial training. Upon graduation from the gymnasium, the student received the maturity certificate which entitled him to enter a university or any other type of higher school. The following subjects marked on this certificate indicate the varied nature of the subjects taught and the emphasis that was placed upon languages;

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

871 1934 may be diagrammed as follows:



The basic elementary school remained the same. Some secondary schools, mainly city

871 schools, admitted students also after completion of the fourth grade of elementary school to the five-year junior high school or pro-gymnasium. Since the reorganized school system was a uniform one, students were free to progress from one stage to the other without complication. Only in a few secondary schools, where the number of applicants was too high, competitive exams were arranged.

873 The junior and senior high schools, as the 5-year gymnasium had previously done, charged a moderate tuition fee: 50 Estonian crowns a year ($ 14). Needy students were freed of the tuition and were granted school supplies and small stipends. In independent Estonia no able student was deprived of education because of poverty.

000 The 1934 school reform affected particularly

873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [645] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 Estonian Academy of Sciences was short-lived--it was one of the numerous institutions and societies liquidated by Soviet occupation authorities in 1940.

177. .87 871 Societ occupation meant an end to free and independent thinking in Estonian schools as well as in public life. Nowadays the youth of Soviet Estonia is being molded on the basis of five main principles: 1) education must be strictly anti-religious; 2) it must be based on Communist morality as opposed to the bourgeois or Western morality; 3) Soviet patriotism must be taught; 4) the Communist collectivist doctrine is to be expounded; and 5) a militant internationalism must be indoctrinated. The most important task of the Soviet school therefore appears now to be political indoctrination.

In the beginning, the Communists had plans

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

for completely eliminating illiteracy in Estonia but their schemes were dropped when they realized that illiteracy in Estonia was no problem. The carefully built-up school system of Estonia was changed overnight to conform to the school system of the USSR. The duration of elementary school remained the same. An extra year was added to elementary school and this seven-year course was called an incomplete secondary school; after ten years of schooling the student is considered ready for the university. The vocational school system of Estonia, unfamiliar to the Soviet officials, was liquidated. Only the well established and popular College of Domestic Science at Tallinn was left in operation and re-named the Food Polytechnic.

New types of Soviet schools, called factory schools, and schools for future kolkhoz

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

871 of qualified teachers, and the lack of textbooks.
727 Approximately 25 per cent of the schoolhouses had been heavily damaged in the war, and in a considerable number of others the Soviet troops and officers had been housed. Many teachers had left the country as refugees, thus creating a situation whereby many of the elementary school teachers were placed in high school jobs, vacancies in elementary schools being filled in turn by people who themselves had only elementary school educations. All textbooks used in pre-Communist Estonia were called in and destroyed as dangerous "bourgeois nationalistic" relics.

177, New subjects taught in Estonian SSR schools
87, 871 are Russian, the Soviet Constitution and Soviet history. Languages now taught are Russian first and German as the second foreign language.

177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
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871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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624 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

[874] [795] lished. The Theological Faculty, as well as a special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

871 overwhelming majority of votes. After this there were, as a rule, two religion instructors in the schools-- Lutheran and Greek Orthodox-- and classes were held once or twice a week. Because of religious instruction in the schools the congregations did not run Sunday schools, at least not so extensively as is done in America.

795 The Greek Catholic Church had a similar administration. The congregations formed the Estonian Apostles' Orthodox Church, the highest administrator of which was the Head Bishop, who in 1923 received from the Patriarch of Constantinople the title of Metropolitan. The executive board of the Church was the Synod, comprising ecclesiastical and secular members. The Synod and the Metropolitan were elected by the Church Diet. The Russian congregations of

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

871 The Votes, instead of having their national schools, have sent their children to the Russian schools. Tsvetkov writes (p. 42-43): 186 177 "...the foundation of Russian schools among the Votes did not cause any feeling of enmity among them. The Votic people rather welcomed them, feeling in their isolated situation that it would be easier for them to get acquainted with the mysticism of the Greek Orthodox religion and to understand better their big neighbor....The school penetrated step by step among the people."

871 The Bolsheviks, after coming to power, established in the 1920's special schools for the nationalities. However, no schools for the Votes were founded, probably because of their small number.

3: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1j,

Sociological Background

EDUCATION

212 Literacy. The number of literates among the Vepsians is low. In 1897 the percentage was as follows: men--27.34 per cent, women--1.86 per cent; average for both sexes--14.27 per cent. Kettunen states that in the 1917 elections the Vepsians were told to vote for ticket number 4, but this "illiterate mass" could not tell one ticket from another. In 1929 the percentage of literates was said to be 33.5 per cent, but according to Bol'shaia Sovetskaia Entsiklopediia, all the Vepsian children are now literate.

•871 Schools. During the czarist rule there were no special schools for the Vepsians, nor was Vepsian taught in any school. The teachers were hostile to any nationalistic trends. The story is told that a list containing the Finnish alphabet beside the Russian was taken away from a student by his teacher and burned. The Bolsheviks, after coming to power, founded national schools for the national minorities, the Vepsians included, the reason for which was to keep the minorities from having too familiar contact with other nationalities by allowing them to retain a measure of cohesion. On the other hand, it gave to the Communists a good opportunity to parade their magnanimity

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

871 abroad. In Leningrad oblast, there were in 1928-29 eight four-year Vepsian schools. We do not have any information for the later fate of these schools. Bol'shaia Sovetskaia Entsiklopediia, dealing with the education of Vepse, states only laconically: "Seven-year general school training is introduced."

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1j,
Sociological Background

EDUCATION

[212] 871 The Livonians are all literate, thanks to the schools. In the twenties there was one elementary school in Kuolka, Ire and in Piza. Before the first World War the number of schools was even greater; there was one school in Piza and two schools in both Kuolka and Ire. These schools were Latvian and served the cause of Latvianization. Livonian was taught only two hours a week as an elective.

The Livonian children who wished to continue their education attended the high school in Dondangen or went even farther away to Talsen or Windau. Before the first World War there was a naval school in Ire. Several of these educated seamen of various ranks [177] have been ardent patriots. Other educated Livonians, however, who have gotten jobs in Latvian towns as postal clerks, or in other positions have usually been completely Latvianized.

SOURCES

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Kajava, Yrjö, et al.

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[Estonian Constitution as of November, 1947]

[641] [661] The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

Art. 91. The citizens of the Estonian SSR have the right to rest and leisure.

[466] The right to rest and leisure is secured by the establishment of an eight-hour day for the overwhelming majority of workers, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest homes and clubs for the accommodation of working people.

[641] [65] Art. 92. Citizens of the Estonian SSR have the right to maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense, free medical service for working people, and the provision of a wide network of health resorts for the use of the working people.

[871] Art. 93. Citizens of the Estonian SSR have the right to education.

This right is ensured by universal and compulsory elementary education; by free education up to and including higher education; by a system of state stipends for the overwhelming majority of students of higher educational institutions; by instruction in schools being conducted in the native language, and by the organization in the factories, state farms, and machine and tractor stations of free vocational, technical and agronomic training for the working people.

[582] Art. 94. Women in the Estonian SSR are accorded equal rights with men in all spheres of economic, government, cultural, political and other public activity.

The possibility of exercising these rights is ensured by women being accorded an equal right with men to work, payment for work, rest and leisure, social insurance and education, by state protection of the interests of mother and child, maternity leave with full pay, and the provision of a wide network of maternity homes, nurseries and kindergartens.

[563] Art. 95. Equality of rights of citizens of the Estonian SSR, irrespective of their nationality or race, in all spheres of economic, government, cultural, political and other public activity, is an indefeasible law.

Any direct or indirect restriction of the rights of, or, conversely, the establishment of any direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

[659] Art. 96. In order to ensure the citizens freedom of conscience, the church in the Estonian SSR is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

871 563 Instruction in the public schools was given in Estonian. By special law, permission was granted for the establishment of schools in which instruction was provided in the langauge of certain minority groups--German, Russian, Swedish, Jewish--Estonian being taught as the first foreign language.

872 The curriculum of the 6-grade elementary school was the same in both urban and rural areas, the following subjects being taught: religion, Estonian, natural science, hygiene, geography, history, civics, art, manual instruction, physical education, and penmanship. In addition to these subjects, the elementary schools were free to select one foreign language for their curriculum: English, German, Russian or French, the first two being the most commonly taught.

escape, has tremendously increased in Estonia and that alcoholic drinks have been made liberally available to everyone by being sold in every grocery store and restaurant.

Student organizations played an important role in Estonian life. The student body of Tartu University fell into two categories, the organized and the unorganized; the latter, a minority, were referred to as "Wild students" (metsikud). There were two main types of organizations: the societies (seltsid) and the corporations (korporatsioonid), both of which received financial support from their alumni (vilistlased) members long after they had graduated. Membership in the korporatsioon or selts was for a lifetime, and these social groups, as a result, had a strong influence on their members for as long as they lived. They helped determine

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

873 friendships, attitudes and opinions, and often even social prestige.

As Tartu University had old German traditions, the oldest Korporatsioonid there were solely German ones. These preserved the German Burschenschaft traditions; the drinking customs, duels, and a kind of noblesse oblige even during democratic Estonian times. The few Estonians who joined German korporatsioonid in the nineteenth century were inevitably Germanized. To counteract this, the Estonian male students at Tartu founded the first Estonian student society Eesti Üliõpilaste Selts ('Estonian Student Society') in 1870, the purpose of which was to oppose the old German traditions in student life. Its members did not wear colored caps in public as did the German students, nor did they cultivate a complicated

•873 behavioral code. The chief aim of the Society was to educate its members socially and to help as much as possible in the promotion of the national cause. The colors of the Society were blue, black, and white, and ribbons and caps with these colors were worn in the rooms of the Society. At the beginning of Estonian independence these were adopted as the colors of the Estonian national flag.

This first Society set the pattern for other Estonian student societies created in the twentieth century. After 1905 the radical society Ühendus ('Union') was founded and in 1911 Eesti Naisuliõpilaste Selts ('Estonian Student Society for Women'). But Estonian korporatsioonid were also established: Fraternitas Estica, Ugala, Fraternitas Liviensis, Vironia, and others, which followed more closely the German

873 Burschenschaft traditions. When Estonia was independent, her student body grew much larger and more societies and korporatsioonid for both men and women were founded. As a result, the whole organized body was divided into two often quarreling faction. The Estonian Korporatsioonid League was founded in 1915, and their Alumni League (Vilistlaskogu) in 1930; the Estonian Student Societies' League was founded in 1925 and their Alumni League in 1932. Both groups were nationlistic, but in a different way: the societies tried to create new national student traditions rather than to slavishly copy the obsolete German student customs, especially their drinking customs and their lavish way of life inherited from the times when the rich German estate owners sent their sons off to school extremely well provided for. The Estonian

873 korporatsiooned were slow to realize that times had changed drastically and that they could not afford a luxurious student life; many students became so burdened with debts that they had to give up their studies indefinitely. Nevertheless, the exotic customs and colored caps and ribbons, together with certain elaborate ceremonies, had such an appeal to young students that the membership of the korporatsioonid was, at the end of independence, slightly higher than the Societies'.

[661] During the First Communist Occupation all korporatsioonid and societies were liquidated and their properties confiscated. Their old student traditions are today cherished only among Estonian refugees abroad. The great majority of the university students in occupied Estonia seem to prefer to stay "wild" rather than to join the Communist youth organizations.

871 After the completion of elementary school, students were free to choose either a five-year high school, or gymnasium, or a secondary vocational school, with a three- or four-year course of instruction, or they could choose an apprenticeship in a trade. The majority of elementary school graduates continued their studies in some higher level school.

• 873 There were three general types of gymnasia to choose from: those emphasizing humanistic studies, natural sciences, or commercial training. Upon graduation from the gymnasium, the student received the maturity certificate which entitled him to enter a university or any other type of higher school. The following subjects marked on this certificate indicate the varied nature of the subjects taught and the emphasis that was placed upon languages;

1:Indiana U. 5-4, 5(1954-5)1955 RG4 Estonia RG4

• 873 they were: the native language of the student, Latin, two or more foreign languages, religion, history, logic, psychology, mathematics (algebra, geometry, trigonometry), natural science, chemistry, physics, geography, cosmography, civics, art, music, physical education, manual training, and, finally, defense training for the male students only.

The Estonian school reform, carried out in 1934 and the following years, changed the school system considerably, especially on the secondary level. The compulsory school age was then made from the ages of 7 to 14. One disadvantage of this reform was the lowering of the percentage of elementary school graduates, since more slow students dropped out of school after reaching the age of 14.

The school system established by the act of

871 schools, admitted students also after completion of the fourth grade of elementary school to the five-year junior high school or pro-gymnasium. Since the reorganized school system was a uniform one, students were free to progress from one stage to the other without complication. Only in a few secondary schools, where the number of applicants was too high, competitive exams were arranged.

• 823 The junior and senior high schools, as the 5-year gymnasium had previously done, charged a moderate tuition fee: 50 Estonian crowns a year ($ 14). Needy students were freed of the tuition and were granted school supplies and small stipends. In independent Estonia no able student was deprived of education because of poverty.

000 The 1934 school reform affected particularly

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 elementary schools who could attend only night school.

873 Some extension schools, with one- or two-year courses, were run in rural areas for graduates of elementary school who did not continue in any other kind of school. However, these proved to be rather unpopular. There were adult education schools also which provided work toward the maturity certificate.

The most important center of adult education during Estonian independence was the Estonian Educational League, established in 1923, with its seat in Tallinn. In 1939 there belonged to this League 480 adult organizations and 189 study groups. The Educational League, which functioned as an educational as well as a recreational organization, organized adult education in Estonia by means of special lectures, courses,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [645] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

• 873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Estonians RG4

It is but ſmall, but very ſtrong, being Fortified after the Modern way, though its chief Strength conſiſts in the Caſtle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar* II. King of *Denmark*, but in 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, the then Maſter of the *Livonian* Order of Knights. After the *Muſcovites* had conſiderably encreaſed their Empire by the Conqueſts of the Kingdoms of *Caſan* and *Aſtracan*, and the great Dukedom of *Novagorod Veliki*, they left no Stone unturn'd to extend their Conqueſts on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia*: The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Priviledges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
Estonians RG4

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badn*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz. Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basiterits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

11: Scheffer O-4,5 (ca. 1660) 1704
EP4 Lapps
Estonians R64

Plot being diſcovered before it could be put in Execution, the *Muſcovites* took a fatal Revenge upon the Inhabitants, without the leaſt diſtinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the ſaid *Ivan Baſilovits*, and *Stephen Bathor*, King of *Poland*, it was ſurrendred to the laſt, with the remaining part of *Livonia*. Not long after the *Swediſh* Duke *Charles* of *Ludermanland* took from the *Poles*, and theſe again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swediſh* General, took all again from the *Poles*, ſince which time it has remained conſtantly in the Poſſeſſion of the *Swedes*, whichw as confirm'd to them firſt by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Guſtave Adolph* Founded an Univerſity there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chuſing to ſend their Sons to Forreign Univerſities, eſpecially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a ſmall Town noted for nothing elſe, but that it has communicated its Name to the whole Diſtrict: The two ſtrong Forts of *Niewenhuſen* and *Marienburgh*, the firſt on the Borders of *Muſcovy*, the laſt upon the Lake *Pipus*. *Tarneſt* was a goodly Town whilſt in the Hands of the *Muſcovites*; but being taken from them by the *Poles*, they quite demoliſhed it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemſal* are alſo Places of no great Conſequence; but *Parnaw*, as it was formerly a Member of the *Hanſeatick* League, ſo it was very flouriſhing in Trade, which is however much decayed of late, unleſs it be in Wheat, of which they Tranſport a conſiderable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muſcovite* faſhion; it is ſituate upon the River *Parnaw*, (from whence it has got its Name) which riſes out of *Weiſſenſtein* upon the ſmall River *Beca*, and being in its Paſſage increaſed by the two Rivers *Fela* and *Perukcia*, diſembogues in the *Baltick*, not far below this City. The *Poles* were the firſt who Conquered it from the *Muſcovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd it

11: Scheffer O-4, 5 (ca. 1660) 1704
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Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wieke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

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The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

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We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

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We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of *Li-*

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

533 is also well-known as a composer of songs and instrumental music. At present, he is conductor of the Estonian Chorus in Stockholm, Sweden. August Topman (1882-) was an outstanding conductor of the mixed chorus of the Estonian Theater, and Raimond Kull (1882-) was impresario of the Estonian Opera at Tallinn, established at the beginning of Estonian independence.

533 874 Estonian independence provided a much-needed stimulus to the musical life of the nation. A conservatory at Tallinn, the Higher Music School at Tartu, and a Music School at Valga, all of which have done outstanding work, were established during that period, and provided the musical education for many young musicians who 533 became teachers and performers. Opera, orchestral music and ballet were performed at the

532 In modern Estonian art painting has been most popular. The first prominent Estonian artist was J. Köler (1826-99), who studied and worked in St. Petersburg and was elected a member of the Imperial Russian Academy of Arts. His portraits and landscapes could be classified as "realistic." Later on, many Estonians studied art in the Dusseldorf Academy of Art under the direction of Hoffmann and K. F. E. von Gerhardt. Konrad Mägi (1878-1925) was an outstanding landscape painter in the French post-impressionistic style. Nikolai Triik (1884-1940), an outstanding portraitist and engraver, cooperated closely with the Noor-Eesti writers group. Ado Vabbe (1892-) introduced cubism into Estonian art.

[874] At the beginning of Estonian independence the Pallas School of Arts was founded and served to encourage numerous young artists. The younger

l:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 The 1934 school reform affected particularly the upper level schools, for it introduced a three- or four-year intermediate vocational school corresponding to junior high school, and a three-year higher vocational school which corresponded to gymnasium. This was a fairly flexible system, however, in that graduates of the junior high school were also admitted to higher vocational schools, while graduates of the latter schools were qualified to enter a university, providing that certain examinations were satisfactorily passed. There were agricultural, horticultural, technical and industrial, and commercial schools of the vocational type, as well as schools of business, economics and home economics.

In addition, there were so-called apprentices' schools with two-year courses of instruction in trade and industry for those graduates of

874 elementary schools who could attend only night school.

873 Some extension schools, with one- or two-year courses, were run in rural areas for graduates of elementary school who did not continue in any other kind of school. However, these proved to be rather unpopular. There were adult education schools also which provided work toward the maturity certificate.

The most important center of adult education during Estonian independence was the Estonian Educational League, established in 1923, with its seat in Tallinn. In 1939 there belonged to this League 480 adult organizations and 189 study groups. The Educational League, which functioned as an educational as well as a recreational organization, organized adult education in Estonia by means of special lectures, courses,

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

875 be graduates of the university and, in addition, were required to receive professional training in the one-year didactical-methodological seminaries run by the university.

874 The most important institution of higher education in Estonia was the old Tartu University. Higher technical education could be acquired, beginning with the year 1920, at the Technical Institute at Tallinn, this name being changed to Tallinn Technical University in 1937. In 1939 there were 2,689 students enrolled at Tartu and 481 at Tallinn. Higher education in fine arts was given by the Pallas Art School at Tartu, a private school with a six-year course; Tallinn Conservatory which offered a complete advanced course in music; the Higher Music School at Tartu, a private school; and four music schools in other towns.

874 Tartu University was founded by the Swedish King Gustaf II Adolf, when Estonia was under Swedish rule, and it opened its doors as Academia Gustaviana on Oct. 15, 1632, with four faculties. The language of study was Latin, later Swedish. The University closed its doors several times during the wars which devastated the country. In the nineteenth century the University was dominated by the Russians, the language of instruction being first German and later, after 1889, Russian.

On Dec. 1, 1919, this Estonian university, named now Tartu University, was opened with festive celebration; the language of study was now Estonian.

874 645 Tartu University was subordinate to the Ministry of Education, being dependent on this ministry especially in its financial operation, but

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otherwise enjoying a wide autonomy and full academic freedom in its teaching activities. The highest administrator of the University was the Rector who was elected by the faculty for a three-year period. By the law of 1938 the Rector was appointed by the President of the Republic for a five-year period. The seven faculties, each of which was administered by a dean, were: theology, law, medicine, philosophy, mathematics and natural science, including geography, the veterinary faculty, and agriculture, which included forestry. Each of these divisions was free to use its own judgment in organizing and supervising teaching and the associated research institutions. The Faculty of Philosophy was formed according to Scandinavian and Finnish models; the other faculties followed more the examples of West European universities.

874 In 1940 there were: 114 professors, 42 docents, 46 lecturers, 9 readers and about 180 assistants at the University. One of the most difficult problems encountered in the beginnings of Tartu University was to find qualified teachers for all the chairs. A number of specialists were invited from abroad, especially from Finland and Sweden, but these left when native scholars proved themselves qualified for the chairs.

During the 20-year period (1919-1939) 5,751 students graduated from Tartu University, 26.7 per cent of this number being women. The tuition fee was 50 crowns per semester ($14). Needy and able students received scholarships and were freed from tuition.

Master's and doctor's degrees were granted by Tartu University. The doctor's degree required approximately three years of intensive

874 scientific work after the master's degree had been earned, plus the presentation of a printed dissertation to be defended at open session of the faculty. In the medical and veterinary faculties only a doctor's degree was granted.

814 874 One of the main aims of Tartu University was to cultivate an original Estonian science, to study the native country and its people, and to apply the results of these studies for the benefit of the people. The University under foreign rules had paid little attention to these problems.

Several new professor's chairs were established in such "national" sciences as the Finno-Ugric and Uralic languages, Estonian language and literature, the history of Estonia and other northern countries, folklore, ethnography, archaeology, etc.

000 There were 37 academic societies working

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

177.87 for completely eliminating illiteracy in Estonia but their schemes were dropped when they realized that illiteracy in Estonia was no problem. The carefully built-up school system of Estonia was changed overnight to conform to the school system of the USSR. The duration of elementary school remained the same. An extra year was added to elementary school and this seven-year course was called an incomplete secondary school; after ten years of schooling the student is considered ready for the university. The vocational school system of Estonia, unfamiliar to the Soviet officials, was liquidated. Only the well established and popular College of Domestic Science at Tallinn was left in operation and re-named the Food Polytechnic.

New types of Soviet schools, called factory schools, and schools for future kolkhoz

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

000 destroyed.

874 In the summer of 1940, and again in 1944 after
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661 the Nazi-German occupation, Tartu University became the State University of the Estonian SSR, subordinate to Moscow. The most striking losses during this war period had been suffered by the University's staff. There were only 23 professors and 19 docents and lecturers left of the entire prewar university staff--the rest of the staff were dead of deported (37), in exile (90), or had completely disappeared (22). All the instructors were purged and the undesirable elements among them were deported. Many instructors were brought in from the Soviet Union to fill those jobs formerly held by Estonian educators.

177. Fundamental changes have taken place in the
87
874 organization of the University. The Faculty of

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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Theology has been closed. The Faculty of Mathematics and Natural Science has been split in two parts: the Faculty of Physics and Mathematics and the Faculty of Biology and Geography. The Faculty of Economics has been transferred to the Polytechnic Institute in Tallinn, while the Faculty of Forestry has been made independent. A chair of Marxism-Leninism has been created and all students and instructors are required to attend classes and pass examinations in this subject. Although there is still a Rector, the real power of the University is now with the holder of the chair of Marxism-Leninism. All the extensive foreign contacts of Tartu University--the exchange of publications with over 2,000 scientific institutions--were put under the control of Moscow and were discontinued in many cases.

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874 565 According to Soviet sources, the University had 2,700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

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795 ecclesiastical problems within the Church.

In 1935 the new Church Constitution provided for some changes which were aimed at centralization.

659 The relations between Church and State were regulated in the 1920 Estonian Constitution where the separation of State and Church was estab-

● [874] [795] lished. The Theological Faculty, as well as a special chair for Greek Orthodox theology at Tartu University, the institution which trained the ministers, was maintained by the State. For country congregations the State granted a certain amount of land which was farmed mainly by the pastors.

871 In the beginning years of the Republic of Estonia religious instruction was excluded from public schools. By means of the 1923 referendum it was reintroduced again by an

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

795 1937 had 851,060 members, 272,340 of whom paid their church fees regularly.

In the Greek Orthodox Church there were 212,764 members in 1934, the number of congregations being 158. Fifteen new churches were built during independence. For training of the priests a Greek Orthodox seminary was founded in the monastery of Petseri in 1933; higher education was given as before at Tartu University.

798 Relations between the different denominational churches in the Republic of Estonia were generally good and the Estonian people, being liberal in religious matters, had no serious differences among themselves or with other nationalities on religious grounds. The Estonians maintained amicable relations and cooperation also with the peoples of non-Christian faiths, the most numerous being the Jews.

565 business and industrial magnates, 2) the middle class, comprising teachers, clerks, military officers, independent educated farmers, writers, artists, doctors, lawyers, engineers, etc., 3) the workers, who in turn are divided into skilled and unskilled workers. The businessmen who became rich overnight in the years previous to or immediately following World War I were not considered as belonging to the higher classes. Eduard Vilde has written a character study of a member of the nouveau riches in his famous

• [875] comedy Pisuhänd. On the other hand, university professors enjoyed a high social position; they belonged to the upper middle class even though their salaries were not princely.

The middle class was by far the biggest class.

555 As in any democratic society, social mobility between the classes was extensive, and Estonian

873 and study groups, conferences, education and literature weeks, instruction for libraries, country theaters, etc., and it tried to encourage the production of original plays by organizing play contests.

871 [645] All Estonian schools were under the direction of the Ministry of Education, and the supervision of teaching methods in these schools was carried on by chief-inspectors or by school superintendents. The superintendent and the school council (much like our own PTA) were responsible for the internal management of each school.

875 The training of elementary school teachers was carried out in teachers' seminaries which operated free of charge and, after the year 1937, offered a four-year course beyond the junior high school level. High school teachers had to

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875 be graduates of the university and, in addition, were required to receive professional training in the one-year didactical-methodological seminaries run by the university.

874 The most important institution of higher education in Estonia was the old Tartu University. Higher technical education could be acquired, beginning with the year 1920, at the Technical Institute at Tallinn, this name being changed to Tallinn Technical University in 1937. In 1939 there were 2,689 students enrolled at Tartu and 481 at Tallinn. Higher education in fine arts was given by the Pallas Art School at Tartu, a private school with a six-year course; Tallinn Conservatory which offered a complete advanced course in music; the Higher Music School at Tartu, a private school; and four music schools in other towns.

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•883 Of the nation-wide youth organizations before the last war, the most popular were:

The Boy Scouts (Skaudid), founded in Estonia in 1913; in 1939 they had about 6,000 members.

Girl Scouts (Gaidid), founded in 1921. At the end of Estonian independence they had over 2,500 members.

883 186 Similar organizations of purely Estonian origin were the following: Noored Kotkad ('The Young Eagles'), founded in 1930 and having a membership in 1940 of about 17,000; and Kodut-ütred ('The Home Daughter'), founded in 1932 with a membership in 1940 of about 20,000. Both these organizations emphasized the education of youth in the national spirit.

Ülemaaline Eesti Noorsoo Ühendus ('Nation-wide Estonian Youth Organization'), founded in 1919, was in important organization to which

883 belonged young people outside of the schools as
186 well as young adults. It stood for support of an original national culture, national dances, libraries, theater and music. In 1940 it had 310 branches with 16,000 members.

177 Noorte Meeste Kristlik Ühing (YMCA) was
883 founded in 1920 by representatives of the American association. In 1939 it had over 7000 members.

Noorte Naiste Kristlik Ühing (YWCA) was founded in 1921 also by Americans. In 1936 it had 3955 adults and 1459 young members.

All these above-mentioned organizations were liquidated during the first Communist Occupation and only Communist Youth organizations are operative now in the Estonian SSR (see also Subparagraph 1j, EDUCATION, p. 13).[1]

[1] [correction; See cat. 116, -131- pp. 230-231- - Analyst]

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177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
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871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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626 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

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883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

000 hens, everyone according to his means.

584 In more recent years (at the turn of the 19th and 20th centuries) the wooing and wedding customs of the Votes have completely changed. Young people usually get more closely acquainted with each other spending nights together. One pair or several pairs go to an outbuilding to converse and to sleep. A boy spends one night with one girl, the next with another girl, until he finally finds a suitable life companion for himself. This night-spending has certain limits, the crossing of which is considered completely improper. The girls shun a lad who is too aggressive and refuse even to dance with him--a severe punishment in villages where the young people come together every night to dance and play. In some villages one of the young men is elected a kind of social leader; he decides who will spend the night with whom. His decisions must be followed by the boys from his own as well as from other villages.

● [883]

When a young man has decided to marry and has received a girl's consent, he tells his parents and asks his uncle or godfather to make the official wooing. The latter goes to the girl's home and asks, in figurative language, to buy an apple tree. If the girl's parents agree, then the betrothal of the young people takes place on the following day. For this the girl summons her relatives, and the go-between brings vodka from the tavern. The most important ceremony at the betrothal is the giving of the kerchief: the bride takes a kerchief from a chest, gives it to her mother, who in turn gives it to the bridegroom for a ruble. The latter wipes his and his future mother-in-law's lips with it and kisses her. They they all drink and the bridegroom is